A

SYSTEM

OF

REVEALED RELIGION,

DIGESTED UNDER PROPER HEADS,

AND

COMPOSED in the EXPRESS WORDS of SCRIPTURE;

CONTAINING

All that the SACRED RECORDS reveal, with respect to DOCTRINE and DUTY.

By the late Reverend JOHN WARDEN, M. A.

REVISED AND PUBLISHED

By his SON the Reverend Mr JOHN WARDEN,
Minister of the Gospel in CANONGATE.

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MVSEVM
BRITAN
NICVM

A

RECOMMENDATORY LETTER.

To MR DILLY Bookſeller in LONDON.

" SIR,

" AS you are deſirous to have our opinion concerning the late " REVEREND MR WARDEN'S BOOK, intituled, " A *SYSTEM* of REVEALED RELIGION, *&c.* WE " think it proper to acquaint you, That WE approve of the general " Plan upon which it is formed, and of the Manner wherein it is " executed. WE have read a good part of the Work, and think " it preferable to any thing of that ſort which hath been hitherto " publiſhed :—So that, in OUR opinion, it may be of conſiderable " benefit to *Private Chriſtians* in their reading the SCRIPTURES ; " and be particularly uſeful to thoſe, whoſe inclination or pro- " feſſion leads them to an accurate ſtudy of theſe SACRED BOOKS.

" WE are,

EDINBURGH,
Oct. 14. 1767.

" SIR,

" Your moſt obedient humble Servants,"

WM. ROBERTSON, D. D. *Principal of the College of Edinburgh.*
DANIEL MACQUEEN, D. D.
HUGH BLAIR, D. D.
JOHN ERSKINE, D. D.
GEORGE WISHART, D. D.
ALEXANDER WEBSTER, D. D.

THE PREFACE.

WHEN a performance is offered to the PUBLIC, on a plan which is thought to be entirely new, ſome account of the deſign and nature of the BOOK becomes neceſſary.

To draw mankind from religious diſſenſions; to lay before them the great things pertaining to GOD and SALVATION in a plain and perſpicuous manner, and in the very expreſſions which the HOLY GHOST hath dictated; and to engage them to a proper attention to the Word of GOD, is the principal deſign of the following ſheets.

IT has been juſtly obſerved, That the Chriſtian Religion has ſuffered more by diſputes and animoſities among its profeſſors, than by all the attacks made upon it by its moſt violent enemies.—In theſe diſputes, the *Holy Scriptures* are appealed to as the ſupreme judge of controverſy: But, inſtead of being conſulted, in order to direct and form the ſentiments of men, they have been called in to ſupport opinions already fixed by prejudice and attachment to a party. Could mankind be perſuaded candidly to ſearch the *Scriptures*, theſe diſputes might be happily ended: For, where the *Scriptures* have decided,

there our aſſent is due ;—where they have not decided, we may at leaſt conclude, that the debate is not of importance.

A WORK of this kind cannot be eaſily executed. The *Scriptures* are written on a variety of ſubjects, and contain inſtructions given to men upon different occaſions, and living under different diſpenſations. Hence we frequently find the moſt important doctrines and precepts, the moſt illuſtrious promiſes and awful threatnings, intermixed with a narrative, a prayer, or a hymn of praiſe. Tho' it be difficult, yet it is certainly practicable, to bring together the whole that the *Scriptures* contain, on the great articles of our Holy Religion, under their ſeveral heads :—And, when the paſſages are properly arranged, they will throw a light on each other ; and the meaning will be, in this manner, often found with more eaſe and certainty, than by the moſt elaborate expoſitions of many commentators. The greateſt part of Chriſtians beſtow but little time and labour in ſearching the *Scriptures* :—But, when the Truths of GOD are ſet before them in the manner propoſed, this might have the happy effect of engaging their attention, of increaſing their knowledge of divine things, of aſſiſting their devout meditations, and of animating them in the practice of their Chriſtian duty.

THESE are the great objects the AUTHOR had in view in the following undertaking. The benefit which the public Teachers of Religion may receive from it, he will not inſiſt upon ; becauſe the uſefulneſs of the Work in this light, if rightly executed, is apparent.

IN order to gain the important purpoſes now mentioned, he apprehended, that theſe three rules were to be obſerved :. *1ſt*, That all which the *Scriptures* contain, relating to any one article

article of faith or practice, ſhould be fairly quoted under its reſpective head. This the AUTHOR has attempted; ſo that every chapter may be conſidered as a ſeparate diſcourſe. 2*dly*, That the texts be arranged in a proper order, ſuch as may add to their perſpicuity, and, at the ſame time, illuſtrate the ſubject. 3*dly*, It will be of great conſequence, in a WORK of this kind, that it be executed in ſuch a manner, as may render the reading connected and agreeable; and that every chapter be in the form of a regular and continued diſcourſe. Very often in the ſame chapter, and ſometimes in a few verſes, we find the *inſpired* AUTHOR addreſſing himſelf to men, directing his prayer to GOD, and introducing the ALMIGHTY, as declaring his will. Where the ſubject would admit of it, each of theſe are carefully diſtinguiſhed.

BY not attending to theſe rules, many valuable collections of *Scripture-texts* do not ſeem rightly to anſwer the purpoſes for which they were deſigned. Of this ſort of collections are, *Scripture-ſufficiency*, publiſhed *anno* 1676; *A common place-book to the Bible*, publiſhed *anno* 1697; and ſome others that have appeared ſince that time.

THE collection which the AUTHOR moſt approved of, was *The Chriſtian Inſtitutes*, by Dr GASTREL, late Biſhop of *Cheſter*; but the ſmall ſize of that book plainly ſhows he had no view of taking in the whole that the *Scriptures* reveal on the ſeveral articles of religion; and he hath ſaid in his preface, that he hath not attempted to lay them before us in the form of a continued diſcourſe.

THE AUTHOR of the following ſheets, therefore, looked on this as a Work, in ſome reſpects, entirely new. Whether he hath

hath obſerved the rules laid down, muſt be ſubmitted to the READER. For more than ſix years, he employed in it every hour he could ſpare from his miniſterial duties, and other neceſſary affairs :—He ſought the advice of the moſt accurate and judicious DIVINES he could have acceſs to ;—and, with the warmeſt gratitude, he acknowledges the peculiar care with which they reviſed his compoſitions, and the friendly candour with which they communicated their remarks.

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PART I.

OF GOD AND HIS PERFECTIONS.

CHAP. I.

That there is but one God.

SECT. 1. The teſtimony of the prophets and apoſtles to this purpoſe. 2. This truth delivered to us as from God himſelf. 3. The adoration of the ſaints is directed to him as the only Lord.

SECT. 1. *The teſtimony of the prophets and apoſtles to this purpoſe.*

HEAR O Iſrael, the Lord our God is one Lord[a]; unto thee it was ſhewed, that thou mighteſt know, that the Lord he is God; there is none elſe beſides him. Know therefore this day, and conſider it in thine heart, that the Lord he is God in heaven above, and upon the earth beneath; there is none elſe[b]. All the gods of the people are idols; but the Lord made the heavens[c]. Their idols are ſilver and gold, the work of mens hands; they have mouths, but they ſpeak not; eyes have they, but they ſee not; they have ears but they hear not; noſes have they, but they ſmell not; they have hands, but they handle not; feet have they, but they walk not; neither ſpeak they through their throat: they that make them are like unto them; ſo is every one that putteth his truſt in them[d]: they are altogether brutiſh and fooliſh; the ſtock is a doctrine of vanities. They are vanity, and the work of errors; in the time of their viſitation they ſhall periſh[e]. Thus ſhall ye ſay unto them, the gods that have not made the heavens and the earth, even they ſhall periſh from the earth, and from under theſe heavens[f]; but the Lord is the true God; he is the living God, and an everlaſting King; at his wrath the earth ſhall tremble, and the nations ſhall not be able to abide his indignation[g].

§ 1. [a] Deut. vi. 4. [b] Deut. iv. 35, 39. [c] 1 Chron. xvi. 26. [d] Pſal. cxv. 4,—8. [e] Jer. x. 8, 15. [f] Jer. x. 11. [g] Jer. x. 10.

— We know that an idol is nothing in the world, and that there is none other God but one; for though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many) but to us there is but one God the Father, of whom are all things, and we in him; and one Lord Jeſus Chriſt, by whom are all things, and we by him [h]. There is one God and one Mediator between God and men [i]. There is one lawgiver, who is able to ſave, and to deſtroy [k];—who is the bleſſed and only potentate, the King of kings and Lord of lords; who only hath immortality [l]; *the* one God and Father of all, who is above all, and through all, and in you all [m]. Who is God ſave the Lord? or who is a rock ſave our God [n]? There is none like unto the God of Jeſhurun, who rideth upon the heaven in thy help; and in his excellency upon the ſky [o]. Let them praiſe the name of the Lord; for his name alone is excellent; his glory is above earth and heaven [p].

SECT. 2. *This truth delivered to us, as from God himſelf.*

THUS ſaith the Lord that created the heavens, God himſelf that formed the earth and made it, I am the Lord, and there is none elſe. They have no knowledge that ſet up the wood of their graven image, and pray unto a god that cannot ſave. Tell ye, and bring them near; yea let them take counſel together; who hath declared this from ancient time? who hath told it from that time? have not I the Lord? and there is no God elſe; a juſt God and a ſaviour; there is none beſide me; for I am God, and there is none elſe [a]. See now that I, even I am he, and there is no God with me: I kill and I make alive; I wound, and I heal; neither is there any that can deliver out of my hand [b]. I am the Lord thy God; and thou ſhalt know no god but me [c]: thou ſhalt have none other gods before me [d].

Thus ſaith the Lord, the king of Iſrael, and his redeemer, the Lord of hoſts, I am the firſt, and I am the laſt, and beſides me there is no god*. I am the Lord that maketh all things; that ſtretcheth forth the heavens alone, that ſpreadeth abroad the earth by myſelf [e]. Ye are my witneſſes, ſaith the Lord, and my ſervant whom I have choſen; that ye may know and believe me, and underſtand that I am he: before me there was no god formed, neither ſhall there be after me. I, even I am the Lord, and beſide me there is no ſaviour. Yea, before the day was, I am he. I am the Lord your holy One; the creator of Iſrael, your king [f].

SECT.

[h] 1 Cor. viii. 4, 5, 6. [i] 1 Tim. ii. 5. [k] James iv. 12. [l] 1 Tim. vi. 15, 16.
[m] Eph. iv. 6. [n] Pſal. xviii. 31. [o] Deut. xxxiii. 26. [p] Pſal. cxlviii. 13.

§ 2. [a] Iſa. xlv. 18, 20, 21, 22. [b] Deut. xxxii. 39. [c] Hoſ. xiii. 4. [d] Deut. v. 7.
[e] Iſa. xliv. 6, 24. [f] Iſa. xliii. 10, 11, 13, 15. * See Iſa. xlv, 5,

SECT. 3. *The adoration of the ſaints is directed to him as the only Lord.*

O LORD God of Iſrael, thou art the God, even thou alone, of all the kingdoms of the earth [a]; for thou art great O Lord God; there is none like thee, neither is there any God beſide thee [b]. Among the gods there is none like unto thee, O Lord, neither are there any works like unto thy works [c]. Are there among the vanities of the Gentiles that can cauſe rain? or can the heavens give ſhowers? Art not thou he, O Lord our God? therefore we will wait upon thee [d]. There is none holy as the Lord; for there is none beſide thee; neither is there any rock like our God [e]. O Lord our God, other lords beſide thee have had dominion over us; but by thee only will we make mention of thy name [f]. Aſhur ſhall not ſave us, we will not ride upon horſes, neither will we ſay any more to the work of our hands, ye are our gods [g]. We will rejoice in thy ſalvation; and in the name of our God we will ſet up our banners [h]. Who is like unto thee, O Lord, among the gods! Who is like thee! glorious in holineſs, fearful in praiſes, doing wonders [i]. Lord God of Iſrael, there is no god like thee in heaven above, or on earth beneath [k]. Thou whoſe name alone is Jehovah, art the moſt high over all the earth [l].

CHAP. II.

That God is inviſible.

GOD is a ſpirit; and they that worſhip him, muſt worſhip him in ſpirit and in truth [a].—*He is* the king eternal, immortal, inviſible, the only wiſe God [b]; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath ſeen, nor can ſee [c]. Ye have neither heard his voice at any time, nor ſeen his ſhape [d]. To whom then will ye liken God? or what likeneſs will ye compare unto him [e]?

O that I knew where I might find him! that I might come even to his ſeat! I would order my cauſe before him, and fill my mouth with arguments. Behold I go forward, but he is not there; and backward, but I cannot perceive him; on the left hand where he doth work, but I cannot behold him; he hideth himſelf on the right hand, that I cannot ſee him [f]. Lo he goeth by me, and I ſee him not; he paſſeth on alſo, but I perceive him not [g]. He holdeth back

§ 3. [a] 2 Kings xix. 15. [b] 2 Sam. vii. 22. [c] Pſal. lxxxvi. 8. [d] Jer. xiv. 22.
[e] 1 Sam. ii. 2. [f] Iſa. xxvi. 13. [g] Hoſ. xiv. 3. [h] Pſal. xx. 5.
[i] Exod. xv 11. [k] 1 Kings viii. 23. [l] Pſal. lxxxiii. 18.

Ch. II. [a] John iv. 24. [b] 1 Tim. i. 17. [c] 1 Tim. vi. 16. [d] John v. 37.
[e] Iſa. xl. 18. [f] Job xxiii. 3, 4, 8, 9. [g] Job ix. 11.

the face of his throne and ſpreadeth his cloud upon it [h]: But he knoweth the way that I take [i].

No man hath ſeen God at any time [k]. *But* the inviſible things of him from the creation of the world are clearly ſeen, being underſtood by the things that are made, even his eternal power and Godhead [l]. The heavens declare the glory of God; and the firmament ſheweth his handy work. Day unto day uttereth ſpeech, and night unto night ſheweth knowledge. There is no ſpeech nor language where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world [m]. Not that any man hath ſeen the Father, ſave he who is of God, he hath ſeen the Father [n]. The only begotten Son, who is in the boſom of the Father, he hath declared him [o].

CHAP. III.

That God is incomprehenſible, or infinitely great.

SECT. 1. This truth teſtified by the prophets and apoſtles. 2.—Delivered to us as from the mouth of God himſelf. 3.—And aſſerted in the praiſes of his ſervants.

SECT. 1. *This truth teſtified by the prophets and apoſtles.*

BEHOLD God is great, and we know him not [a]; touching the Almighty, we cannot find him out: He is excellent in power, and in judgment, and in plenty of juſtice [b]. Canſt thou by ſearching find out God? Canſt thou find out the Almighty unto perfection? It is as high as heaven; What canſt thou do? deeper than hell; What canſt thou know? The meaſure thereof is longer than the earth, and broader than the ſea [c]. Great is the Lord, and greatly to be praiſed: His greatneſs is unſearchable [d].—*He* filleth all in all [e]. The heaven, and heaven of heavens cannot contain him [f]: The whole earth is full of his glory [g]. —His glory *covereth* the heavens; and the earth is full of his praiſe [h].

Great things doth he, which we cannot comprehend [i]: Great things paſt finding out, yea, and wonders without number [k]. Who hath meaſured the waters in the hollow of his hand? and meted out heaven with the ſpan, and comprehended the duſt of the earth in a meaſure, and weighed the mountains in

[h] Job xxvi. 9. [i] Job xxiii. 10. [k] John i. 18. [l] Rom. i. 20.
[m] Pſal. xix. 1,—4. [n] John vi. 46. [o] John i. 18.

§ 1. [a] Job xxxvi. 26. [b] Job xxxvii. 23. [c] Job xi. 7, 8, 9. [d] Pſal. cxlv. 3.
[e] Eph. i. 23. [f] 2 Chron. ii. 6. [g] Iſa. vi. 3. [h] Hab. iii. 3.
[i] Job xxxvii. 5. [k] Job ix. 10.

in ſcales, and the hills in a balance [l]? Behold the nations are as a drop of a bucket, and are counted as the ſmall duſt of a balance: Behold, he taketh up the iſles as a very little thing. All nations before him are as nothing; and they are counted to him leſs than nothing and vanity [m]. Have ye not known? Have ye not heard? Hath it not been told you from the beginning? Have ye not underſtood from the foundations of the earth? It is he that ſitteth upon the circle of the earth, and the inhabitants thereof are as graſshoppers; that ſtretcheth out the heavens as a curtain, and ſpreadeth them out as a tent to dwell in [n]. Lift up your eyes on high, and behold who hath created theſe things, that bringeth out their hoſt by number: He calleth them all by names; by the greatneſs of his might, for that he is ſtrong in power, not one faileth [o]. O the depth of the riches both of the wiſdom and knowledge of God! How unſearchable are his judgments, and his ways paſt finding out [p]! His name alone is excellent: His glory is above the earth and heaven [q].

SECT. 2. *Delivered to us as from the mouth of God himſelf.*

THUS ſaith the Lord [a], I AM THAT I AM [b].—The heaven is my throne, and the earth is my footſtool: Where is the houſe that ye build unto me? and where is the place of my reſt? For all theſe things hath mine hand made [c]. Am I a God at hand, ſaith the Lord, and not a God afar off? Can any hide himſelf in ſecret places, that I ſhould not ſee him? Do not I fill heaven and earth? ſaith the Lord [d].

SECT. 3. *Aſſerted in the praiſes of his ſervants.*

O LORD our LORD, how excellent is thy name in all the earth! who haſt ſet thy glory above the heavens [a]. Bleſſed be thy glorious name, which is exalted above all bleſſing and praiſe. Thou, even thou art Lord alone: Thou haſt made heaven, the heaven of heavens, with all their hoſt; the earth, and all things that are therein; the ſeas, and all that is therein; and thou preſerveſt them all, and the hoſt of heaven worſhippeth thee [b].

O LORD my God, thou art very great; thou art clothed with honour and majeſty. Who covereſt thyſelf with light as with a garment; who ſtretcheſt out the heavens like a curtain. Who layeth the beams of his chambers in the waters; who maketh the clouds his chariot; who walketh on the wings of the wind [c].

The

[l] Iſa. xl. 12. [m] Iſa. xl. 15, 17. [n] Iſa. xl. 21, 22. [o] Iſa. xl. 26.
[p] Rom. xi. 33. [q] Pſal. cxlviii. 13.

§ 2. [a] Iſa. lxvi. 1. [b] Exod. iii. 14. [c] Iſa. lxvi. 1, 2. [d] Jer. xxiii. 23, 24.

§ 3. [a] Pſal. viii. 1. [b] Neh. ix, 5, 6. [c] Pſal. civ. 1, 2, 3.

The mountains ſaw thee, and they trembled; the overflowing of the water paſſed by; the deep uttered his voice, and lift up his hands on high; the ſun and moon ſtood ſtill in their habitation [d].

Thou God ſeeſt me [e]: O Lord, thou haſt ſearched me, and known me; thou knoweſt my down-ſitting, and mine up-riſing; thou underſtandeſt my thought afar off; thou compaſſeſt my path, and my lying down; and art acquainted with all my ways [f]. Thou haſt beſet me behind and before, and laid thine hand upon me. Such knowledge is too wonderful for me: It is high, I cannot attain unto it. Whither ſhall I go from thy ſpirit? or whither ſhall I fly from thy preſence? If I aſcend up into heaven, thou art there; if I make my bed in hell, behold thou art there; if I take the wings of the morning, and dwell in the uttermoſt parts of the ſea, even there ſhall thy hand lead me, and thy right hand ſhall hold me. If I ſay, ſurely the darkneſs ſhall cover me; even the night ſhall be light about me: Yea the darkneſs hideth not from thee; but the night ſhineth as the day: The darkneſs and the light are both alike to thee [g]. When I wake, I am ſtill with thee [h].

CHAP. IV.

That God is eternal.

SECT. 1. This article taught by prophets and apoſtles. 2. Revealed as in the words of God himſelf. 3. Devoutly acknowledged even by a heathen prince. 4. Celebrated in the praiſes of his ſaints.

SECT. 1. *This article taught by prophets and apoſtles.*

BEHOLD God is great and we know him not, neither can the number of his years be ſearched out [a]. *He* liveth for ever and ever [b]. *His* goings forth have been from of old, from everlaſting [c]. One day is with the Lord as a thouſand years, and a thouſand years as one day [d]. *He* is, and was, and is to come [e]. The true God, the living God, and an everlaſting King [f]. His kingdom is an everlaſting kingdom, and his dominion is from generation to generation [g]. Haſt thou not known? haſt thou not heard? that the everlaſting God the Lord fainteth not, neither is weary [h]. The Lord ſhall endure for ever [i]; The Lord

[d] Hab. iii. 10, 11. [e] Gen. xvi. 13. [f] Pſal. cxxxix. 1, 2, 3. [g] Pſal. cxxxix. 5,—12. [h] Pſal. cxxxix. 18.

§ 1. [a] Job xxxvi. 26. [b] Rev. iv. 9. [c] Micah v. 2. [d] 2 Pet. iii. 8. [e] Rev. i. 4. [f] Jer. x. 10. [g] Dan. iv. 3. [h] Iſa. xl. 28. [i] Pſal. ix. 7.

Lord ſhall reign for ever, even thy God, O Zion, unto all generations [k]. Happy art thou O Iſrael [l]. The eternal God is thy refuge; and underneath are the everlaſting arms [m].

SECT. 2. *Revealed as in the words of God himſelf.*

THUS ſaith the Lord [a]. I AM THAT I AM;—this is my name for ever, and this is my memorial unto all generations [b]: For I lift up my hand to heaven, and ſay, I live for ever [c]. Hearken unto me O Jacob, and Iſrael my called, I am he, I am the firſt, I alſo am the laſt [d]; I am Alpha and Omega, the beginning and the ending, ſaith the Lord who is, and who was, and who is to come, the Almighty [e].—The high and lofty One that inhabiteth eternity, whoſe name is holy [f] Truſt ye in the Lord for ever; for in the Lord Jehovah is everlaſting ſtrength [g].

SECT. 3. *Devoutly acknowledged even by a heathen prince.*

I NEBUCHADNEZZAR lift up mine eyes unto heaven, and I bleſſed the Moſt High, and I praiſed and honoured him, that liveth for ever; whoſe dominion is an everlaſting dominion, and his kingdom is from generation to generation [a]; for he is the living God, and ſtedfaſt for ever, and his kingdom that which ſhall not be deſtroyed; and his dominion ſhall be even unto the end [b].

SECT. 4. *Celebrated in the praiſes of his ſaints.*

LORD thou haſt been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadſt formed the earth and the world; even from everlaſting to everlaſting thou art God [a]. A thouſand years in thy ſight are but as yeſterday when it is paſt, and as a watch in the night [b]. Art thou not from everlaſting, O Lord, my God, mine holy one [c]? Thy throne is eſtabliſhed of old, thou art from everlaſting [d]. Thy name O Lord endureth for ever; and thy memorial throughout all generations [e]. Of old haſt thou laid the foundation of the earth; and the heavens are the work of thy hands. They ſhall periſh, but thou ſhalt endure; yea all of them ſhall wax old like a garment; as a veſture ſhalt thou change them, and they ſhall be changed. But thou

[k] Pſal. cxlvi. 10. [l] Deut. xxxiii. 29. [m] Deut. xxxiii. 27.

§ 2. [a] Iſa. lxvi. 1. [b] Exod. iii. 14, 15. [c] Deut. xxxii. 40. [d] Iſai. xlviii. 12. [e] Rev. i 8. [f] Iſa. lvii. 15. [g] Iſa. xxvi. 4.

§ 3. [a] Dan. iv. 34. [b] Dan. vi. 26.

§ 4. [a] Pſal. xc. 1, 2. Pſal. cxxxv. 13. [b] Pſal. xc. 4. [c] Hab. i. 12. [d] Pſal. xciii. 2.

thou art the ſame, and thy years ſhall have no end [f]. Thou O Lord remaineſt for ever, and thy throne from generation to generation [g]. Now unto the King eternal, immortal, inviſible, the only wiſe God, be honour and glory for ever and ever. Amen [h].

CHAP. V.

That God is unchangeable.

SECT. 1. The teſtimony of prophets and apoſtles on this head. 2. This doctrine delivered to us, as by God himſelf.

SECT. 1. *The teſtimony of prophets and apoſtles on this head.*

GOD willing more abundantly to ſhew unto the heirs of promiſe the immutability of his counſel, confirmed it by an oath; that by two immutable things in which it was impoſſible for God to lie, we might have a ſtrong conſolation who have fled for refuge to lay hold upon the hope ſet before us [a]. God is not a man that he ſhould lie, neither the ſon of man that he ſhould repent: hath he ſaid, and ſhall he not do it? or hath he ſpoken, and ſhall he not make it good [b]? The Lord of hoſts hath purpoſed, and who ſhall diſanul it? and his hand is ſtretched out, and who ſhall turn it back [c]? *He is* the ſame yeſterday, and to day and for ever [d]: The Father of lights with whom is no variableneſs, neither ſhadow of turning [e]. The counſel of the Lord ſtandeth for ever, and the thoughts of his heart to all generations [f].

SECT. 2. *This doctrine delivered to us, as by God himſelf.*

THUS ſaith the Lord of hoſts, I am the Lord, I change not [a];—my counſel ſhall ſtand, and I will do all my pleaſure [b]. Surely as I have thought, ſo ſhall it to come paſs; and as I have purpoſed, ſo ſhall it ſtand [c]. Hearken unto me, my people, and give ear unto me, O my nation [d]. Lift up your eyes to the heavens, and look upon the earth beneath; for the heavens ſhall vaniſh away like ſmoke, and the earth ſhall wax old like a garment, and they that dwell therein ſhall die in like manner; but my ſalvation ſhall be for ever, and my righteouſneſs ſhall not

[f] Pſal. cii. 25, 26, 27. [g] Lam. v. 19. [h] 1 Tim. i. 17.

§ 1. [a] Heb. vi. 17, 18. [b] Numb. xxiii. 19. [c] Iſa. xiv. 27. [d] Heb. xiii. 8. [e] James i. 17. [f] Pſal. xxxiii. 11.

§ 2. [a] Mal. iii. 6. [b] Iſa. xlvi. 10. [c] Iſa. xiv. 24. [d] Iſa. li. 6.

not be aboliſhed. Hearken unto me, ye that know righteouſneſs, the people in whoſe heart is my law; fear ye not the reproach of men, neither be ye afraid of their revilings; for the moth ſhall eat them up like a garment, and the worm ſhall eat them like wool; but my righteouſneſs ſhall be for ever, and my ſalvation from generation to generation[e].

CHAP. VI.

That God is independent, and that all things depend on him.

SECT. 1. He is the author and poſſeſſor of all things. 2. He has no need of the ſervices of his creatures. 3. Theſe truths revealed as by the mouth of God. 4. They depend entirely on him for every temporal comfort. 5. And for every ſpiritual bleſſing

SECT. 1. *He is the author and poſſeſſor of all things.*

GOD that made the world, and all things therein, ſeeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worſhipped with mens hands, as though he needed any thing, ſeeing he giveth to all, life, and breath, and all things[a]. Behold the heaven, and the heaven of heavens is the Lord's thy God; the earth alſo with all that therein is[b]. In whoſe hand thy breath is, and whoſe are all thy ways[c]; who holdeth our ſoul in life, and ſuffereth not our feet to be moved[d]: Who giveth food to all fleſh; for his mercy endureth for ever[e]. *He* is the moſt high God, poſſeſſor of heaven and earth[f];—the bleſſed and only potentate; the King of kings, and Lord of lords[g]: for of him, and through him, and to him are all things; to whom be glory for ever[h].

SECT. 2. *He has no need of the ſervices of his creatures.*

LOOK unto the heavens, and ſee, and behold the clouds which are higher than thou. If thou ſinneſt, what doeſt thou againſt him? or if thy tranſgreſſions be multiplied, what doeſt thou unto him? If thou be righteous, what giveſt thou him? or what receiveth he of thine hand? thy wickedneſs may hurt a man as thou art, and thy righteouſneſs may profit the ſon of man[a]. Can a man be profitable unto God, as he that is wiſe may be profitable unto himſelf? Is it any

 pleaſure

e Iſa. li. 6, 7, 8.

§ 1. a Acts xvii. 24, 25. b Deut. x. 14. c Dan. v. 23. d Pſal. lxvi. 9.
e Pſal. cxxxvi. 25. f Gen. xiv. 19. g 1 Tim. vi. 15. h Rom. xi. 36.

§ 2. a Job xxxv. 5—8.

pleaſure to the Almighty that thou art righteous? or is it gain to him, that thou makeſt thy way perfect? will he reprove thee for fear of thee? will he enter with thee into judgment [b]?

SECT. 3. *Theſe truths revealed as by the mouth of God.*

HEAR, O my people, and I will ſpeak; O Iſrael, and I will teſtify againſt thee: I am God, even thy God. I will not reprove thee for thy ſacrifices, or thy burnt offerings to have been continually before me. I will take no bullock out of thy houſe, nor he-goats out of thy folds: For every beaſt of the foreſt is mine, and the cattle upon a thouſand hills. I know all the fowls of the mountains, and the wild beaſts of the field are mine. If I were hungry, I would not tell thee, for the world is mine, and the fulneſs thereof [a]. Will I eat the fleſh of bulls? or drink the blood of goats? Offer unto God thankſgiving, and pay thy vows unto the moſt High. And call upon me in the day of trouble: I will deliver thee, and thou ſhalt glorify me [b].

SECT. 4. *They depend entirely on him for every temporal comfort.*

O LORD of hoſts, God of Iſrael, that dwelleſt between the cherubims, thou art the God, even thou alone, of all the kingdoms of the earth; thou haſt made heaven and earth [a]. Thine, O Lord, is the greatneſs, and the power, and the glory, and the victory, and the majeſty: For all that is in the heaven, and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all. Both riches and honour come of thee; and thou reigneſt over all, and in thine hand is power and might, and in thine hand it is to make great, and to give ſtrength unto all [b]; for thou haſt created all things, and for thy pleaſure they are and were created [c]. O God, the God of the ſpirits of all fleſh [d], O Lord, thou preſerveſt man and beaſt [e], the eyes of all wait upon thee, and thou giveſt them their meat in due ſeaſon. Thou openeſt thine hand, and ſatisfieſt the deſire of every living thing [f]. Thou haſt granted me life and favour, and thy viſitation hath preſerved my ſpirit [g].

SECT. 5.—*And for every ſpiritual bleſſing.*

BLESSED is the man whom thou chooſeſt and cauſeſt to approach unto thee, that he may dwell in thy courts: We ſhall be ſatisfied with the goodneſs of thy

[b] Job xxii. 2, 3, 4.

§ 3. [a] Pſal. l. 7,—12. [b] Pſal. l. 13,—15.

§ 4. [a] Iſa. xxxvii. 16. [b] 1 Chron. xxix. 11, 12. [c] Rev. iv. 11. [d] Num. xvi. 22.
[e] Pſal. xxxvi. 6. [f] Pſal. cxlv. 15, 16. [g] Job x. 12.

thy houſe, even of thy holy temple [a]: They ſhall be abundantly ſatisfied with the fatneſs of thy houſe; and thou ſhalt make them drink of the river of thy pleaſures; for with thee is the fountain of life [b]. Thou wilt ſhew me the path of life; in thy preſence is fulneſs of joy; at thy right hand are pleaſures for evermore [c]. Bleſſed be the God and Father of our Lord Jeſus Chriſt, who hath bleſſed us with all ſpiritual bleſſings, in heavenly places, in Chriſt [d].

CHAP. VII.

That God is infinite in knowledge.

SECT. 1. He knoweth perfectly every thing that hath being. 2. He diſcerneth betwixt the righteous and the wicked. 3. He looks particularly to the hearts and intents of men. 4. God introduced as declaring theſe truths; 5.—His knowledge of future events. 6. This attribute acknowledged and adored by his ſervants. 7. Daniel's doxology.

SECT. 1. *He knoweth perfectly every thing that hath being.*

GOD is light, and in him is no darkneſs at all [a]; his underſtanding is infinite [b]. Known unto God are all his works from the beginning of the world [c]: Neither is there any creature that is not manifeſt in his ſight; but all things are naked and open unto the eyes of him with whom we have to do [d]. Secret things belong unto the Lord our God [e]: He diſcovereth deep things out of darkneſs, and bringeth out to light the ſhadow of death [f]. He cutteth out rivers among the rocks, and his eye ſeeth every precious thing: For he looketh to the end of the earth, and ſeeth under the whole heaven [g]. Hell is naked before him, and deſtruction hath no covering [h]. He ſetteth an end to darkneſs, and ſearcheth out all perfection [i]. He is perfect in knowledge; he is mighty in ſtrength, and in wiſdom [k]. Times are not hidden from the Almighty [l]: For the eyes of the Lord run to and fro throughout the whole earth [m]: And he knoweth all things [n].

§ 5. [a] Pſal. lxv. 4. [b] Pſal. xxxvi. 8, 9. [c] Pſal. xvi. 11. [d] Eph. i. 3.

§ 1. [a] 1 John i. 5. [b] Pſal. cxlvii. 5. [c] Acts xv. 18. [d] Heb. iv. 13.
[e] Deut. xxix. 29. [f] Job xii. 22. [g] Job xxviii. 10, 24. [h] Job xxvi. 6.
[i] Job xxviii. 3. [k] Job xxxvi. 4, 5. [l] Job xxiv. 1. [m] 2 Chron. xvi. 9.
[n] 1 John iii. 20.

SECT. 2. *He diſcerneth betwixt the righteous and the wicked.*

THE eyes of the Lord are in every place, beholding the evil and the good [a]. The Lord looketh from heaven; he beholdeth all the ſons of men. From the place of his habitation he looketh upon all the inhabitants of the earth: He faſhioneth their hearts alike; he conſidereth all their works [b]: His eyes behold, his eye-lids try the children of men [c]. The ways of a man are before the eyes of the Lord, and he pondereth all his goings [d]; for the Lord is a God of knowledge, and by him actions are weighed [e]. The Lord knoweth the way of the righteous [f]: He knoweth them that truſt in him [g]. The eye of the Lord is upon them that fear him; upon them that hope in his mercy; to deliver their ſoul from death, and to keep them alive from famine [h]. He knoweth vain men; he ſeeth wickedneſs alſo: Will he not then conſider it [i]?—The Spirit ſearcheth all things, yea the deep things of God: For what man knoweth the things of a man, ſave the ſpirit of man which is in him? even ſo the things of God knoweth no man, but the Spirit of God [k].

SECT. 3. *He looks particularly to the hearts and intents of men.*

THE word of God is quick and powerful, and ſharper than any two-edged ſword, piercing even to the dividing aſunder of ſoul and ſpirit, and of the joints and marrow, and is a diſcerner of the thoughts and intents of the heart [a]. Hell and deſtruction are before the Lord: How much more then the hearts of the children of men [b]. The Lord ſearcheth all hearts, and underſtandeth all the imaginations of the thoughts [c]: For the Lord ſeeth not as man ſeeth; for man looketh on the outward appearance, but the Lord looketh on the heart [d]. Every way of a man is right in his own eyes; but the Lord pondereth the hearts [e]: The Lord weigheth the ſpirits [f]: The proud he knoweth afar off [g]; God knoweth your hearts [h]: For the righteous God trieth the hearts and reins [i].

When thou doeſt alms, let not thy left hand know what thy right hand doeth; that thine alms may be in ſecret, and thy Father who ſeeth in ſecret ſhall reward thee openly. And when thou prayeſt, thou ſhalt not be as the hypocrites are: For they love to pray ſtanding in the ſynagogues, and in the corners

§ 2. [a] Prov. xv. 3. [b] Pſal. xxxiii. 13, 14, 15. [c] Pſal. xi. 4. [d] Prov. v. 21.
[e] 1 Sam. ii. 3. [f] Pſal. i. 6. [g] Nah. i. 7. [h] Pſal. xxxiii. 18, 19.
[i] Job xi. 11. [k] 1 Cor. ii. 10, 11.

§ 3. [a] Heb. iv. 12. [b] Prov. xv. 11. [c] 1 Chron. xxviii. 9. [d] 1 Sam. xvi. 7.
[e] Prov. xxi. 2. [f] Prov. xvi. 2. [g] Pſal. cxxxviii. 6. [h] Luke. xvi. 15.
[i] Pſal. vii. 9.

corners of the ſtreets, that they may be ſeen of men. But thou, when thou prayeſt, enter into thy cloſet, and when thou haſt ſhut thy door, pray to thy Father who is in ſecret, and thy Father who ſeeth in ſecret, ſhall reward thee openly. When ye pray, uſe not vain repetitions, as the heathen do; for your Father knoweth what things ye have need of, before ye aſk him [k]. Moreover, when ye faſt, be not as the hypocrites of a ſad countenance; but anoint thine head, and waſh thy face; that thou appear not unto men to faſt, but unto thy Father who is in ſecret; and thy Father who ſeeth in ſecret, ſhall reward thee openly [l].

Unto the angel of the church of Epheſus, ſaith he that holdeth the ſeven ſtars in his right hand, I know thy works, and thy labour, and thy patience; and I know the blaſphemy of them which ſay they are Jews, and are not, but are of the ſynagogue of ſatan [m]. Behold I will caſt them into great tribulation; and all the churches ſhall know that I am he who ſearcheth the reins and hearts [n].

But they ſay, How doth God know? and is there knowledge in the moſt High [o]? Can he judge through the dark cloud? Thick clouds are a covering to him, that he ſeeth not, and he walketh in the circuit of heaven [p]: The Lord ſhall not ſee; neither ſhall the God of Jacob regard it. Underſtand ye brutiſh among the people; and ye fools, when will ye be wiſe? He that planted the ear, ſhall he not hear? He that formed the eye, ſhall he not ſee? He that chaſtiſeth the heathen, ſhall not he correct? He that teacheth man knowledge, ſhall not he know [q]? He formeth the mountains, and createth the wind, and declareth unto man what is his thought [r]: For his eyes are upon the ways of man, and he ſeeth all his goings: There is no darkneſs nor ſhadow of death where the workers of iniquity may hide themſelves [s]: For he knoweth the ſecrets of the heart [t].

SECT. 4. *God introduced as declaring theſe truths;*

THUS ſaith the Lord, the heart is deceitful above all things, and deſperately wicked, who can know it? I the Lord ſearch the heart, I try the reins; even to give every man according to his ways, and according to the fruit of his doings [a]: For mine eyes are upon all their ways; they are not hid from my face, neither is their iniquity hid from mine eyes [b]. I know their imagination which they go about [c]. I know the things that come into your minds, every one of them [d]. Wo unto them that ſeek deep to hide their counſel from the Lord, and their

[k] Matt. vi. 3,—8. [l] Matt. vi. 16, 17, 18. [m] Rev. ii. 1, 2, 9. [n] Rev. ii. 22, 23.
[o] Pſal. lxxiii. 11. [p] Job xxii. 13, 14. [q] Pſal. xciv. 7,—10. [r] Amos iv. 13.
[s] Job xxxiv. 21, 22. [t] Pſal. xliv. 21.

§ 4. [a] Jer. xvii. 5, 9, 10. [b] Jer. xvi. 17. [c] Deut. xxxi. 21. [d] Ezek. xi. 5.

SECT. 2. *He diſcerneth betwixt the righteous and the wicked.*

THE eyes of the Lord are in every place, beholding the evil and the good [a]. The Lord looketh from heaven; he beholdeth all the ſons of men. From the place of his habitation he looketh upon all the inhabitants of the earth: He faſhioneth their hearts alike; he conſidereth all their works [b]: His eyes behold, his eye-lids try the children of men [c]. The ways of a man are before the eyes of the Lord, and he pondereth all his goings [d]; for the Lord is a God of knowledge, and by him actions are weighed [e]. The Lord knoweth the way of the righteous [f]: He knoweth them that truſt in him [g]. The eye of the Lord is upon them that fear him; upon them that hope in his mercy; to deliver their ſoul from death, and to keep them alive from famine [h]. He knoweth vain men; he ſeeth wickedneſs alſo: Will he not then conſider it [i]?—The Spirit ſearcheth all things, yea the deep things of God: For what man knoweth the things of a man, ſave the ſpirit of man which is in him? even ſo the things of God knoweth no man, but the Spirit of God [k].

SECT. 3. *He looks particularly to the hearts and intents of men.*

THE word of God is quick and powerful, and ſharper than any two-edged ſword, piercing even to the dividing aſunder of ſoul and ſpirit, and of the joints and marrow, and is a diſcerner of the thoughts and intents of the heart [a]. Hell and deſtruction are before the Lord: How much more then the hearts of the children of men [b]. The Lord ſearcheth all hearts, and underſtandeth all the imaginations of the thoughts [c]: For the Lord ſeeth not as man ſeeth; for man looketh on the outward appearance, but the Lord looketh on the heart [d]. Every way of a man is right in his own eyes; but the Lord pondereth the hearts [e]: The Lord weigheth the ſpirits [f]: The proud he knoweth afar off [g]; God knoweth your hearts [h]: For the righteous God trieth the hearts and reins [i].

When thou doeſt alms, let not thy left hand know what thy right hand doeth; that thine alms may be in ſecret, and thy Father who ſeeth in ſecret ſhall reward thee openly. And when thou prayeſt, thou ſhalt not be as the hypocrites are: For they love to pray ſtanding in the ſynagogues, and in the corners

§ 2. [a] Prov. xv. 3. [b] Pſal. xxxiii. 13, 14, 15. [c] Pſal. xi. 4. [d] Prov. v. 21.
[e] 1 Sam. ii. 3. [f] Pſal. i. 6. [g] Nah. i. 7. [h] Pſal. xxxiii. 18, 19.
[i] Job xi. 11. [k] 1 Cor. ii. 10, 11.

§ 3. [a] Heb. iv. 12. [b] Prov. xv. 11. [c] 1 Chron. xxviii. 9. [d] 1 Sam. xvi. 7.
[e] Prov. xxi. 2. [f] Prov. xvi. 2. [g] Pſal. cxxxviii. 6. [h] Luke. xvi. 15.
[i] Pſal. vii. 9.

corners of the ſtreets, that they may be ſeen of men. But thou, when thou prayeſt, enter into thy cloſet, and when thou haſt ſhut thy door, pray to thy Father who is in ſecret, and thy Father who ſeeth in ſecret, ſhall reward thee openly. When ye pray, uſe not vain repetitions, as the heathen do; for your Father knoweth what things ye have need of, before ye aſk him [k]. Moreover, when ye faſt, be not as the hypocrites of a ſad countenance; but anoint thine head, and waſh thy face; that thou appear not unto men to faſt, but unto thy Father who is in ſecret; and thy Father who ſeeth in ſecret, ſhall reward thee openly [l].

Unto the angel of the church of Epheſus, ſaith he that holdeth the ſeven ſtars in his right hand, I know thy works, and thy labour, and thy patience; and I know the blaſphemy of them which ſay they are Jews, and are not, but are of the ſynagogue of ſatan [m]. Behold I will caſt them into great tribulation; and all the churches ſhall know that I am he who ſearcheth the reins and hearts [n].

But they ſay, How doth God know? and is there knowledge in the moſt High [o]? Can he judge through the dark cloud? Thick clouds are a covering to him, that he ſeeth not, and he walketh in the circuit of heaven [p]: The Lord ſhall not ſee; neither ſhall the God of Jacob regard it. Underſtand ye brutiſh among the people; and ye fools, when will ye be wiſe? He that planted the ear, ſhall he not hear? He that formed the eye, ſhall he not ſee? He that chaſtiſeth the heathen, ſhall not he correct? He that teacheth man knowledge, ſhall not he know [q]? He formeth the mountains, and createth the wind, and declareth unto man what is his thought [r]: For his eyes are upon the ways of man, and he ſeeth all his goings: There is no darkneſs nor ſhadow of death where the workers of iniquity may hide themſelves [s]: For he knoweth the ſecrets of the heart [t].

SECT. 4. *God introduced as declaring theſe truths;*

THUS ſaith the Lord, the heart is deceitful above all things, and deſperately wicked, who can know it? I the Lord ſearch the heart, I try the reins; even to give every man according to his ways, and according to the fruit of his doings [a]: For mine eyes are upon all their ways; they are not hid from my face, neither is their iniquity hid from mine eyes [b]. I know their imagination which they go about [c]. I know the things that come into your minds, every one of them [d]. Wo unto them that ſeek deep to hide their counſel from the Lord, and their

[k] Matt. vi. 3,—8. [l] Matt. vi. 16, 17, 18. [m] Rev. ii. 1, 2, 9. [n] Rev. ii. 22, 23.
[o] Pſal. lxxiii. 11. [p] Job xxii. 13, 14. [q] Pſal. xciv. 7,—10. [r] Amos iv. 13.
[s] Job xxxiv. 21, 22. [t] Pſal. xliv. 21.

§ 4. [a] Jer. xvii. 5, 9, 10. [b] Jer. xvi. 17. [c] Deut. xxxi. 21. [d] Ezek. xi. 5.

their works are in the dark; and they ſay, Who ſeeth us? and who knoweth us[c]? Behold, even I have ſeen it, ſaith the Lord[f]. They have committed villany in Iſrael, and have ſpoken lying words; even I know, and am a witneſs[g]. Can any hide himſelf in ſecret places, that I ſhall not ſee him? Do not I fill heaven and earth, ſaith the Lord[h]?

SECT. 5.—*His knowledge of future events.*

—THEY have no knowledge that ſet up the wood of their graven image, and pray unto a god that cannot ſave. Tell ye, and bring them near; yea let them take counſel together: Who hath declared this from ancient time? Who hath told it from that time? Have not I the Lord[a]? Produce your cauſe, ſaith the Lord; bring forth your ſtrong reaſons, ſaith the King of Jacob. Let them bring them forth, and ſhews us what ſhall happen; let them ſhew the former things what they be, that we may conſider them, and know the latter end of them; or declare us things for to come. Shew the things that are to come hereafter, that we may know that ye are gods: Yea, do good, or do evil, that we may be diſmayed, and behold it together. Behold ye are of nothing, and your work of nought; an abomination is he that chuſeth you[b]. Behold the former things are come to paſs, and new things do I declare: Before they ſpring forth, I tell you of them[c]. Remember the former things of old; for I am God, and there is none elſe, declaring the end from the beginning, and from ancient times, the things that are not yet done; ſaying, my counſel ſhall ſtand, and I will do all my pleaſure[d].

SECT. 6. *This attribute acknowledged and adored by his ſervants.*

O LORD of hoſts, that trieſt the righteous, and ſeeſt the reins and the heart[a], —thou, even thou only knoweſt the hearts of all the children of men[b]: For thine eyes are open upon all the ways of the ſons of men[c]. I know thou canſt do every thing, and that no thought can be with-holden from thee[d]. Doth not he ſee my ways, and count all my ſteps[e]? O Lord, thou haſt ſearched me, and known me. Thou knoweſt my down ſitting, and mine up-riſing; thou underſtandeſt my thought afar off. Thou compaſſeſt my path, and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but lo! O Lord, thou knoweſt it altogether[f]. Whither ſhall I go from thy ſpirit?

[a] Iſa. xxix. 15. [f] Jer. vii. 11. [g] Jer. xxix. 23. [h] Jer. xxiii. 24.

§ 5. [a] Iſa. xlv. 20, 21. [b] Iſa. xli. 21,—24. [c] Iſa. xlii. 9. [d] Iſa. xlvi. 9, 10.

§ 6. [a] Jer. xx. 12. [b] 1 Kings viii. 39. [c] Jer. xxxii. 19. [d] Job xlii. 2.
[e] Job xxxi. 4. [f] Pſal. cxxxix. 1,—4.

rit? or whither ſhall I fly from thy preſence? If I aſcend up into heaven, thou art there; if I make my bed in hell, behold thou art there; if I take the wings of the morning, and dwell in the uttermoſt parts of the ſea, even there ſhall thy hand lead me, and thy right hand ſhall hold me. If I ſay, ſurely the darkneſs ſhall cover me; even the night ſhall be light about me. Yea the darkneſs hideth not from thee; but the night ſhineth as the day: The darkneſs and the light are both alike to thee: For thou haſt poſſeſſed my reins; thou haſt covered me in my mothers womb[g]. My ſubſtance was not hid from thee, when I was made in ſecret; and curiouſly wrought in the loweſt parts of the earth. Thine eyes did ſee my ſubſtance, yet being imperfect; and in thy book all my members were written [h].

SECT. 7. *Daniel's doxology.*

BLESSED be the name of God for ever and ever; for wiſdom and might are his. He giveth wiſdom unto the wiſe, and knowledge to them that know underſtanding. He revealeth the deep and ſecret things; he knoweth what is in the darkneſs, and the light dwelleth with him [a].

CHAP. VIII.

That God is unerring in wiſdom.

SECT. 1. He is the fountain of wiſdom. 2. His wiſdom is unſearchable. 3. The wiſdom of man is fooliſhneſs with God. 4. He giveth wiſdom to them that rightly wait on him. 5. The praiſes and prayers of his ſaints on this head.

SECT. 1. *He is the fountain of wiſdom.*

WHERE ſhall wiſdom be found? and where is the place of underſtanding [a]? Seeing it is hid from the eyes of all living, and kept cloſe from the fowls of the air [b]. God underſtandeth the way thereof, and he knoweth the place thereof: For he looketh to the ends of the earth, and ſeeth under the whole heaven, to make the weight for the winds; and he weigheth the waters by meaſure. When he made a decree for the rain, and a way for the lightening

[g] Pſal. cxxxix. 7—13. [h] Pſal. cxxxix. 15, 16.

§. 7. [a] Dan. ii. 20, 21, 22.

§ 1. [a] Job xxviii. 12. [b] Job xxviii. 21.

ing of the thunder: Then did he ſee it, and declare it; he prepared it; yea, and ſearched it out. And unto man he ſaid, Behold, the fear of the Lord, that is wiſdom; and to depart from evil is underſtanding [e].

Doth not wiſdom cry? and underſtanding put forth her voice? Unto you, O men, I call; and my voice is to the ſons of men [d]. Counſel is mine, and ſound wiſdom: I am underſtanding, I have ſtrength [e]. The Lord poſſeſſed me in the beginning of his way, before his works of old. I was ſet up from everlaſting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were ſettled; before the hills was I brought forth. While as yet he had not made the earth, nor the fields, nor the higheſt part of the duſt of the world; when he prepared the heavens, I was there. When he ſet a compaſs upon the face of the depth; when he eſtabliſhed the clouds above; when he ſtrengthened the fountains of the deep; when he gave to the ſea his decree, that the waters ſhould not paſs his commandment; when he appointed the foundations of the earth; then was I by him, as one brought up with him; and I was daily his delight, rejoicing always before him; rejoicing in the habitable parts of his earth; and my delights were with the ſons of men [f]. If any of you lack wiſdom, let him aſk of God, that giveth to all men liberally, and upbraideth not.—Every good gift, and every perfect gift, is from above, and cometh down from the Father of lights [g].

SECT. 2. *His wiſdom is original and unſearchable.*

THE Lord of hoſts is wonderful in counſel, and excellent in working* [a]: He is wiſe in heart, and mighty in ſtrength [b]. He hath made the earth by his power; he hath eſtabliſhed the world by his wiſdom, and hath ſtretched out the heavens by his diſcretion [c]. The Lord by wiſdom hath founded the earth; by underſtanding hath he eſtabliſhed the heavens. By his knowledge the depths are broken up, and the clouds drop down the dew [d]. Who hath directed the ſpirit of the Lord, or, being his counſellor, hath taught him? With whom took he counſel? and who inſtructed him, and taught him in the path of judgment, and taught him knowledge, and ſhewed to him the way of underſtanding [e]? O the depth both of the wiſdom and knowledge of God! How unſearchable are his judgments, and his ways paſt finding out! For who hath known the mind of the Lord, or who hath been his counſellor [f]?

SECT. 3.

[e] Job xxviii. 23,—28. [d] Prov. viii. 1, 4. [e] Prov. viii. 14. [f] Prov. viii. 22,—31.
[g] James i. 5, 17.

§ 2. [a] Iſa. xxviii. 29. [b] Job ix. 4. [c] Jer. x. 12. [d] Prov. iii. 19, 20.
[e] Iſa. xl. 13, 14. [f] Rom. xi. 33, 34. * See Jer. xxxii. 19.

SECT. 3. *The wiſdom of man is fooliſhneſs with God.*

THERE is no wiſdom, nor underſtanding, nor counſel, againſt the Lord [a]. The Lord bringeth the counſel of the heathen to nought; he maketh the devices of the people of none effect [b]. He diſappointeth the devices of the crafty, ſo that their hands cannot perform their enterprize: He taketh the wiſe in their own craftineſs, and the counſel of the froward is carried headlong [c] †. —The wiſdom of *the* wiſe men ſhall periſh, and the underſtanding of *the* prudent men ſhall be hid [d]. Where is the wiſe? Where is the ſcribe? Where is the diſputer of this world? Hath not God made fooliſh the wiſdom of this world [e]? Becauſe the fooliſhneſs of God is wiſer than men, and the weakneſs of God is ſtronger than men [f]. But God hath choſen the fooliſh things of the world to confound the wiſe; and God hath choſen the weak things of the world, to confound the things which are mighty [g].

SECT. 4. *He giveth wiſdom to them that rightly wait on him.*

WITH him is wiſdom and ſtrength: He hath counſel and underſtanding [a]. He giveth wiſdom unto the wiſe, and knowledge to them that know underſtanding [b].—Where is God my maker, who teacheth us more than the beaſts of the earth, and maketh us wiſer than the fowls of heaven [c]? Who hath put wiſdom in the inward parts? or who hath given underſtanding to the heart [d]? The Lord giveth wiſdom; out of his mouth cometh knowledge and underſtanding: He layeth up ſound wiſdom for the righteous [e]. He openeth the ears of men, and ſealeth their inſtruction [f]. The only wiſe God [g], giveth to a man that is good in his ſight, wiſdom, and knowledge, and joy [h].—To the intent that now unto the principalities and powers in heavenly places, might be known by the church, the manifold wiſdom of God [i].

SECT. 5. *The praiſes and prayers of his ſervants on this head.*

O LORD, how manifold are thy works! In wiſdom haſt thou made them all; the earth is full of thy riches [a]. Thy righteouſneſs is like the great mountains; thy judgments are a great deep [b]. Thy way is in the ſea, and thy path in the great

§ 3. [a] Prov. xxi. 30. [b] Pſal. xxxiii. 10. [c] Job v. 12, 13. † See Job xii. 16, 17, 20.
[d] Iſa. xxix. 14. [e] 1 Cor. i. 20. [f] 1 Cor. i. 25. [g] 1 Cor. i. 27.

§ 4. [a] Job xii. 13. [b] Dan. ii. 21. [c] Job xxxv. 10, 11. [d] Job xxxviii. 36.
[e] Prov. ii. 6, 7. [f] Job xxxiii. 16. [g] Jude 25. [h] Eccleſ. ii. 26.
[i] Eph. iii. 10.

§ 5. [a] Pſal. civ. 24. [b] Pſal. xxxvi. 6.

great waters; thy footſteps are not known [c]. *Yet* juſtice and judgment are the habitation of thy throne; mercy and truth ſhall go before thy face [d]. I eſteem all thy precepts, concerning all things, to be right [e]. Give me underſtanding, that I may learn thy commandments [f]. Behold thou deſireſt truth in the inward parts; and, in the hidden part, thou ſhalt make me to know wiſdom [g]. To God only wiſe be glory, through Jeſus Chriſt, for ever [h].

CHAP. IX.

That God is of almighty power.

SECT. 1. The teſtimony of the ſacred writers on this head. 2. His power is terrible to his enemies. 3.—None can withſtand it. 4.—Celebrated in the praiſes and prayers of his ſaints. 5. The doxology of the apoſtle Paul.

SECT. 1. *The teſtimony of the ſacred writers on this head.*

SING unto the Lord, bleſs his name; ſhew forth his ſalvation from day to day. Declare his glory among the heathen, his wonders among all people. For the Lord is great, and greatly to be praiſed: He is to be feared above all gods [a]. Honour and majeſty are before him; ſtrength and beauty are in his ſanctuary *. Give unto the Lord, O ye kindreds of the people, give unto the Lord glory and ſtrength † [b]. Aſcribe ye ſtrength unto God: His excellency is over Iſrael, and his ſtrength is in the clouds [c]. The Lord is clothed with majeſty; the Lord is clothed with ſtrength, wherewith he hath girded himſelf [d]. With God is terrible majeſty; touching the Almighty, we cannot find him out: He is excellent in power and in judgment [e]. If I ſpeak of ſtrength, lo he is ſtrong [f]: He is wiſe in heart, and mighty in ſtrength: Who hath hardened himſelf againſt him, and hath proſpered [g]? Behold God is mighty; he is mighty in ſtrength and wiſdom [h]. Great is our Lord, and of great power [i]. *He* doth great things paſt finding out; yea, and wonders without number [k]. For the inviſible things of God, from the creation of the world, are clearly ſeen, being underſtood by the things that are made; even his eternal power and Godhead [l].

God

[c] Pſal. lxxvii. 19. [d] Pſal. lxxxix. 14. [e] Pſal. cxix. 128. [f] Pſal. cxix. 73.
[g] Pſal. li. 6. [h] Rom. xvi. 27.

§ 1. [a] Pſal. xcvi. 2, 3, 4. [b] Pſal. xcvi. 6, 7. [c] Pſal. lxviii. 34. [d] Pſal. xciii. 1.
[e] Job xxxvii. 22, 23. [f] Job ix. 19. [g] Job ix. 4. [h] Job xxxvi. 5.
[i] Pſal. cxlvii. 5. [k] Job ix. 10. [l] Rom. i. 20.

* 1 Chron. xvi. 27. † Pſal. xxix. 1.

God hath ſpoken once; twice have I heard this, That power belongeth unto God[m]. Haſt thou not known? haſt thou not heard, that the everlaſting God the Lord, the Creator of the ends of the earth, fainteth not neither is weary? He giveth power to the faint; and to them that have no might he increaſeth ſtrength[n]. The Lord will give ſtrength unto his people[o]. God is my ſtrength and power; and he maketh my way perfect[p] *. The Lord is my ſtrength and my ſhield; and he is the ſaving ſtrength of his anointed[q]. My fleſh, and my heart faileth; but God is the ſtrength of my heart and my portion for ever[r].—Be ſtrong in the Lord, and in the power of his might[s]. Truſt ye in the Lord for ever; for in the Lord Jehovah is everlaſting ſtrength[t].

SECT. 2. *His power is terrible to his enemies.*

SAY unto God, How terrible art thou in thy works! through the greatneſs of thy power ſhall thine enemies ſubmit themſelves unto thee[a]. Who knoweth the power of thine anger[b]? Thou ſhalt break them with a rod of iron; thou ſhalt daſh them in pieces like a potter's veſſel[c].—The Lord is the true God, and an everlaſting king; at his wrath the earth ſhall tremble, and the nations ſhall not be able to abide his indignation[d]. He ruleth by his power for ever, his eyes behold the nations; let not the rebellious exalt themſelves[e]. If God will not withdraw his anger, the proud helpers do ſtoop under him[f].

SECT. 3.—*None can withſtand it.*

THUS ſaith the Lord, is my hand ſhortened at all that it cannot redeem? or have I no power to deliver[a]? I am the Almighty God[b]. I am the Lord, the God of all fleſh; is there any thing too hard for me[c]? See now that I, even I am he; and there is no God with me; I kill, and I make alive; I wound, and I heal; neither is there any that can deliver out of my hand[d]. Who then is able to ſtand before me[e] †.

[m] Pſal. lxii. 11. [n] Iſa. xl. 28, 29. [o] Pſal. xxix. 11. [p] 2 Sam. xxii. 33.
[q] Pſal. xxviii. 7, 8. [r] Pſal. lxxiii. 26. [s] Eph. vi. 10. [t] Iſa. xxvi. 4.

§ 2. [a] Pſal. lxvi. 3. [b] Pſal. xc. 11. [c] Pſal. ii. 9. [d] Jer. x. 10.
[e] Pſal. lxvi. 7. [f] Job ix. 13.

§ 3. [a] Iſa. l. 1, 2. [b] Gen. xvii. 1. [c] Jer. xxxii. 27. [d] Deut. xxxii. 39.
[e] Job xli. 10.

* See Hab. iii. 19. and Pſal. xxvii. 1. † Ezek. xxii. 14.

SECT. 4.—*Celebrated in the praiſes and prayers of his ſaints.*

AH Lord God, there is nothing too hard for thee, the great, the mighty God, the Lord of hoſts, great in counſel, and mighty in work [a]; I know that thou canſt do every thing [b]. O Lord God of our fathers, art not thou God in heaven? and ruleſt not thou over all the kingdoms of the heathen? and in thine hand is there not power and might, ſo that none is able to withſtand thee [c]? In thine hand it is to make great, and to give ſtrength unto all [d]. O Lord God thou haſt *ſhewn* thy greatneſs, and thy mighty hand: For what God is there in heaven or in earth that can do according to thy works, and according to thy might [e]? Who is like unto thee, O Lord, among the gods? Who is like thee? glorious in holineſs, fearful in praiſes, doing wonders [f]? Who in the heaven can be compared unto the Lord? Who among the ſons of the mighty can be likened unto the Lord? O Lord God of hoſts, who is a ſtrong Lord like unto thee [g]? Thou haſt a mighty arm; ſtrong is thy hand, and high is thy right hand [h]! Bleſſed is the people that know the joyful ſound; for thou art the glory of their ſtrength; and in thy favour our horn ſhall be exalted [i]: For the Lord is our defence, and the holy One of Iſrael is our king [k].

Among the gods there is none like unto thee, O Lord; neither are there any works like unto thy works; for thou art great, and doeſt wondrous things [l]. Give ear, thou that dwelleſt between the cherubims; ſhine forth; ſtir up thy ſtrength, and come and ſave us [m]. My ſoul thriſteth for thee, my fleſh longeth for thee, to ſee thy power and thy glory, ſo as I have ſeen thee in the ſanctuary [n]. Be thou exalted O Lord in thine own ſtrength [o]. Gird thy ſword upon thy thigh, O moſt mighty, with thy glory and majeſty; and thy right hand ſhall teach thee terrible things [p]. The Lord ſhall ſend the rod of thy ſtrength out of Zion; thy people ſhall be willing in the day of thy power [q].

SECT. 5. *The doxology of the apoſtle Paul.*

Now unto him that is able to do exceeding abundantly, above all that we aſk or think, according to the power that worketh in us; unto him be glory in the church by Chriſt Jeſus, throughout all ages, world without end. Amen [a].

CHAP.

§ 4. [a] Jer. xxxii. 17, 18, 19. [b] Job xlii. 2. [c] 2 Chron. xx. 6. [d] 1 Chron. xxix. 12. [e] Deut. iii. 24. [f] Exod. xv. 11. [g] Pſal. lxxxix. 6, 8. [h] Pſal. lxxxix. 13. [i] Pſal. lxxxix. 15, 17. [k] Pſal. lxxxix. 18. [l] Pſal. lxxxvi. 8, 10. [m] Pſal. lxxx. 1, 2. [n] Pſal. lxiii. 1, 2. [o] Pſal. xxi. 13. [p] Pſal. xlv. 3, 4. [q] Pſal. cx. 2, 3.

§ 5. [a] Eph. iii. 20, 21.

CHAP. X.

Of the power of God as manifeſted in the creation of the univerſe.

SECT. 1. That God is the Creator of all things. 2. The account of the creation given by Moſes. 3. His account of the creation of man. 4. The heavens called to praiſe him as their Maker. 5. The vanity of idols when compared with the Creator of the heavens and earth. 6. Scriptural repreſentations of the power of God creating this world. 7. The obligation on reaſonable creatures to worſhip their Maker. 8. God repreſented as declaring himſelf the maker of all things. 9. The adoration and praiſes of his ſervants relative to this great character of the Deity.

SECT. 1. *That God is the Creator of all things.*

THROUGH faith we underſtand, that the worlds were framed by the word of God, ſo that things which are ſeen, were not made of things which do appear[a]. The Lord by wiſdom hath founded the earth; by underſtanding hath he eſtabliſhed the heavens[b]. By him were all things created that are in heaven, and that are in earth; viſible and inviſible; whether they be thrones, or dominions, or principalities, or powers; all things were created by him and for him[c]: For of him, and through him, and to him are all things[d].

SECT. 2. *The account of the creation given by Moſes.*

IN the beginning God created the heaven and the earth. And the earth was without form and void; and darkneſs was upon the face of the deep; and the ſpirit of God moved upon the face of the waters. And God ſaid, Let there be light; and there was light[a]. And God ſaid, Let there be a firmament in the midſt of the waters; and let it divide the waters from the waters; and it was ſo[b]. And God ſaid, Let the waters under the heaven be gathered together unto one place, and let the dry-land appear; and it was ſo[c] And God ſaid, Let the earth bring forth graſs, the herb yielding ſeed, and the fruit tree yielding fruit after his kind, whoſe ſeed is in itſelf upon the earth; and it was ſo[d]. And God ſaid, Let there be lights in the firmament of the heaven, to divide the day from

§ 1. [a] Heb. xi. 3. [b] Prov. iii. 19. [c] Col. i. 16. [d] Rom. xi. 36.

§ 2. [a] Gen. i. 1, 2, 3. [b] Gen. i, 6. 7. [c] Gen. i, 9. [d] Gen. i. 11.

from the night; and let them be for ſigns and for ſeaſons, and for days and years; and it was ſo. And God made two great lights; the greater light to rule the day, and the leſſer light to rule the night. He made the ſtars alſo; and ſet them in the firmament of the heaven, to give light upon the earth [e]. And God ſaid, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven. And God created great whales, and every living creature that moveth, which the waters brought forth abundantly; and every winged fowl after his kind [f]. And God ſaid, Let the earth bring forth the living creature after his kind; cattle and creeping thing, and beaſt of the earth, after his kind; and it was ſo. And God ſaw that it was good [g].

SECT. 3. *His account of the creation of man.*

AND God ſaid, Let us make man in our image, after our likeneſs; and let them have dominion over the fiſh of the ſea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth [a]. And the Lord God formed man of the duſt of the ground, and breathed into his noſtrils the breath of life, and man became a living ſoul [b]. And the Lord God ſaid, It is not good that the man ſhould be alone: I will make him an help meet for him. And the Lord God cauſed a deep ſleep to fall upon Adam, and he ſlept; and he took one of his ribs, and cloſed up the fleſh inſtead thereof. And the rib which the Lord God had taken from man, made he a woman, and brought her unto the man [c]. So God created man in his own image, in the image of God created he him; male and female created he them [d].

SECT. 4. *The heavens called to praiſe God as their maker.*

BY the word of the Lord were the heavens made, and all the hoſt of them by the breath of his mouth. He ſpake and it was done, he commanded and it ſtood faſt [a]. *He* alone ſpreadeth out the heavens, and treadeth upon the waves of the ſea; *he* maketh Arcturus, Orion, and Pleiades, and the chambers of the ſouth [b]. Praiſe ye the Lord from the heavens; praiſe him in the heights. Praiſe ye him all his angels; praiſe ye him all his hoſts. Praiſe ye him ſun and moon; praiſe him all ye ſtars of light. Praiſe him ye heavens of heavens, and ye waters that be above the heavens. Let them praiſe the name of the Lord; for he commanded and they were created: he hath alſo eſtabliſhed them for ever and ever:

[e] Gen. i. 14,—17. [f] Gen. i. 20, 21. [g] Gen. i. 24, 25.

§ 3. [a] Gen. i. 26. [b] Gen. ii. 7. [c] Gen. ii. 18, 21, 22. [d] Gen. i. 27.

§ 4. [a] Pſal. xxxiii. 6, 9. [b] Job. ix. 8, 9.

ever: he hath made a decree which ſhall not paſs [c]. He appointeth the moon for ſeaſons; the ſun knoweth his going down [d]. All thy works ſhall praiſe thee O Lord, and thy ſaints ſhall bleſs thee [e].

SECT. 5. *The vanity of idols when compared with the Creator of the heavens and earth.*

EVERY man is brutiſh in his knowledge; every founder is confounded by the graven image; for his molten image is falſehood, and there is no breath in them: They are vanity and the work of errors; in the time of their viſitation they ſhall periſh [a]. The gods that have not made the heavens and the earth, even they ſhall periſh from the earth, and from under theſe heavens [b]. The portion of Jacob is not like them; for he is the former of all things [c]: He hath made the earth by his power; he hath eſtabliſhed the world by his wiſdom, and hath ſtretched out the heavens by his diſcretion [d]. Lift up your eyes on high, and behold who hath created theſe things, that bringeth out their hoſt by number; he calleth them all by names; by the greatneſs of his might, for that he is ſtrong in power, not one faileth [e]. *Wherefore* we preach unto you, that ye ſhould turn from theſe vanities unto the living God, who made heaven, and earth, and the ſea, and all things that are therein [f].

SECT. 6. *Scriptural repreſentations of the power of God creating this world.*

THE earth is the Lord's, and the fulneſs thereof; the world, and they that dwell therein: For he hath founded it upon the ſeas, and eſtabliſhed it upon the floods [a]. He ſtretcheth out the north over the empty place, and hangeth the earth upon nothing [b]. He bindeth up the waters in his thick clouds, and the cloud is not rent under them. He hath compaſſed the waters with bounds, until the day and night come to an end [c]. He gathereth the waters of the ſea together as an heap; he layeth up the deep in ſtorehouſes [d]. Who hath gathered the winds in his fiſts? who hath bound the waters in a garment? who hath eſtabliſhed all the ends of the earth [e]? Who hath meaſured the waters in the hollow of his hand? and meted out heaven with the ſpan? and comprehended the duſt of the earth in a meaſure? and weighed the mountains in ſcales, and the hills in a balance? that ſtretcheth out the heavens as a curtain, and ſpreadeth them out as a tent to dwell in [f]? Thy God, O Iſrael, *is he* that formeth the moun-

[c] Pſal. cxlviii. 1,—6. [d] Pſal. civ. 19. [e] Pſal. cxlv. 10.

§ 5. [a] Jer. x. 14, 15. [b] Jer. x. 11. [c] Jer. x. 16. [d] Jer. x. 12. [e] Iſa. xl. 26. [f] Acts xiv. 15.

§ 6. [a] Pſal. xxiv. 1, 2. [b] Job xxvi. 7. [c] Job xxvi. 8, 10. [d] Pſal. xxxiii. 7. [e] Prov. xxx. 4. [f] Iſa. xl. 12, 22.

mountains, and createth the wind, that maketh the morning darkneſs, and treadeth upon the high places of the earth; the Lord of hoſts is his name[g]. *He* layeth the beams of his chambers in the waters; *he* maketh the clouds his chariots; *he* walketh upon the wings of the wind[h]. He divideth the ſea with his power, and by his underſtanding he ſmiteth through the proud. By his ſpirit he hath garniſhed the heavens[i]; the earth he hath eſtabliſhed for ever[k].

SECT. 7. *The obligation on reaſonable creatures to worſhip their Creator.*

GOD who made the world and all things therein, ſeeing that he is Lord of heaven and earth, giveth to all life and breath and all things; and hath made of one blood all nations of men for to dwell on all the face of the earth[a]. The Lord he is God; it is he that hath made us, and not we ourſelves[b]. Happy is he that hath the God of Jacob for his help; whoſe hope is in the Lord his God, who made heaven, and earth, the ſea and all that therein is[d]. O come and let us ſing unto the Lord; for the Lord is a great God, and a great king above all gods; in his hand are the deep places of the earth; the ſtrength of the hills is his alſo. The ſea is his, and he made it; and his hands formed the dry land[d]. O come, let us worſhip and bow down; let us kneel before the Lord our maker[e]: Fear God, and give glory to him; and worſhip him that made heaven, and earth, and the ſea, and the fountains of waters[f].

SECT. 8. *God repreſented as declaring himſelf the maker of all things.*

THUS ſaith the Lord, the holy One of Iſrael, and his Maker[a]; the Lord that created the heavens, God himſelf that formed the earth and made it, he hath eſtabliſhed it; he created it not in vain; he formed it to be inhabited[b]. I have made the earth and created man upon it; I, even my hands have ſtretched out the heavens, and all their hoſts have I commanded[c]. Mine hand alſo hath laid the foundation of the earth, and my right hand hath ſpanned the heavens; when I call unto them they ſtand up together[d]. I am the Lord that maketh all things; that ſtretcheth forth the heavens alone; that ſpreadeth abroad the earth by myſelf[e]; *that* giveth the ſun for a light by day, and the ordinances of the moon and of the ſtars, for a light by night[f]. I form the light, and create darkneſs; I make

[g] Amos iv. 12, 13. [h] Pſal. civ. 3. [i] Job xxvi. 12, 13. [k] Pſal. lxxviii. 69.

§ 7. [a] Acts xvii. 24, 25, 26. [b] Pſal. c. 3. [c] Pſal. cxlvi. 5, 6. [d] Pſal. xcv. 1, 3, 4, 5.
[e] Pſal xcv. 6. [f] Rev. xiv. 7.

§ 8. [a] Iſa. xlv. 11. [b] Iſa. xlv. 18. [c] Iſa. xlv. 12. [d] Iſa. xlviii. 13.
[e] Iſa. xliv. 24. [f] Jer. xxxi. 35.

make peace and create evil; I the Lord do all theſe things * [g]. I am the Lord your holy One, the Creator of Iſrael, your king [h].

Thus ſaith God the Lord, he that created the heavens, and ſtretched them out; he that ſpread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and ſpirit to them that walk therein [i]; —the Lord who ſtretcheth forth the heavens, and layeth the foundation of the earth, and formeth the ſpirit of man within him [k]: I have made the earth, the man and the beaſt that are upon the ground, by my great power, and by my outſtretched arm [l].—I have created him for my glory, I have formed him, yea I have made him [m]. This people have I formed for myſelf; they ſhall ſhew forth my praiſe [n].—Who art thou that thou ſhould be afraid of a man that ſhall die, and of the ſon of man which ſhall be made as graſs? and forgetteſt the Lord thy maker that hath ſtretched forth the heavens, and laid the foundations of the earth [o]? Fear ye not me, ſaith the Lord? will ye not tremble at my preſence; who have placed the ſand for the bound of the ſea by a perpetual decree that it cannot paſs it; and though the waves thereof toſs themſelves, yet can they not prevail; though they rore, yet can they not paſs over it [p]?

SECT. 9. *The adoration and praiſes of his ſervants, relative to this great character of the Deity.*

THOU art worthy, O Lord, to receive glory, and honour, and power; for thou haſt created all things, and for thy pleaſure they are, and were created [a]. O Lord, how manifold are thy works? in wiſdom haſt thou made them all [b]! Of old haſt thou laid the foundation of the earth [c], that it ſhould not be removed for ever: thou coveredſt it with the deep as with a garment [d]; and the heavens are the work of thy hands [e]. Bleſſed be thy glorious name, which is exalted above all bleſſing and praiſe; *for* thou, even thou art Lord alone. Thou haſt made heaven, the heaven of heavens with all their hoſt, the earth and all things that are therein; the ſeas, and all that is therein; and thou preſerveſt them all; and the hoſt of heaven worſhippeth thee [f]. Thy word is ſettled in heaven; thou haſt eſtabliſhed the earth, and it abideth; they continue this day according to thine ordinances; for all are thy ſervants [g]. The heavens are thine;

[g] Iſa. xlv. 7. [h] Iſa. xliii. 15. [i] Iſa. xlii. 5. [k] Zech. xii. 1.
[l] Jer. xxvii 5. [m] Iſa. xliii. 7. [n] Iſa. xliii. 21. [o] Iſa. li. 12, 13.
[p] Jer. v. 22.

§ 9. [a] Rev. iv. 11. [b] Pſal. civ. 24. [c] Pſal. cii. 25. [d] Pſal. civ. 5, 6.
[e] Pſal. cii. 25. [f] Neh. ix. 5, 6. [g] Pſal. cxix. 89, 90, 91.

* "This text and ſome ſimilar paſſages in ſcripture are ſtated in oppoſition to the opinions of the Magi, "(which prevailed in the eaſtern countries, particularly in Perſia, and was like to creep in among the "Jews) concerning two oppoſite principles maintaining a continual ſtruggle in all nature; the one, the "author of good, of light, and peace; the other, of evil, darkneſs, and miſery."

the earth alſo is thine; as for the world and the fulneſs thereof thou haſt founded them. The north and ſouth thou haſt created them [h]. The day is thine, the night alſo is thine; thou haſt prepared the light and the ſun: thou haſt ſet all the borders of the earth; thou haſt made ſummer and winter [i]. O Lord our Lord, how excellent is thy name in all the earth; who haſt ſet thy glory above the heavens! When I conſider thy heavens, the work of thy fingers; the moon and the ſtars which thou haſt ordained; what is man that thou art mindful of him? and the ſon of man that thou viſiteſt him [k]?

O Lord thou art our father, We are the clay, and thou our potter; and we all are the work of thy hand [l]. I will praiſe thee; for I am fearfully and wonderfully made: For thou haſt poſſeſſed my reins; thou haſt covered me in my mother's womb. My ſubſtance was not hid from thee when I was made in ſecret; and curiouſly wrought in the loweſt parts of the earth. Thine eyes did ſee my ſubſtance, yet being imperfect; and in thy book all my members were written, which in continuance were faſhioned, when as yet there was none of them [m]. Thine hands have made me, and faſhioned me together round about;—thou haſt made me as the clay; thou haſt clothed me with ſkin and fleſh; and haſt fenced me with bones and ſinews [n]. The ſpirit of God hath made me; and the breath of the Almighty hath given me life [o]. Thy hands have made me, and faſhioned me; give me underſtanding that I may learn thy commandments [p].

CHAP. XI.

Of the power of God manifeſted in his Providence.

SECT. 1. This power diſplayed in the clouds. 2. In the ſtormy winds, in froſt and ſnow. 3. In the thunder. 4. In the animal tribes. 5. This power declared as in words of the Almighty. 6. The praiſes of the ſaints of God in the view of his power. 7.—And as it was diſplayed in bringing Iſrael out of Egypt.

SECT. 1. *The power of God diſplayed in the clouds.*

I Know that the Lord is great, and that our Lord is above all gods: Whatſoever the Lord pleaſed that did he in heaven, and in earth, in the ſeas, and all deep places [a]. Great things doth he which we cannot comprehend [b]! Who in

[h] Pſal lxxxix. 11, 12. [i] Pſal lxxiv. 16, 17. [k] Pſal. viii. 1, 3, 4. [l] Iſa. lxiv. 8.
[m] Pſal. cxxxix. 13,—16. [n] Job x. 8, 9, 11. [o] Job xxxiii. 4. [p] Pſal. cxix. 73.

§ 1. [a] Pſal. cxxxv. 5, 6. [b] Job xxxvii. 5.

in the heaven can be compared unto the Lord [c]? Doſt thou know the balancing of the clouds, the wondrous works of him which is perfect in knowledge? Haſt thou with him ſpread out the ſky [d]? Can any underſtand the ſpreadings of the clouds, or the noiſe of his tabernacle [e]? He cauſeth the vapors to aſcend from the ends of the earth; he maketh the lightnings for the rain; he bringeth the wind out of his treaſuries [f]. He maketh ſmall the drops of water; they pour down rain according to the vapor thereof; which the clouds do drop and diſtil upon man abundantly [g]. By watering he wearieth the thick cloud; he ſcattereth his bright cloud; and it is turned round about by his counſels; that they may do whatſoever he commandeth them upon the face of the world in the earth. *He* cauſeth it to come whether for correction, or for his land, or for mercy [h]. He covereth the heavens with clouds; *he* prepareth rain for the earth; *he* maketh graſs to grow upon the mountains; he giveth to the beaſt his food, and to the young ravens which cry [i].

SECT. 2. *In the ſtormy winds, in froſt and ſnow.*

PRAISE the Lord from the earth ye dragons and all deeps; fire and hail, ſnow and vapors, ſtormy wind fulfilling his word [a]. For he ſaith to the ſnow, Be thou upon the earth; likewiſe to the ſmall rain, and to the great rain of his ſtrength [b]. Out of the ſouth cometh the whirlwind; and cold out of the north. By the breath of God froſt is given; and the breadth of the waters is ſtraitned [c]. He ſendeth forth his commandment upon earth; his word runneth very ſwiftly: he giveth ſnow like wool; he ſcattereth the hoar froſt like aſhes; he caſteth forth his ice like morſels; who can ſtand before his cold? He ſendeth out his word and melteth them; he cauſeth his wind to blow, and the waters flow [d].

SECT. 3. *In the thunder.*

Lo theſe are parts of his ways; but how little a portion is heard of him? —the thunder of his power who can underſtand [a]? Hearken unto this, O *man*, ſtand ſtill and conſider the wondrous works of God [b]! Hear attentively the noiſe of his voice, and the ſound that goeth out of his mouth. He directeth it under the whole heaven, and his lightning unto the ends of the earth. After it a voice roreth; he thundreth with the voice of his excellency; God thundreth marvellouſly with his voice [c]. When he uttereth his voice, there is a multitude

[e] Pſal. lxxxix. 6. [d] Job xxxvii. 16, 18. [e] Job xxxvi. 29. [f] Pſal. cxxxv. 7.
[g] Job xxxvi. 27, 28. [h] Job xxxvii. 11, 12, 13. [i] Pſal. cxlvii. 8, 9.

§ 2. [a] Pſal. cxlviii. 7. 8. [b] Job. xxxvii. 6. [c] Job. xxxvii. 9, 10. [d] Pſal. cxlvii. 15,—18.

§ 3. [a] Job xxvi. 14. [b] Job xxxvii. 14. [c] Job. xxxvii. 2,—5.

of waters in the heavens, and he cauſeth the vapors to aſcend from the ends of the earth; he maketh lightnings with rain, and bringeth forth the wind out of his treaſures[d]. The voice of the Lord is upon the waters; the God of glory thundereth. The voice of the Lord is powerful; the voice of the Lord is full of Majeſty. The voice of the Lord divideth the flames of fire; the voice of the Lord ſhaketh the wilderneſs[e]. *He* removeth the mountains, and they know not; *he* overturneth them in his anger. *He* ſhaketh the earth out of her place; and the pillars thereof tremble[f]. He putteth forth his hand upon the rock; he overturneth the mountains by the roots. He bindeth the floods from overflowing; and the thing that is hid bringeth he forth to light[g]. Tremble thou earth, at the preſence of the Lord, at the preſence of the God of Jacob; who turned the rock into a ſtanding water, the flint into a fountain of waters[h].

SECT. 4. *In the animal tribes.*

ASK now the beaſts, and they ſhall teach the; and the fowls of the air, and they ſhall tell thee; or ſpeak to the earth, and it ſhall teach thee; and the fiſhes of the ſea ſhall declare unto thee. Who knoweth not in all theſe that the hand of the Lord hath wrought this[a]? Let every thing that hath breath praiſe the Lord[b]. Praiſe the Lord from the earth ye mountains, and all hills, fruitful trees and all cedars; beaſts and all cattle, creeping things, and flying fowl; for his name alone is excellent; his glory is above the earth and heaven[c]. He ſendeth the ſprings into the valleys, which run among the hills: they give drink to every beaſt of the field; the wild aſſes quench their thirſt. He watereth the hills from his chambers; he cauſeth the graſs to grow for the cattle, and herb for the ſervice of man; that he may bring forth food out of the earth[d]: Upholding all things by the word of his power[e].

SECT. 5. *This power declared as in words of the Almighty:*

GIRD up now thy loyns like a man; for I will demand of thee, and anſwer thou me. Where waſt thou when I laid the foundations of the earth? who hath laid the meaſures thereof? or who hath ſtretched the line upon it? whereupon are the foundations thereof faſtened: or who laid the corner ſtone thereof[a]; Who ſhut up the ſea with doors, when it broke forth as if it had iſſued out of

[d] Jer. x. 13. [e] Pſal. xxix. 3, 4, 7, 8. [f] Job ix. 5, 6. [g] Job xxi. 9, 11.
[h] Pſal. cxiv. 7, 8.

§ 4. [a] Job xii. 7, 8, 9. [b] Pſal. cl. 6. [c] Pſal. cxlviii. 7, 9, 10, 13. [d] Pſal. civ. 10, 12, 13, 14.
[e] Heb. i. 3.

§ 5. [a] Job xxxviii. 3,—6.

of the womb? When I made the cloud the garment thereof, and thick darkneſs a ſwaddling band for it; and brake up for it my decreed place, and ſet bars and doors; and ſaid, Hitherto ſhalt thou come, but no further; and here ſhall thy proud waves be ſtaid[b]. Haſt thou commanded the morning ſince thy days? and cauſed the day ſpring to know his place[c]? Haſt thou entered into the ſprings of the ſea? or haſt thou walked in the ſearch of the deep? have the gates of death been opened unto thee? or haſt thou ſeen the doors of the ſhadow of death[d]? Haſt thou entered into the treaſures of the ſnow? or haſt thou ſeen the treaſures of the hail[e]? Who hath divided a water courſe for the overflowing of waters? or a way for the lightning of thunder[h]? Hath the rain a father? or who hath begotten the drops of the dew? out of whoſe womb came the ice? and the hoary froſt of heaven, who hath gendered it[g]? Canſt thou bind the ſweet influences of Pleiades, or looſe the bands of Orion? Canſt thou bring forth Mazzaroth in his ſeaſon; or canſt thou guide Arcturus with his ſons? Knoweſt thou the ordinances of heaven? canſt thou ſet the dominion thereof in the earth? Canſt thou lift up thy voice to the clouds, that abundance of waters may cover thee? Canſt thou ſend lightnings that they may go, and ſay unto thee, here we are[h]? Who can number the clouds in wiſdom? or who can ſtay the bottles of heaven[i].

Who hath ſent out the wild aſs free? or who hath looſed the bands of the wild aſs[k]?—Will the unicorn be willing to ſerve thee, or abide by thy crib[l]? —Gaveſt thou the goodly wings unto the peacock? or wings and feathers unto the oſtrich[m]?—Haſt thou given the horſe ſtrength? haſt thou clothed his neck with thunder[n]?—Doth the hawk fly by thy wiſdom? Doth the eagle mount up at thy command, and make her neſt on high[o]?

Haſt thou an arm like God? or canſt thou thunder with a voice like him? Deck thyſelf now with majeſty and excellency; and array thyſelf with glory and beauty; caſt abroad the rage of thy wrath; and behold every one that is proud, and abaſe him; look on every one that is proud and bring him low; and tread down the wicked in their place[p]; hide them in the duſt together, and bind their faces in ſecret; then will I alſo confeſs unto thee, that thine own right hand can ſave thee[q].

SECT. 6. *The praiſes of the ſaints of God in the view of his power.*

O LORD my God, thou art very great; thou art clothed with honour and majeſty: who covereſt thyſelf with light as with a garment; who ſtretcheſt out

[b] Job xxxviii. 8,—11. [c] Job xxxviii. 12. [d] Job xxxviii. 16, 17. [e] Job xxxviii 22.
[f] Job xxxviii. 25. [g] Job xxxviii. 28, 29. [h] Job xxxviii. 31,—35. [i] Job xxxviii. 37.
[k] Job xxxix. 5. [l] Job xxxix. 9. [m] Job xxxix. 13 [n] Job xxxix. 19.
[o] Job xxxix. 26, 27. [p] Job xl. 9,—12. [q] Job xl. 13, 14.

out the heavens like a curtain[a]; who laid the foundations of the earth that it ſhould not be removed for ever. Thou coveredſt it with the deep as with a garment; the waters ſtood above the mountains. At thy rebuke they fled; at the voice of thy thunder they haſted away. They go up by the mountains; they go down by the valleys unto the place which thou haſt founded for them[b]. The earth is ſatisfied with the fruit of thy works[c]; the earth is full of thy riches. So is this great and wide ſea wherein are things creeping innumerable, both ſmall and great[d]. Theſe wait all upon thee; that thou mayeſt give them their meat in due ſeaſon. Thou openeſt thine hand, they are filled with good. Thou hideſt thy face, they are troubled; thou takeſt way their breath, they die and return to their duſt. Thou ſendeſt forth thy ſpirit; they are created; and thou reneweſt the face of the earth[e].

SECT. 7.—*And as it was diſplayed in bringing Iſrael out of Egypt.*

THOU art the God that doſt wonders; thou haſt declared thy ſtrength among the people. Thou haſt with thine arm redeemed thy people, the ſons of Jacob and Joſeph. The waters ſaw thee, O God, the waters ſaw thee; they were afraid; the depths alſo were troubled[a]. With the blaſt of thy noſtrils the waters were gathered together; the floods ſtood upright as an heap; and the depths were congealed in the heart of the ſea[b]. The clouds poured out water, the ſkies ſent out a ſound; thine arrows alſo went abroad. The voice of thy thunder was in the heaven; the lightnings lightned the world; the earth trembled and ſhook. Thy way is in the ſea, and thy path in the great waters, and thy footſteps are not known[c]. Thy right hand, O Lord, is become glorious in power: Thy right hand, O Lord, hath daſhed in pieces the enemy. And in the greatneſs of thine excellency thou haſt overthrown them that roſe up againſt thee. The enemy ſaid I will purſue, I will overtake, I will divide the ſpoil: Thou didſt blow with thy wind, the ſea covered them; they ſank as lead in the mighty waters[d]. God came from Teman, and the holy One from mount Paran. His glory covered the heavens, and the earth was full of his praiſe. He beheld and drove aſunder the nations, and the everlaſting mountains were ſcattered, the perpetual hills did bow: His ways are everlaſting[e].

CHAP.

§ 6. [a] Pſal. civ. 1, 2. [b] Pſal. cxiv. 5,—8. [c] Pſal. civ. 13. [d] Pſal. civ. 24, 25. [e] Pſal. civ. 27,—30.

§ 7. [a] Pſal. lxxvii. 14, 15, 16. [b] Ex. xv. 8. [c] Pſal. lxxvii. 17, 18, 19. [d] Ex. xv. 6, 7, 9, 10. [e] Hab. iii. 3, 6.

CHAP. XII.

Of the power of God diſplayed in the government of the world, or, of the dominion of God.

SECT. 1. He ruleth over all things in heaven and earth. 2. All the human race are ſubject to him. 3. Every thing relating to them is diſpoſed of according to his will. 4. Of the decrees and purpoſes of God. 5. Though his ways cannot be fully known, yet they muſt be perfectly righteous. 6. The Almighty introduced aſſerting his ſupreme dominion. 7. That ſupreme dominion belongs to him only. 8. His dominion over kingdoms and nations. 9. His dominion over individuals. 10. He delivers them that truly ſeek him. 11. He will diſappoint and conſume his adverſaries. 12. Threatenings againſt his adverſaries denounced as from his own mouth. 13. His promiſes to ſuch as return and ſubmit to him. 14. The joy of the ſaints in the view of the dominion of God. 15. He aſſures his people of his protection and favour. 16. His people worſhip him as Lord over all. 17. The exalted idea that is given of the ſupreme dominion of God in our Lord's prayer.

SECT. 1. *He ruleth over all things in heaven and earth.*

THE Lord hath prepared his throne in the heavens; and his kingdom ruleth over all [a]. *A* thouſand thouſands miniſter unto him, and ten thouſand times ten thouſand *ſtand* before him [b]. Bleſs the Lord, ye his angels that excel in ſtrength, that do his commandments, hearkening unto the voice of his word. Bleſs ye the Lord, all ye his hoſts, ye miniſters of his that do his pleaſure [c];—who maketh his angels ſpirits; his miniſters a flaming fire [d]. Praiſe him in the firmament of his power [e]: For the Lord is a great God, and a great King above all gods. In his hand are the deep places of the earth; the ſtrength of the hills is his alſo [f]. Honour and majeſty are before him; ſtrength and beauty are in his ſanctuary [g]. *He* doth great things and unſearchable; marvellous things without number [h]. Whatſoever the Lord pleaſed that did he, in heaven and in earth, in the ſeas, and all deep places [i]. He looketh on the earth, and it trembleth; he toucheth the hills and they ſmoke [k]: The pillars of heaven tremble, and are aſtoniſhed at his reproof [l]. The Lord is the true God, and an everlaſting King; at his wrath the earth ſhall tremble, and the nations ſhall not be able to abide his indignation [m].

SECT.

§ 1. [a] Pſal. ciii. 19. [b] Dan. vii. 10. [c] Pſal. ciii. 20, 21. [d] Pſal civ. 4.
[e] Pſal. cl. 1. [f] Pſal. xcv. 3, 4. [g] Pſal. xcvi. 6. [h] Job v. 9.
[i] Pſal. cxxxv. 6. [k] Pſal. civ. 32. [l] Job xxvi. 11. [m] Jer. x. 10.

SECT. 2. *All the human race are ſubject to him.*

THE moſt High liveth for ever; whoſe dominion is an everlaſting dominion, and his kingdom is from generation to generation. All the inhabitants of the earth are reputed as nothing; and he doth according to his will, in the army of heaven, and among the inhabitants of the earth: and none can ſtay his hand, or ſay unto him, what doſt thou[a]? *He is* the King of heaven, all whoſe works are truth, and his ways judgment, and thoſe that walk in pride he is able to abaſe[b]. For the kingdom is the Lord's; and he is the governor among the nations. All they that be fat upon the earth ſhall worſhip; all they that go down to the duſt ſhall bow before him[c]. Dominion and fear are with him[d]. Such as be bleſſed of him ſhall inherit the earth; and they that be curſed of him ſhall be cut off[e]?

SECT. 3. *Every thing relating to them is diſpoſed of according to his will.*

GOD that made the world, and all things therein, is Lord of heaven and earth, and hath made of one blood all nations of men, for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation[a]. The race is not to the ſwift, nor the battle to the ſtrong; neither bread to the wiſe, nor yet riches to men of underſtanding, nor yet favour to men of ſkill; but time and chance happeneth to them all[b]. The lot is caſt into the lap, but the whole diſpoſing thereof, is of the Lord[c]. There are many devices in a man's heart; nevertheleſs the counſel of the Lord that ſhall ſtand[d]. The horſe is prepared againſt the day of battle; but ſafety is of the Lord[e]. Affliction cometh not forth out of the duſt, neither doth trouble ſpring out of the ground[f]; promotion cometh neither from the eaſt, nor from the weſt, nor from the ſouth; but God is the judge; he putteth down one, and ſetteth up another[g]. He is in one mind; who can turn him? and what his ſoul deſireth, even that he doth[h]. If he cut off, and ſhut up, or gather together, then who can hinder him[i], who worketh all things after the counſel of his own will[k]? When he giveth quietneſs, who can make trouble? and when he hideth his face, who then can behold him? Whether it be done againſt a nation, or againſt a man only[l]. Behold he taketh away; who can hinder him? Who will ſay unto him, what doeſt thou[m]? The Lord hath done that which he had deviſed:

§ 2. [a] Dan. iv. 34, 35. [b] Dan. iv. 37. [c] Pſal. xxii. 28, 29. [d] Job xxv. 2. [e] Pſal. xxxvii. 22.

§ 3. [a] Acts xvii. 24, 26. [b] Eccleſ. ix. 11. [c] Prov. xvi. 33. [d] Prov. xix. 21. [e] Prov. xxi. 31. [f] Job v. 6. [g] Pſal. lxxv. 6, 7. [h] Job xxiii. 13. [i] Job xi. 10. [k] Eph. i. 11. [l] Job xxxiv. 29. [m] Job ix. 12.

deviſed: He hath fulfilled his word that he had commanded [n]. The counſel of the Lord ſtandeth for ever; and the thoughts of his heart to all generations [o].

SECT. 4. *Of the decrees and purpoſes of God.*

WE know that all things work together for good to them that love God, to them who are the called according to his purpoſe: For whom he did foreknow, he alſo did predeſtinate to be conformed to the image of his ſon. Moreover, whom he did predeſtinate, them he alſo called; and whom he called, them he alſo juſtified; and whom he juſtified, them he alſo glorified. What ſhall we then ſay to theſe things? If God be for us, who can be againſt us [a]?—Many be called but few choſen [b]: *For* I tell you of a truth, many widows were in Iſrael in the days of Elias: but unto none of them was Elias ſent, ſave unto Sarepta a city of Sidon, unto a woman that was a widow. And many lepers were in Iſrael, in the time of Elizeus the prophet; and none of them were cleanſed, ſave Naaman the Syrian [c]. What then?—The election hath obtained it, and the reſt were blinded; according as it is written, God hath given them the ſpirit of ſlumber, eyes that they ſhould not ſee, and ears that they ſhould not hear unto this day [d]. And not only this, but when Rebecca alſo had conceived by one, even by our father Iſaac, the children being not yet born, neither having done any good or evil, that the purpoſe of God according to election might ſtand, not of works, but of him that calleth, it was ſaid unto her, the elder ſhall ſerve the younger. As it is written, Jacob have I loved, but Eſau have I hated. What ſhall we ſay then? Is there unrighteouſneſs with God? God forbid! For he ſaith, I will have mercy on whom I will have mercy; and I will have compaſſion on whom I will have compaſſion. So then it is not of him that willeth, nor of him that runneth, but of God that ſheweth mercy [e]. For the ſcripture ſaith unto Pharaoh, even for this ſame purpoſe have I raiſed thee up, that I might ſhew my power in thee, and that my name might be declared throughout all the earth. Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth. Thou wilt ſay then unto me, why doth he yet find fault? for who hath reſiſted his will? Nay but, O man, who art thou, thou that replieſt againſt God [f]?—I will anſwer thee, that God is greater than man. Why doeſt thou ſtrive againſt him? for he giveth not account of any of his matters [g]. Shall the thing formed ſay to him that formed it, why haſt thou made me thus? Hath not the potter power over the clay, of the ſame lump to make one veſſel unto honour, and another unto diſhonour? What if God willing to ſhew his wrath, and to make his power known, endured with much long-ſuffering the veſſels of

wrath

[n] Lam. ii. 17. [o] Pſal. xxxiii. 11.

§ 4. [a] Rom. viii. 28,—31. [b] Matth. xx. 16. [c] Luke iv. 25, 26, 27. [d] Rom. xi. 7, 8.
[e] Rom. ix. 10,—16. [f] Rom. ix. 17,—20. [g] Job xxxiii. 12, 13.

wrath fitted to deſtruction ; and that he might make known the riches of his glory on the veſſels of mercy, which he had afore prepared unto glory [h]? As he ſaith alſo in Oſee, I will call them my people, which were not my people, and beloved, which was not beloved: And it ſhall come to paſs, that in the place where it was ſaid unto them, ye are not my people ; there ſhall they be called the children of the living God [i].

SECT. 5 *Though his ways cannot be fully known, yet they muſt be perfectly righteous.*

O THE depth of the riches, both of the wiſdom and knowledge of God! how unſearchable are his judgments, and his ways paſt finding out! for who hath known the mind of the Lord? or who hath been his counſeller [a]? Who hath enjoined him his way? or who can ſay, thou haſt wrought iniquity [b]? Who hath directed the ſpirit of the Lord, or being his counſeller hath taught him? With whom took he counſel? and who inſtructed him [c]? *Men* know not the thoughts of the Lord, neither underſtand they his counſels [d]? As thou knoweſt not what is the way of the ſpirit, nor how the bones do grow in the womb of her that is with child ; even ſo thou knoweſt not the works of God who maketh all [e].

Wo unto him that ſtriveth with his Maker. Let the potſherd ſtrive with the potſherds of the earth : Shall the clay ſay to him that faſhioned it, what makeſt thou? or thy work, He hath no hands [f]. Aſcribe ye greatneſs unto our God; for all his ways are judgment ; a God of truth and without iniquity, juſt and right is he [g]. The eyes of the Lord preſerve knowledge ; and he overthroweth the words of the tranſgreſſor [h]. The Lord is in his holy temple, the Lord's throne is in heaven ; his eyes behold, his eye-lids try the children of men. The Lord trieth the righteous ; but the wicked and him that loveth violence his ſoul hateth [i]. The Lord is righteous in all his ways, and holy in all his works [k]. There is no iniquity with the Lord our God, nor reſpect of perſons, nor taking of gifts [l]. Clouds and darkneſs are round about him ; righteouſneſs and judgment are the habitation of his throne [m] *.

SECT.

[h] Rom. ix. 20,—23. [i] Rom. ix. 25, 26.

§ 5. [a] Rom. xi. 33, 34. [b] Job xxxvi. 23. [c] Iſai. xl. 13, 14. [d] Mic. iv. 12.
[e] Eccleſ. xi. 5. [f] Iſai. xlv. 9. [g] Deut. xxxii. 3, 4. [h] Prov. xxii. 12.
[i] Pſal. xi. 4, 5. [k] Pſal. cxlv. 17. [l] 2 Chron. xix. 7. [m] Pſal. xcvii. 2.

* More texts might have been added on this important ſubject: But as this would have anticipated what will be found in the chapter "on the righteouſneſs of God", the reader is referred to that.

SECT. 6. *The Almighty introduced aſſerting his ſupreme dominion.*

THUS ſaith the Lord, the heaven is my throne, and the earth is my footſtool[a]. Counſel is mine, and ſound wiſdom; I am underſtanding; I have ſtrength: By me princes rule, and nobles, even all the judges of the earth[b]. I am the Lord that maketh all things; that ſtretcheth forth the heavens alone, that ſpreadeth abroad the earth by myſelf; that fruſtrateth the tokens of the liars, and maketh diviners mad; that turneth wiſe men backward, and maketh their knowledge fooliſh; that confirmeth the word of his ſervant, and performeth the counſel of his meſſengers; that ſaith to the deep, Be dry, and I will dry up thy rivers[c]. I appointed the ancient people; and the things that are coming, and ſhall come[d]. I form the light, and create darkneſs; I make peace and create evil; I do all theſe things[e]. Surely as I have thought, ſo ſhall it come to paſs; and as I have purpoſed ſo ſhall it ſtand[f]. My counſel ſhall ſtand; and I will do all my pleaſure[g]. I am the Lord which exerciſe loving kindneſs, judgment and righteouſneſs in the earth; for in theſe things do I delight ſaith the Lord[h]. Be ſtill and know that I am God. I will be exalted among the heathen; I will be exalted in the earth[i]. I have ſworn by myſelf, the word is gone out of my mouth in righteouſneſs, and ſhall not return; that unto me every knee ſhall bow, every tongue ſhall ſwear[k].

SECT. 7. *That ſupreme dominion belongs to him only.*

THE Lord reigneth; he is clothed with majeſty: The Lord is clothed with ſtrength wherewith he hath girded himſelf[a]. He is the living God, and ſtedfaſt for ever; and his kingdom that which ſhall not be deſtroyed; his dominion ſhall be even unto the end[b]. *He* is the bleſſed and only potentate; the King of kings, and the Lord of lords[c]; the one lawgiver who is able to ſave and to deſtroy[d]. *The* God of gods, and Lord of lords; a great God mighty and terrible, who regardeth not perſons nor taketh reward[e].

SECT. 8. *His dominion over kingdoms and nations.*

THE moſt high ruleth in the kingdom of men; and giveth it to whomſoever he will[a]: Wiſdom and might are his; he changeth the times and the ſeaſons;

§ 6. [a] Iſa. lxvi. 1. [b] Prov. viii. 14, 15, 16. [c] Iſa. xliv. 24,—27. [d] Iſa. xliv. 7
[e] Iſa. xlv. 7. [f] Iſa. xiv. 24. [g] Iſa. xlvi. 10. [h] Jer. ix. 24.
[i] Pſal. xlvi. 10. [k] Iſa. xlv. 23.

§ 7. [a] Pſal. xciii. 1. [b] Dan. vi. 26. [c] 1 Tim. vi. 15. [d] Ja. iv. 12.
[e] Deut. x. 17.

§ 8. [a] Dan. iv. 17.

he removeth kings, and ſetteth up kings [b]. With him is ſtrength and wiſdom: he leadeth counſellors away ſpoiled, and maketh the judges fools: He looſeth the bond of kings, and girdeth their loins with a girdle: he leadeth princes away ſpoiled, and overthroweth the mighty. He removeth away the ſpeech of the truſty, and taketh away the underſtanding of the aged. He poureth contempt upon princes *, and weakeneth the ſtrength of the mighty [c]. He encreaſeth the nations, and deſtroyeth them; he enlargeth the nations and ſtraiteneth them again. He taketh away the heart of the chief of the people of the earth, and cauſeth them to wander in a wilderneſs where there is no way [d]. The king's heart is in the hand of the Lord; as the rivers of waters he turneth it whitherſoever he will [e].

Let the heavens be glad, and let the earth rejoice, and let men ſay among the nations, The Lord reigneth [f]. God is the king of all the earth: Sing ye praiſes with underſtanding. God reigneth over the heathen; God ſitteth upon the throne of his holineſs: for the ſhields of the earth belong unto God; he is greatly exalted [g]. The Lord of hoſts hath purpoſed; who ſhall diſanul it? his hand is ſtretched out; who ſhall turn it back [h]? Who hath hardened himſelf againſt him, and hath proſpered [i]? The floods have lifted up, the floods have lifted up their voic e; the floods lift up their waves. The Lord on high is mightier than the noiſe of many waters; yea than the mighty waves of the ſea [k]. The Lord ſitteth upon the flood; yea the Lord ſitteth king for ever [l]. *He* ſtilleth the noiſe of the ſeas, the noiſe of their waves, and the tumult of the people [m]. The heathen raged, the kingdoms were moved; he uttered his voice, the earth melted [n]. Come, behold the works of the Lord; what deſolations he hath made in the earth! He maketh wars to ceaſe unto the ends of the earth; he breaketh the bow and cutteth the ſpear in ſunder; he burneth the chariot in the fire [o]. In Judah is God known; his name is great in Iſrael. There brake he the arrows of the bow, the ſhield and the ſword and the battle [o]. The bows of the mighty men are broken; and they that ſtumbled, are girt with ſtrength [q]. Through God we ſhall do valiantly; for he it is that ſhall tread down our enemies [r]. Lift up your heads, O ye gates; and be ye lift up, ye everlaſting doors; and the king of glory ſhall come in. Who is this king of glory? The Lord, ſtrong and mighty: The Lord mighty in battle [s].

SECT. 9. *His dominion over individuals.*

THE Lord killeth, and maketh alive; he bringeth down to the grave, and bringeth up. The Lord maketh poor, he bringeth low and lifteth up. He raiſeth

[b] Dan. ii. 20, 21.
* See Pſal. cvii. 39, 40.
[c] Job xii. 16,—21.
[d] Job xii. 23, 24.
[e] Prov. xxi. 1.
[f] 1 Chron. xvi. 31.
[g] Pſal. xlvii. 7, 8, 9.
[h] Iſa. xiv. 27.
[i] Job ix. 4.
[k] Pſal. xciii. 3, 4.
[l] Pſal. xxix. 10.
[m] Pſal. lxv. 7.
[n] Pſal. xlvi. 6.
[o] Pſal. xlvi. 8, 9.
[p] Pſal. lxxvi. 1, 3.
[q] 1 Sam. ii. 4.
[r] Pſal. lx. 12.
[s] Pſal. xxiv. 7, 8.

ſeth up the poor out of the duſt, and lifteth up the beggar from the dunghil, to ſet them among princes, and to make them inherit the throne of glory [a]. He that is mighty hath done great things, and holy is his name. He hath ſhewed ſtrength with his arm; he hath ſcattered the proud in the imagination of their hearts; he hath put down the mighty from their ſeats, and exalted them of low degree. He hath filled the hungry with good things, and the rich he hath ſent empty away [b]. God reſiſteth the proud, but giveth grace to the humble [c]. He poureth contempt upon princes, and cauſeth them to wander in the wilderneſs where there is no way; yet ſetteth he the poor on high from affliction, and maketh him families like a flock [d]. The Lord lifteth up the meek; he caſteth the wicked down to the ground [e]. He exalteth the horn of his people, the praiſe of all his ſaints [f]. He hath ſtrengthened the bars of thy gates; he hath bleſſed thy children within thee [g].

SECT. 10. *He delivers them that truly ſeek him.*

THE Lord is great in Zion, and he is high above all people [a]. God hath power to help and to caſt down [b]: *He* is able to ſave and to deſtroy [c]. Call upon me, *ſaith the Lord*, in the day of trouble: I will deliver thee, and thou ſhalt glorify me [d]. I ſought the Lord, and he heard me, and delivered me from all my fears. This poor man cried, and the Lord heard him, and ſaved him out of all his troubles [e]. The Lord is nigh unto all them that call upon him, to all that call upon him in truth: He will fulfil the deſire of them that fear him: He alſo will hear their cry, and will ſave them [f].—But we had the ſentence of death in ourſelves, that we ſhould not truſt in ourſelves, but in God which raiſeth the dead; who delivered us from ſo great a death, and doth deliver; in whom we truſt that he will yet deliver us [g]. Draw nigh to God, and he will draw nigh to you [h]: Caſting all your care upon him, for he careth for you [i]. The Lord knoweth how to deliver the godly out of temptations, and to reſerve the unjuſt unto the day of judgment to be puniſhed [k]. Such as ſit in darkneſs, and in the ſhadow of death, being bound in affliction and iron; becauſe they rebelled againſt the words of God, and contemned the counſel of the moſt High, therefore he brought down their heart with labour; they fell down, and there was none to help:—Then they cried unto the Lord in their trouble, and he ſaved them out of their diſtreſſes; he brought them out of darkneſs, and the ſhadow of death, and brake their bands in ſunder [l]. Oh that men would praiſe the Lord for his wonderful works

§ 9. [a] 1 Sam. ii, 6, 7, 8. [b] Luke i. 49, 51, 53, 53. [c] James iv. 6. [d] Pſal. cvii. 40, 41. [e] Pſal. cxlvii. 6. [f] Pſal. cxlviii. 14. [g] Pſal. cxlvii. 13.

§ 10. [a] Pſal. xcix. 2. [b] 2 Chron. xxv. 8. [c] James iv. 12. [d] Pſal. l. 15. [e] Pſal. xxxiv. 4, 6. [f] Pſal. cxlv. 18, 19. [g] 2 Cor. i. 9, 10. [h] James iv. 8. [i] 1 Peter v. 7. [k] 2 Peter ii. 9. [l] Pſal. cvii. 10,—14.

works to the children of men! For he hath broken the gates of braſs, and cut the bars of iron in ſunder. Fools, becauſe of their tranſgreſſion, and becauſe of their iniquities, are afflicted: Their ſoul abhorreth all manner of meat, and they draw near unto the gates of death.—Then they cry unto the Lord in their trouble, he ſaveth them out of their diſtreſſes. He ſent his word, and healed them, and delivered them from their deſtructions [m].

Oh that men would praiſe the Lord for his goodneſs! and let them ſacrifice the ſacrifices of thankſgiving, and declare his works with rejoicing [n]. *He* executeth judgment for the oppreſſed; *he* giveth food to the hungry: The Lord looſeth the priſoners; the Lord openeth the eyes of the blind; the Lord raiſeth them that are bowed down; the Lord preſerveth the ſtrangers; he relieveth the fatherleſs and widow: But the way of the wicked he turneth upſide down [o]. The Lord doth build up Jeruſalem; he gathereth together the outcaſts of Iſrael: He healeth the broken in heart, and bindeth up their wounds [p]. *It is* God who quickeneth the dead, and calleth thoſe things which be not as tho' they were [q]. His way is perfect: The word of the Lord is tried; he is a buckler to all thoſe that truſt in him. It is God that girdeth me with ſtrength, and maketh my way perfect [r].—The Lord ſhall reign for ever; even thy God, O Zion, unto all generations [s].

SECT. II. *He will diſappoint and conſume his adverſaries.*

THE Lord reigneth, let the people tremble; he ſitteth between the cherubims, let the earth be moved [a]. The Lord ſhall cut off all flattering lips, and the tongue that ſpeaketh proud things: Who have ſaid, with our tongue will we prevail; our lips are our own; Who is lord over us [b]? Who is the Lord, that *we* ſhould obey his voice [c]? The Lord bringeth the counſel of the heathen to nought; he maketh the devices of the people of none effect [d]. Why do the heathen rage? and the people imagine a vain thing? The kings of the earth ſet themſelves, and the rulers take counſel together againſt the Lord, and againſt his anointed, ſaying, Let us break their bands aſunder, and caſt away their cords from us. He that ſitteth in the heavens ſhall laugh; the Lord ſhall have them in deriſion. Then ſhall he ſpeak to them in his wrath, and vex them in his ſore diſpleaſure [e]. Is not deſtruction to the wicked? and a ſtrange puniſhment to the workers of iniquity [f]? Theſe ſhall go away into everlaſting puniſhment, but the righteous into life eternal [g]: For the wrath of God is revealed from heaven againſt all ungodlineſs

[m] Pſal. cvii. 15,—20. [n] Pſal. cvii. 21, 22. [o] Pſal. cxlvi. 7, 8, 9. [p] Pſal. cxlvii. 2, 3.
[q] Rom. iv. 17. [r] Pſal. xviii. 30, 32. [s] Pſal. cxlvi. 10.

§ II. [a] Pſal. xcix. 1. [b] Pſal. xii. 3, 4. [c] Exod. v. 2. [d] Pſal. xxxiii. 10.
[e] Pſal. ii. 1,—5. [f] Job xxxi. 3. [g] Matth. xxv. 46.

godlineſs and unrighteouſneſs of men [h]. Becauſe of theſe, cometh the wrath of God upon the children of diſobedience [i]. Enter into the rock, and hide thee in the duſt, for fear of the Lord, and for the glory of his majeſty. For the day of the Lord of hoſts ſhall be upon every one that is proud and lofty, and upon every one that is lifted up, and he ſhall be brought low; and the loftineſs of man ſhall be bowed down, and the haughtineſs of man ſhall be made low; and the Lord alone ſhall be exalted [k]. Shall not his excellency make you afraid? and his dread fall upon you [l]? For he bringeth down them that dwell on high [m]: He ſhall cut off the ſpirits of princes; he is terrible to the kings of the earth [n]. Be wiſe now therefore, O ye kings; be inſtructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiſs the Son, leſt he be angry, and ye periſh from the way, when his wrath is kindled but a little: Bleſſed are all they that put their truſt in him [o].

SECT. 12. *Threatnings againſt his adverſaries denounced as from his own mouth.*

YOUR words have been ſtout againſt me, ſaith the Lord; ye have ſaid, It is vain to ſerve God; and what profit is it that we have kept his ordinance [a]? What is the Almighty, that we ſhould ſerve him? and what profit ſhould we have, if we pray unto him [b]? They ſay unto them that deſpiſe me, Ye ſhall have peace; and they ſay unto every one that walketh after the imagination of his own heart, No evil ſhall come upon you [c].—Do they provoke me to anger, ſaith the Lord? Do they not provoke themſelves to the confuſion of their own faces [d]? Therefore thus ſaith the Lord, I will bring evil upon them, which they ſhall not be able to eſcape; and though they ſhall cry unto me, I will not hearken unto them [e]. Though they dig into hell, thence ſhall mine hand take them; though they climb up to heaven, thence will I bring them down; and though they hide themſelves in the top of Carmel, I will ſearch and take them out thence. The Lord of hoſts is he that toucheth the land, and it ſhall melt; and all that dwell therein ſhall mourn [f].—For I am a great king, ſaith the Lord of hoſts; and my name is dreadful among the heathen [g].

Wilt thou alſo diſanul my judgment? Wilt thou condemn me, that thou mayeſt be righteous [h]? I even I am the Lord, and there is none that can deliver out of my hand: I will work, and who ſhall let it [i]? Behold, as the clay is in the potter's hand, ſo are ye in mine hand [k]. Can thine heart endure, or can thine hands

[h] Rom. i. 18. [i] Eph. v. 6. [k] Iſa. ii. 10, 12, 17. [l] Job xiii. 11.
[m] Iſa. xxvi. 5. [n] Pſal. lxxvi. 12. [o] Pſal. ii. 10, 11, 12.

§ 12. [a] Mal. iii. 13, 14. [b] Job xxi. 15. [c] Jer. xxiii. 17. [d] Jer. vii. 19.
[e] Jer. xi. 11. [f] Amos ix. 2, 3, 5. [g] Mal. i. 14. [h] Job xl. 8.
[i] Iſa. xliii. 11, 13. [k] Jer. xviii. 6

hands be ſtrong in the days that I ſhall deal with thee? I the Lord have ſpoken it [l]. Though thou exalt thyſelf as the eagle, and though thou ſet thy neſt among the ſtars, thence will I bring thee down, ſaith the Lord [m]:—For thus ſaith the Lord, My ſervants ſhall eat, but ye ſhall be hungry: My ſervants ſhall drink, but ye ſhall be thirſty: My ſervants ſhall rejoice, but ye ſhall be aſhamed: My ſervants ſhall ſing for joy of heart, but ye ſhall cry for ſorrow of heart, and ſhall howl for vexation of ſpirit [n].

SECT. 13. *His promiſes to ſuch as return and ſubmit to him.*

AT what inſtant I ſhall ſpeak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to deſtroy it; if that nation, againſt whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them: And at what inſtant I ſhall ſpeak concerning a nation, and concerning a kingdom, to build and to plant it; if it do evil in my ſight, that it obey not my voice, then I will repent of the good wherewith I ſaid I would benefit them [a]. Therefore thus ſaith the Lord God, Repent, and turn from your idols, and turn away your faces from all your abominations; that the houſe of Iſrael may be my people, and I may be their God [b]. If ye be willing and obedient, ye ſhall eat the good of the land; but if ye refuſe and rebel, ye ſhall be devoured with the ſword; for the mouth of the Lord hath ſpoken it [c]. Return, thou backſliding Iſrael, ſaith the Lord, and I will not cauſe mine anger to fall upon you: For I am merciful, ſaith the Lord, and I will not keep anger for ever [d]. Return unto me, and I will return unto you, ſaith the Lord of hoſts [e]. Repent ye therefore, and be converted, that your ſins may be blotted out [f]. Let the wicked forſake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon [g].

SECT. 14. *The joy of the ſaints in the view of the dominion of God.*

THE Lord reigneth; let the earth rejoice; let the multitude of the iſles be glad [a]. For the Lord will not caſt off his people; neither will he forſake his inheritance: But judgment ſhall return again unto righteouſneſs; and all the upright in heart ſhall follow it [b]: For the Lord is our defence; the Holy One of Iſrael is our King [c]. God is my King of old, working ſalvation in the midſt of the

[l] Ezek. xxii. 14. [m] Obad. 4. [n] Iſa. lxv. 13, 14.

§ 13. [a] Jer. xviii. 7,—10. [b] Ezek. xiv. 6, 11. [c] Iſa. i. 19, 20. [d] Jer. iii. 12. [e] Mal. iii. 7. [f] Acts iii. 19. [g] Iſa. lv. 7.

§ 14. [a] Pſal. xcvii. 1. [b] Pſal. xciv. 14, 15. [c] Pſal. lxxxix. 18.

the earth [d]. He ſhall chooſe our inheritance for us, the excellency of Jacob whom he loved [e]. The Lord is our Judge, the Lord is our Lawgiver, the Lord is our King; he will ſave us [f]. Cry out, and ſhout, thou inhabitant of Zion; for great is the Holy One of Iſrael in the midſt of thee [g]. Salvation, and honour, and power unto the Lord our God! Alleluia! for the Lord God omnipotent reigneth! Let us be glad, and rejoice, and give honour to him [h].

SECT. 15. *He aſſures his people of his protection and favour.*

THE Lord hath choſen Zion; he hath deſired it for his habitation. This is my reſt for ever: Here will I dwell, for I have deſired it. I will abundantly bleſs her proviſion; I will ſatisfy her poor with bread: I will alſo clothe her prieſts with ſalvation; and her ſaints ſhall ſhout aloud for joy [a]. All they that were incenſed againſt thee ſhall be aſhamed, and confounded; they ſhall be as nothing; and they that ſtrive with thee ſhall periſh. Thou ſhalt ſeek them, and ſhalt not find them. They that war againſt thee ſhall be as nothing, and as a thing of nought; for I the Lord thy God will hold thy right hand, ſaying unto thee, Fear not, I will help thee [b]. Thou ſhalt know, that I the Lord am thy Saviour and thy Redeemer, the mighty One of Jacob [c]. Fear thou not, for I am with thee: Be not diſmayed, for I am thy God: I will ſtrengthen thee, yea I will help thee, yea I will uphold thee with the right hand of my righteouſneſs [d].—The angel of the Lord encampeth round about them that fear him, and delivereth them [e]. He hath ſaid, I will never forſake thee; ſo that we may boldly ſay, The Lord is my helper, and I will not fear what man ſhall do unto me [f]. The Lord is my rock, my fortreſs, and my deliverer: He is a buckler to all them that truſt in him [g]. If God be for us, Who can be againſt us [h]? Greater is he that is in you, than he that is in the world [i].—Let all thoſe that put their truſt in thee rejoice; let them ever ſhout for joy, becauſe thou defendeſt them: For thou, Lord, wilt bleſs the righteous; with favour wilt thou compaſs him as with a ſhield [k].—The Lord God is a ſun and ſhield; the Lord will give grace and glory; no good thing will he with-hold from them that walk uprightly [l].

[d] Pſal. lxxiv. 12. [e] Pſal. xlvii. 4. [f] Iſa. xxxiii. 22. [g] Iſa. xii. 6.
[h] Rev. xix. 1, 6, 7.

§ 15. [a] Pſal. cxxxii. 13,---16. [b] Iſa. xli. 11, 12, 13. [c] Iſa. lx. 16. [d] Iſa. xli. 10.
[e] Pſal. xxxiv. 7. [f] Heb. xiii. 5, 6. [g] 2 Sam. xxii, 2, 31. [h] Rom. viii. 31.
[i] 1 John iv. 4. [k] Pſal. v. 11, 12. [l] Pſal. lxxxiv. 11.

SECT. 16. *His people worſhip him as Lord over all.*

O LORD my God, thou art very great; thou art clothed with honour and majeſty [a]. Thy throne is eſtabliſhed of old; thou art from everlaſting [b]. Thine, O Lord, is the greatneſs, and the power, and the glory, and the victory, and the majeſty; for all that is in the heaven, and in the earth, is thine: Thine is the kingdom, O Lord; and thou art exalted as head above all. Both riches and honour come of thee: Thou reigneſt over all; and in thine hand is power and might: In thine hand it is to make great, and to give ſtrength unto all [c]. O Lord God of our fathers, Art not thou God in heaven? and ruleſt not thou over all the kingdoms of the heathen, ſo that none is able to withſtand thee [d]? There is none like unto thee, O Lord; thou art great, and thy name is great in might. Who would not fear thee, O King of nations? For to thee doth it appertain [e]: And the hoſt of heaven worſhippeth thee [f].

O Lord God, thou art the God, even thou alone, of all the kingdoms of the earth. Lord, bow down thine ear, and hear: Open, Lord, thine eyes, and ſee: Save thou us, that all the kingdoms of the earth may know that thou art the Lord God, even thou only [g]. Surely the wrath of man ſhall praiſe thee; the remainder of wrath ſhalt thou reſtrain [h]. Shew us thy mercy, O Lord, and grant us thy ſalvation [i].

I will extol thee, my God, O King; and I will bleſs thy name for ever and ever [k]. All thy works ſhall praiſe thee, O Lord, and thy ſaints ſhall bleſs thee: They ſhall ſpeak of the glory of thy kingdom, and talk of thy power; to make known to the ſons of men *thy* mighty acts, and the glorious majeſty of *thy* kingdom. Thy kingdom is an everlaſting kingdom, and thy dominion endureth throughout all generations [l]. I will praiſe thee, O Lord, with my whole heart; I will ſhew forth all thy marvellous works; I will be glad, and rejoice in thee; I will ſing praiſe to thy name, O thou Moſt High: For thou haſt maintained my right and my cauſe; thou ſatteſt in the throne, judging right. Thou haſt rebuked the heathen; thou haſt deſtroyed the wicked; thou haſt put out their name for ever and ever [m]. And they that know thy name will put their truſt in thee: For thou, Lord, haſt not forſaken them that ſeek thee [n]. All my bones ſhall ſay, Lord, Who is like unto thee? who delivereſt the poor from him that is too ſtrong for him; yea, the poor and the needy from him that ſpoileth him [o]. For lo! thine enemies, O Lord, thine enemies ſhall periſh; all the workers of iniquity ſhall be ſcattered [p]. Great and marvellous are thy works, Lord

§ 16. [a] Pſal. civ. 1. [b] Pſal. xciii. 2. [c] 1 Chron. xxix. 11, 12. [d] 2 Chron. xx. 6.
[e] Jer. x. 6, 7. [f] Neh. ix. 6. [g] 2 Kings xix. 15, 16, 19. [h] Pſal. lxxvi. 10.
[i] Pſal. lxxxv. 7. [k] Pſal. cxlv. 1. [l] Pſal. cxlv. 10,—13. [m] Pſal. ix. 1, 2, 4, 5.
[n] Pſal. ix. 10. [o] Pſal. xxxv. 10. [p] Pſal. xcii. 9.

Lord God Almighty ; juſt and true are thy ways, thou King of ſaints [q]. Now, unto the King eternal, immortal, inviſible, be honour and glory for ever and ever [r].

SECT. 17. *The exalted idea of the ſupreme dominion of God, that is given in our Lord's prayer.*

OUR Father which art in heaven, hallowed be thy name : Thy kingdom come : Thy will be done on earth, as it is in heaven. Give us this day our daily bread : And forgive us our debts, as we forgive our debtors : And lead us not into temptation, but deliver us from evil :—For thine is the kingdom, and the power, and the glory, for ever. Amen [a].

CHAP. XIII.

Of the holineſs of God, or the abſolute rectitude and perfection of his nature.

SECT. 1. The holineſs of God adored by the heavenly hoſt. 2. Declared by his prophets and apoſtles. 3. Teſtified as by the Almighty himſelf. 4. Celebrated in the praiſes and prayers of his ſaints.

SECT. 1. *The holineſs of God adored by the heavenly hoſt.*

IN the year that King Uzziah died, I ſaw the Lord ſitting upon a throne, high and lifted up ; and his train filled the temple. Above it ſtood the ſeraphims : each one had ſix wings ; with twain he covered his face, with twain he covered his feet, and with twain he did fly. And one cried unto another, and ſaid, Holy, holy, holy is the Lord of hoſts, the whole earth is full of his glory [a]. They reſt not day and night, ſaying, Holy, holy, holy Lord God Almighty, which was, and is, and is to come [b]. Who ſhall not fear thee, O Lord, and glorify thy name, for thou only art holy [c].

SECT. 2. *Declared by his prophets and apoſtles.*

THERE is none holy as the Lord ; neither is there any rock like our God [a] ; his way is perfect ; the word of the Lord is tried [b]. The law is holy, and the command-

[q] Rev. xv. 3. [r] 1 Tim. i. 17.

§ 17. [a] Matth. vi. 9,—13.

§ 1. [a] Iſa. vi. 1, 2, 3. [b] Rev. iv. 8. [c] Rev. xv. 4.

§ 2. [a] 1 Sam. ii. 2. [b] Pſal. xviii. 30.

ment holy, and juſt, and good [c]. As he who hath called you is holy, ſo be ye holy in all manner of converſation [d]. The law of the Lord is perfect, converting the ſoul; the commandment of the Lord is pure, enlightning the eyes; the fear of the Lord is clean, enduring for ever; the judgments of the Lord are true, and righteous altogether [e]. Every word of God is pure [f]. The Lord is righteous in all his ways, and holy in all his works [g]. God judgeth the righteous; and God is angry with the wicked every day [h]. The ſacrifice of the wicked, the way of the wicked, even his prayer, is an abomination to the Lord [i]; but the prayer of the upright is his delight; for the righteous Lord loveth righteouſneſs; his countenance doth behold the upright [k]. Holy and reverend is his name [l]. Sing unto the Lord, O ye ſaints of his, and give thanks at the remembrance of his holineſs [m]. Glory ye in his holy name; let the heart of them rejoice that ſeek the Lord; bring an offering, and come before him, worſhip the Lord in the beauty of holineſs [n]. Exalt the Lord our God, and worſhip at his holy hill; for the Lord our God is holy [o]. The Lord is our defence, and the holy One of Iſrael is our king [p]. Cry out and ſhout thou inhabitant of Zion; for great is the holy One of Iſrael in the midſt of thee [q].

SECT. 3. *Teſtified as by the Almighty himſelf.*

THUS ſaith the Lord your redeemer, the holy One of Iſrael. I am the Lord your holy One, the Creator of Iſrael, your king [a], the high and lofty One that inhabiteth eternity, whoſe name is holy, I dwell in the high and holy place [b]. I will make my holy name known in the midſt of my people Iſrael; and I will not let them pollute my holy name any more; and the heathen ſhall know, that I am the Lord, the holy One in Iſrael [c]. Ye ſhall be holy unto me; for I the Lord am holy, and have ſevered you from other people, that ye ſhould be mine [d]. I the Lord which ſanctify you, am holy [e]. Be ye holy for I am holy [f];—and thou ſhalt rejoice in the Lord, and ſhalt glory in the holy One of Iſrael [g].

SECT. 4. *Celebrated in the praiſes and prayers of his ſaints.*

THOU art holy, O thou that inhabiteſt the praiſes of Iſrael [a]; *and* holineſs becometh thine houſe, O Lord, for ever [b]. For thou art not a God that hath pleaſure in wickedneſs; neither ſhall evil dwell with thee. The fooliſh ſhall not ſtand

[c] Rom. vii. 12. [d] 1 Pet. i. 15. [e] Pſal xix. 7, 8, 9. [f] Prov. xxx. 5.
[g] Pſal. cxlv. 17. [h] Pſal. vii. 11. [i] Prov. xv. 8, 9. and chap. xxviii. 9.
[k] Pſal. xi 7. [l] Pſal. cxi. 9. [m] Pſal xxx 4. [n] 1 Chron. xvi. 10, 29.
[o] Pſal. xcix 9. [p] Pſal. lxxxix. 18. [q] Iſa. xii. 6.

§ 3. [a] Iſa. xliii. 14, 15. [b] Iſa. lvii. 15. [c] Ezek. xxxix. 7. [d] Lev. xx. 26.
[e] Lev. xxi. 8. [f] 1 Pet. i. 16. [g] Iſa. xli. 16.

§ 4. [a] Pſal. xxii. 3. [b] Pſal. xciii. 5.

ſtand in thy ſight; thou hateſt all workers of iniquity. Thou ſhalt deſtroy them that ſpeak leaſing; the Lord will abhor the bloody and deceitful man [c]. Let the people tremble; let them praiſe thy great and terrible name; for it is holy [d]. According to thy name, O God, ſo is thy praiſe unto the ends of the earth; thy right hand is full of righteouſneſs [e]. Look down from heaven, and behold from the habitation of thy holineſs, and of thy glory [f]. Save us, O God of our ſalvation, and gather us together; that we may give thanks to thy holy name, and glory in thy praiſe [g]. My mouth ſhall ſhew forth thy righteouſneſs, and thy ſalvation all the day. Thy righteouſneſs, O God, is very high! O God, who is like unto thee? I will praiſe thee with the pſaltery, even thy truth, O my God; unto thee will I ſing with the harp, O thou holy One of Iſrael [h]. My mouth ſhall ſpeak the praiſe of the Lord; and let all fleſh bleſs his holy name for ever and ever [i].

CHAP. XIV.

Of the goodneſs of God.

SECT. 1. A general view of this attribute. 2. His goodneſs to all his creatures. 3. His beneficence to the ſons of men. 4. His goodneſs diſplayed towards them in their various neceſſities. 5. His diſtinguiſhed goodneſs to them that truly fear him. 6. His delight in his people. 7. His promiſes to them. 8. The divine goodneſs moſt illuſtriouſly diſplayed in the redemption of mankind. 9. The praiſes of the ſaints for his goodneſs in nature, and to the animal tribes. 10.—For his peculiar goodneſs to the children of men. 11.—For his loving kindneſs to his people. 12. The prayers of his ſervants entreating his favour. 13. Their ſure hope of being heard.

SECT. 1. *A general view of this attribute.*

I WILL mention the loving kindneſſes of the Lord, and the praiſes of the Lord, according to all that *he* hath beſtowed on us; and *his* great goodneſs towards *us*, according to the multitude of his loving kindneſſes [a]. How great is his goodneſs! how great is his beauty [b]. He giveth to all life, and breath, and all things [c]. The earth is full of the goodneſs of the Lord [d].

SECT.

[c] Pſal. v. 4, 5, 6. [d] Pſal. xcix. 1, 3. [e] Pſal. xlviii. 10. [f] Iſa. lxiii. 15.
[g] 1 Chron. xvi. 35. [h] Pſal. lxxi. 15, 19, 22. [i] Pſal. cxlv. 21.

§ 1. [a] Iſa. lxiii. 7. [b] Zech. ix. 17. [c] Acts xvii. 25. [d] Pſal. xxxiii. 5.

SECT. 2. *His goodneſs to all his creatures.*

SING unto the Lord with thankſgiving; ſing praiſe unto our God; who covereth the heaven with clouds, who prepareth rain for the earth, who maketh graſs to grow upon the mountains [a]. He ſendeth the ſprings into the valleys, which run among the hills: they give drink to every beaſt of the field; the wild aſſes quench their thirſt [b]. The trees of the Lord are full of ſap; the cedars of Lebanon which he hath planted; where the birds make their neſts: as for the ſtork the fir-trees are her houſe. The high hills are a refuge for the wild goats, and the rocks for the conies [c]. He giveth to the beaſt his food, and to the young ravens which cry [d]. The young lions roar after their prey, and ſeek their meat from God [e]. Behold the fowls of the air; for they ſow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them [f]. *He* giveth food to all fleſh; for his mercy endureth for ever [g].

SECT. 3. *His beneficence to the ſons of men.*

THERE is none good but one, that is God [a]. The ſame Lord over all, is rich unto all that call upon him [b]. Every good gift and every perfect gift is from above; and cometh down from the Father of lights, with whom is no variableneſs, neither ſhadow of turning [c]; that giveth to all men liberally and upbraideth not [d]. Your Father who is in heaven, maketh his ſun to riſe on the evil and on the good? and ſendeth rain on the juſt and on the unjuſt [e]; he is kind to the unthankful and to the evil [f]. He left not himſelf without a witneſs, in that he did good, and gave us rain from heaven, and fruitful ſeaſons, filling our hearts with food and gladneſs [g]. The Lord is good to all; and his tender mercies are over all his works [h]. He watereth the hills from his chambers; the earth is ſatisfied with the fruit of *his* works. He cauſeth the graſs to grow for the cattle, and herb for the ſervice of man: that he may bring forth food out of the earth; and wine that maketh glad the heart of man, and oil to make his face to ſhine, and bread which ſtrengthneth man's heart [i]. But none ſaith, Where is God my Maker, who giveth ſongs in the night [k]? Neither ſay they in their heart, Let us now fear the Lord our God, that giveth rain; both the former and the latter in his ſeaſon; he reſerveth unto us the appointed weeks of harveſt [l]. O man, deſpiſeſt thou the riches of his goodneſs and forbearance, and long-ſuffering; not knowing

§ 2. [a] Pſal. cxlvii. 7, 8. [b] Pſal. civ. 10, 11. [c] Pſal. civ. 16, 17, 18. [d] Pſal. cxlvii. 9. [e] Pſal. civ. 21. [f] Matt. vi. 26. [g] Pſal. cxxxvi. 25.

§ 3. [a] Matt. xix. 17. [b] Rom. x. 12. [c] James i. 17. [d] James i. 5. [e] Matt. v. 45. [f] Luke vi. 35. [g] Acts xiv. 17. [h] Pſal. cxlv. 9. [i] Pſal. civ. 13, 14, 15. [k] Job xxxv. 10. [l] Jer. v. 24.

ing that the goodneſs of God leadeth thee to repentance [m]. Fear the Lord and his goodneſs [n]; who holdeth our ſoul in life, and ſuffereth not our feet to be moved [o]. *His mercies* are new every morning, great is his faithfulneſs [p].—Be not high minded; nor truſt in uncertain riches, but in the living God who giveth us richly all things to enjoy [q].

SECT. 4. *His goodneſs diſplayed towards them in their various neceſſities.*

O GIVE thanks unto the Lord; for he is good; for his mercy endureth for ever. Let the redeemed of the Lord ſay ſo [a]. They wandered in the wilderneſs, in a ſolitary way; they found no city to dwell in; hungry and thriſty, their ſoul fainted in them: Then they cried unto the Lord in their trouble, and he delivered them out of their diſtreſſes: And he led them forth by the right way; that they might go to a city of habitation. Oh, that men would praiſe the Lord for his goodneſs, and for his wonderful works to the children of men! For he ſatisfieth the longing ſoul, and filleth the hungry ſoul with goodneſs [b]. They that go down to the ſea in ſhips, that do buſineſs in great waters; theſe ſee the works of the Lord, and his wonders in the deep: For he commandeth, and raiſeth the ſtormy wind, which lifteth up the waves thereof. They mount up to the heaven, they go down again to the depths, their ſoul is melted becauſe of trouble. They reel to and fro, and ſtagger like a drunken man, and are at their wits end. Then they cry unto the Lord in their trouble; and he bringeth them out of their diſtreſſes. He maketh the ſtorm a calm, ſo that the waves thereof are ſtill. Then are they glad, becauſe they be quiet; ſo he bringeth them into their deſired haven. Oh that men would praiſe the Lord for his goodneſs, and for his wonderful works to the children of men [c]! Let them ſacrifice the ſacrifice of thankſgiving, and declare his works with rejoicing. Let them exalt him alſo in the congregation of the people; and praiſe him in the aſſembly of the elders [d]. Sing unto God, ſing praiſes to his name; extol him that rideth upon the heavens by his name JAH; a father of the fatherleſs and a judge of the widows is God in his holy habitation. God ſetteth the ſolitary in families; he bringeth out thoſe which are bound with chains [e]. Bleſſed be God, even the father of our Lord Jeſus Chriſt, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation [f]. The Lord executeth righteouſneſs and judgment for all that are oppreſſed [g]: *He* giveth food to the hungry; the Lord looſeth the priſoners. The Lord openeth the eyes of the blind; the Lord raiſeth

[m] Rom. ii. 3,.4. [n] Hoſ. iii. 5. [o] Pſal. lxvi. 9. [p] Lam. iii. 23.
[q] 1 Tim. vi. 17.

§ 4. [a] Pſal. cvii. 1, 2. [b] Pſal. cvii. 4,—9. [c] Pſal. cvii. 23,—31. [d] Pſal. cvii. 22, 32.
[e] Pſal. lxviii. 4, 5, 6. [f] 2 Cor. i. 3, 5. [g] Pſal. ciii. 6.

raiſeth them that are bowed down; the Lord loveth the righteous; the Lord preſerveth the ſtrangers; he relieveth the fatherleſs and widow; but the way of the wicked he turneth upſide down [h].

SECT. 5. *His diſtinguiſhed goodneſs to them that truly fear him.*

GOOD and upright is the Lord: therefore will he teach ſinners in the way: the meek will he guide in judgment; and the meek will he teach his way [a]. What man is he that feareth the Lord? him ſhall he teach in the way that he ſhall chooſe. His ſoul ſhall dwell at eaſe; and his ſeed ſhall inherit the earth. The ſecret of the Lord is with them that fear him; and he will ſhow them his covenant [b]. The Lord upholdeth all that fall, and raiſeth up all thoſe that be bowed down [c]. The Lord is nigh unto all them that call upon him; to all that call upon him in truth. He will fulfil the deſire of them that fear him; he alſo will hear their cry and will ſave them [d]. Behold the eye of the Lord is upon them that fear him, upon them that hope in his mercy; to deliver their ſoul from death; and to keep them alive in famine [e]. O taſte and ſee that the Lord is good; bleſſed is the man that truſteth in him. O fear the Lord ye his ſaints; for there is no want to them that fear him: the young lions do lack and ſuffer hunger; but they that ſeek the Lord ſhall not want any good thing [f]. The eyes of the Lord are over the righteous, and his ears are open unto their prayers [g]. The goodneſs of God endureth continually [h]. The Lord is good, a ſtrong hold in the day of trouble, and he knoweth them that truſt in him [i]. O give thanks unto the Lord for he is good [k]: For the Lord God is a ſun and ſhield; the Lord will give grace and glory; no good thing will he with-hold from them that walk uprightly [l]. We are his people and the ſheep of his paſture [m]. He that is our God is the God of ſalvation; and unto God the Lord belong the iſſues from death [n]. He is a rewarder of them that diligently ſeek him [o].

I had fainted, unleſs I had believed to ſee the goodneſs of the Lord in the land of the living [p]. *He* comforteth thoſe that are caſt down [q]. The Lord is my light and my ſalvation; whom ſhall I fear: The Lord is the ſtrength of my life; of whom ſhall I be afraid [r]? My goodneſs and my fortreſs, my high tower and my deliverer, my ſhield, and he in whom I truſt [s]. Come and hear, all ye that fear God, and I will declare what he hath done for my ſoul. I cried unto him with my mouth, and he was extolled with my tongue. If I regard iniquity in

[h] Pſal. cxlvi. 7, 8, 9.

§ 5. [a] Pſal. xxv. 8, 9. [b] Pſal. xxv. 12, 13, 14. [c] Pſal. cxlv. 14. [d] Pſal. cxlv. 18, 19.
[e] Pſal. xxxiii. 18, 19. [f] Pſal. xxxiv. 8, 9, 10. [g] 1 Pet. iii. 12. [h] Pſal. lii. 1.
[i] Nah. i. 7. [k] Pſal. cvi. 1. [l] Pſal. lxxxiv. 11. [m] Pſal. c. 3.
[n] Pſal. lxviii. 20. [o] Heb. xi. 6. [p] Pſal. xxvii. 13. [q] 2 Cor. vii. 6.
[r] Pſal. xxvii. 1. [s] Pſal. cxliv. 2.

in my heart, the Lord will not hear me. But verily God hath heard me; he hath attended to the voice of my prayer. Bleſſed be God, who hath not turned away my prayer, nor his mercy from me [t]. Bleſs the Lord, O my ſoul; and all that is within me bleſs his holy name, and forget not all his benefits. Who forgiveth all thine iniquities; who healeth all thy diſeaſes; who redeemeth thy life from deſtruction; who crowneth thee with loving kindneſs and tender mercies [u]. If ye then being evil, know how to give good gifts unto your children, how much more ſhall your Father which is in heaven give good things to them that aſk him [x]? Eye hath not ſeen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him [y].

SECT. 6. *His delight in his people.*

THE Lord loveth the gates of Zion *, more than all the dwellings of Jacob [a]. For the Lord hath choſen Zion; he hath deſired it for his habitation. This is my reſt for ever; here will I dwell; for I have deſired it. I will abundantly bleſs her proviſion; I will ſatisfy her poor with bread. I will alſo clothe her prieſts with ſalvation; and her ſaints ſhall ſhout aloud for joy [b]. The prayer of the upright is his delight [c]. The righteous Lord loveth righteouſneſs; his countenance doth behold the upright [d]. I am the Lord which exerciſe loving-kindneſs, judgment and righteouſneſs in the earth; for in theſe things I delight, ſaith the Lord [e]. *He* taketh pleaſure in them that fear him, in thoſe that hope in his mercy [f]. I will rejoice over them to do them good, *ſaith the Lord* [g]. Walk about Zion, and go round about her; tell the towers thereof; mark ye well her bulwarks, conſider her palaces; that ye may tell it to the generation following. For this God is our God for ever and ever; he will be our guide even unto death [h].

SECT. 7. *His promiſes to them.*

THUS ſaith the Lord thy redeemer, the holy One of Iſrael, I am the Lord thy God which teacheth thee to profit, which leadeth thee by the way that thou

 ſhouldſt

[t] Pſal. lxvi. 16,—20. [u] Pſal. ciii. 1,—4. [x] Matt. vii. 11. [y] 1 Cor. ii. 9.

§ 6. [a] Pſal. lxxxvii. 2. [b] Pſal. cxxxii. 13,—16. [c] Prov. xv. 8. [d] Pſal. xi. 7.
[e] Jer. ix. 24. [f] Pſal. cxlvii. 11. [g] Jer. xxxii. 41. [h] Pſal. xlviii. 12, 13, 14.

* "It may be proper to obſerve here, that theſe words Jacob, Iſrael, Judah, Jeruſalem, Zion, &c. are "underſtood to ſignify the church of God; and before our Lord's aſcenſion, the church of God ſubſiſted "chiefly in the houſe of Jacob: And now, that the bleſſings of Abraham are come upon the Gentiles, "all the inſtructions, exhortations, complaints, threatnings and promiſes delivered to them, may be con-"ſidered as directed to all the people of God, in all periods, when in like circumſtances."

ſh ouldſt go. O that thou hadſt hearkned to my commandments! then had thy peace been as a river, and thy righteouſneſs as the waves of the ſea [a]. Thus ſaith the Lord to Iſrael, I have loved thee with an everlaſting love; therefore with loving kindneſs have I drawn thee [b]. I will receive you, and will be a Father unto you, and ye ſhall be my ſons and daughters, ſaith the Lord Almighty [c]. Sing with gladneſs for Jacob, and ſhout among the chief of the nations; for the Lord hath redeemed Jacob, and ranſomed him from the hand of him that was ſtronger than he. Therefore they ſhall come, and ſing in the height of Zion, and ſhall flow together to the goodneſs of the Lord; and their ſoul ſhall be as a watered garden, and they ſhall not ſorrow any more at all: For I will turn their mourning into joy, and will comfort them, and make them rejoice from their ſorrow [d]. And in that day will I make a covenant for them with the beaſts of the field, and with the fowls of heaven, and with the creeping things of the ground; and I will break the bow, and the ſword, and the battle out of the earth, and will make them to ly down ſafely. And I will betroth thee unto me for ever; yea I will betroth thee unto me in righteouſneſs, and in judgment, and in loving kindneſs and in mercies [e]. And it ſhall come to paſs in that day, I will hear, ſaith the Lord, I will hear the heavens, and they ſhall hear the earth, and the earth ſhall hear the corn and the wine, and the oil, and they ſhall hear Jezreel. And I will have mercy upon her that had not obtained mercy; and I will ſay unto them which were not my people, Thou art my people; and they ſhall ſay, Thou art my God [f]. He that overcometh ſhall inherit all things, and I will be his God [g]. *There* are given unto us exceeding great and precious promiſes [h]. Godlineſs is profitable unto all things, having promiſe of the life that now is, and of that which is to come [i]. All *things* are yours, whether life or death, or things preſent, or things to come; all are yours; and ye are Chriſt's, and Chriſt is God's [k].

SECT. 8. *The divine goodneſs moſt illuſtriouſly diſplayed in the redemption of mankind.*

BLESSED be God, even the Father of our Lord Jeſus Chriſt, the Father of mercies, and the God of all comfort [a], the God of patience and conſolation [b]; who hath bleſſed us with all ſpiritual bleſſings in heavenly places in Chriſt; according as he hath choſen us in him before the foundation of the world, that we ſhould be holy and without blame before him in love; having predeſtinate us unto the adoption of children by Jeſus Chriſt to himſelf, according to the good pleaſure

§ 7. [a] Iſa. xlviii. 17, 18. [b] Jer. xxxi. 2, 3. [c] 2 Cor. vi. 17, 18. [d] Jer. xxxi. 7, 11,—13.
[e] Hoſ. ii. 18, 19. [f] Hoſ. ii. 21, 22, 23. [g] Rev. xxi. 7. [h] 2 Pet. i. 4.
[i] 1 Tim. iv. 8. [k] 1 Cor. iii. 22, 23.

§ 8. [a] 2 Cor. i. 3. [b] Rom. xv. 5.

pleaſure of his will; to the praiſe of the glory of his grace, wherein he hath made us accepted in the Beloved; in whom we have redemption through his blood, the forgiveneſs of ſins, according to the riches of his grace [c]. As his divine power hath given unto us all things that pertain unto life and godlineſs, through the knowledge of him that hath called us to glory and virtue; whereby are given unto us exceeding great and precious promiſes, that by theſe you might be partakers of the divine nature, having eſcaped the corruption that is in the world through luſt [d]. God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in ſins, hath quickned us together in Chriſt, and hath raiſed us up together, and made us ſit together in heavenly places in Chriſt Jeſus. That in the ages to come, he might ſhew the exceeding riches of his grace, in his kindneſs towards us through Chriſt Jeſus [e]. God is love. In this was manifeſted the love of God towards us, becauſe that God ſent his only begotten ſon into the world, that we might live through him. Herein is love! not that we loved God, but that he loved us, and ſent his ſon to be the propitiation for our ſins [f]. He that ſpared not his own ſon, but delivered him up for us all, how ſhall he not with him alſo freely give us all things [g]*?

SECT. 9. *The praiſes of the ſaints for his goodneſs in nature, and to the animal tribes.*

O LORD our Lord, how excellent is thy name in all the earth! who haſt ſet thy glory above the heavens [a]. Thou makeſt the outgoings of the morning and evening to rejoice. Thou viſiteſt the earth and watereſt it, thou greatly enricheſt it with the river of God which is full of water; thou prepareſt them corn, when thou haſt ſo provided for it. Thou watereſt the ridges thereof abundantly; thou ſettleſt the furrows thereof; thou makeſt it ſoft with ſhowers; thou bleſſeſt the ſpringing thereof. Thou crowneſt the year with thy goodneſs, and thy paths drop fatneſs. They drop upon the paſtures of the wilderneſs; and the little hills rejoice on every ſide. The paſtures are cloathed with flocks; the valleys alſo are covered over with corn; they ſhout for joy, they alſo ſing [b].

O Lord, how manifold are thy works! in wiſdom haſt thou made them all; the earth is full of thy riches. So is this great and wide ſea, wherein are things creeping innumerable, both ſmall and great [c]. Theſe wait all upon thee; that thou mayeſt give them their meat in due ſeaſon. That thou giveſt them they

 gather;

[c] Eph. i. 3,—7. [d] 2 Pet. i. 3, 4. [e] Eph. ii. 4,—7. [f] 1 John iv. 8, 9, 10. [g] Rom. viii. 32.

§ 9. [a] Pſal. viii. 1. [b] Pſal. lxv. 8,—13. [c] Pſal. civ. 24, 25.

* Many more texts might have been quoted on this important article: But this would have anticipated what will be found in the diſcourſe on "the redeeming love of God".

gather; thou openeſt thine hand, they are filled with good [d]. Thou ſatisfieſt the deſire of every living thing [e].

SECT 10.—*For his peculiar goodneſs to the children of men.*

IT is a good thing to give thanks unto the Lord, and to ſing praiſes unto thy name, O moſt high; to ſhew forth thy loving kindneſs in the morning, and thy faithfulneſs every night. For thou Lord haſt made me glad through thy works; I will triumph in the works of thy hands [a]. When I conſider thy heavens, the work of thy fingers, the moon and the ſtars which thou haſt ordained, What is man, that thou art mindful of him? and the ſon of man that thou viſiteſt him? For thou haſt made him a little lower than the angels, and haſt crowned him with glory and honour: Thou madeſt him to have dominion over the works of thy hands; thou haſt put all things under his feet [b]. Many O Lord my God, are thy wonderful works which thou haſt done; and thy thoughts which are to us-ward, they cannot be reckoned up in order unto thee *; if I would declare and ſpeak of them, they are more than can be numbred [c]: For thou preventeſt *us* with the bleſſings of goodneſs [d]. Becauſe thy loving kindneſs is better than life, my lips ſhall praiſe thee; thus will I bleſs thee while I live; I will lift up my hands in thy name. My ſoul ſhall be ſatisfied as with marrow and fatneſs; and my mouth ſhall praiſe thee with joyful lips; when I remember thee upon my bed, and meditate on thee in the night watches [e]. For all things come of thee; both riches and honour come of thee; in thine hand is power and might; and in thine hand it is to make great, and to give ſtrength unto all [f].

SECT. 11.—*For his loving kindneſs to his people.*

THOU, O God, didſt ſend a plentiful rain, whereby thou didſt confirm thine inheritance, when it was weary. Thy congregation hath dwelt therein; thou, O God, haſt prepared of thy goodneſs for the poor [a]. Thou haſt aſcended on high, thou haſt led captivity captive; thou haſt received gifts for men; yea for the rebellious alſo, that the Lord God might dwell among them. Bleſſed be the Lord who daily loadeth us with benefits [b]. Salvation is of the Lord; thy bleſſing is upon thy people [c]. They ſhall abundantly utter the memory of thy great goodneſs, and ſhall ſing of thy righteouſneſs [d]. All thy works ſhall praiſe thee, O Lord, and thy ſaints ſhall bleſs thee [e]. And we have known and believed

[d] Pſal. civ. 27, 28. [e] Pſal. cxlv. 16.

§ 10. [a] Pſal. xcii. 1, 2, 4. [b] Pſal. viii. 3,—6. * See Pſal. cxxxix. 17, 18. [c] Pſal. xl. 5.
[d] Pſal. xxi. 3. [e] Pſal. lxiii. 3,—6. [f] 1 Chron. xxix. 14, 12.

§ 11. [a] Pſal. lxviii. 9, 10. [b] Pſal. lxviii. 18, 19. [c] Pſal. iii. 8. [d] Pſal. clxv. 7.
[e] Pſal. cxlv. 10.

ved the love that God hath to us, God is love [f]. Bleſſed be the Lord God of Iſrael, for he hath viſited and redeemed his people: to perform the mercy promiſed to our fathers, and to remember his holy covenant [g]. How excellent is thy loving kindneſs, O God! therefore the children of men put their truſt under the ſhadow of thy wings. They ſhall be abundantly ſatisfied with the fatneſs of thy houſe; and thou ſhalt make them drink of the river of thy pleaſures: for with thee is the fountain of life; in thy light ſhall we ſee light [h]. We ſhall be ſatisfied with the goodneſs of thy houſe, even of thy holy temple [i]. O how great is thy goodneſs, which thou haſt laid up for them that fear thee! which thou haſt wrought for them that truſt in thee, before the ſons of men [k]! Since the beginning of the world men have not heard, nor perceived by the ear; neither hath the eye ſeen, O God, beſides thee; what he hath prepared for him that waiteth for him [l]. O continue thy loving kindneſs to them that know thee; and thy righteouſneſs to the upright in heart [m]. Bleſſed be the God and Father of our Lord Jeſus Chriſt, which according to his abundant mercy hath begotten us again unto a lively hope [n]; who hath loved us, and hath given us everlaſting conſolation, and good hope through grace [o]. For I am perſuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things preſent, nor things to come, nor height, nor depth, nor any other creature, ſhall be able to ſeparate us from the love of God which is in Chriſt Jeſus our Lord [p].

SECT. 12. *The prayers of his ſaints entreating his favour.*

I SAID in my haſte, I am cut off from before thine eyes; nevertheleſs thou heardſt the voice of my ſupplications, when I cried unto thee [a]. Thou haſt dealt with thy ſervant according to thy word. Thou art good, and doſt good; teach me thy ſtatutes. Quicken me, O Lord, according to thy loving kindneſs [b]. With-hold not thou thy tender mercies from me O Lord; let thy loving kindneſs and thy truth continually preſerve me [c]. Cauſe me to hear thy loving kindneſs in the morning, for in thee do I truſt. Thy ſpirit is good, lead me unto the land of uprightneſs [d]. Hear me, O Lord, for thy loving kindneſs is good; turn unto me according to the multitude of thy tender mercies [e]. I intreated thy favour with my whole heart: Be merciful unto me according to thy word [f]. Shew us thy mercy, O Lord, and grant us thy ſalvation [g]. O Lord be gracious unto us, we have waited for thee [h]: Take away all iniquity and receive us graciouſly [i]. Remember me, O Lord, with the favour that thou beareſt unto thy people:

[f] 1 John iv. 16. [g] Luke i. 68, 72. [h] Pſal. xxxvi. 7, 8, 9. [i] Pſal. lxv. 4.
[k] Pſal. xxxi. 19. [l] Iſa. lxiv. 4. [m] Pſal. xxxvi. 10. [n] 1 Pet. i. 3.
[o] 2 Theſſ. ii. 16. [p] Rom. viii. 38. 39.

§ 12. [a] Pſal. xxxi. 22. [b] Pſal. cxix. 65, 68, 159. [c] Pſal. xl. 11. [d] Pſal. cxliii. 8, 10.
[e] Pſal. lxix. 16. [f] Pſal. cxix. 58. [g] Pſal. lxxxv. 7. [h] Iſa. xxxiii. 2.
[i] Hoſ. xiv. 2.

people: O visit me with thy salvation; that I may see the good of thy chosen; that I may rejoice in the gladness of thy nation; that I may glory with thine inheritance [k].

SECT. 13. *Their sure hope of being heard.*

O MY God, my soul is cast down within me; deep calleth unto deep at the noise of thy water-spouts; all thy waves and thy billows are gone over me. Yet the Lord will command his loving kindness in the day-time; and in the night his song shall be with me, and my prayer unto the God of my life [a]. Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God, for I shall yet praise him, who is the health of my countenance and my God [b]. Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee; for thou hast delivered my soul from death, mine eyes from tears, and my feet from falling [c]. The Lord is the portion of mine inheritance, and of my cup; thou maintainest my lot. Therefore my heart is glad, and my glory rejoiceth; my flesh also shall rest in hope. Thou wilt shew me the path of life; in thy presence is fulness of joy; at thy right hand there are pleasures for evermore [d]. Yea though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me, thy rod and thy staff they comfort me. Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord for ever [e]. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us. Unto him be glory in the church by Christ Jesus, throughout all ages, world without end. Amen [f].

CHAP.

[k] Psal. cvi. 4, 5.

§ 12. [a] Psal xlii. 6, 7, 8. [b] Psal. xlii. 11. [c] Psal. cxvi. 7, 8. [d] Psal. xvi. 5, 9, 11.
[e] Psal. xxiii. 4, 6. [f] Eph. iii. 20. 21.

CHAP. XV.

Of the Mercy of God.

SECT. 1. General calls to celebrate his mercy. 2. His long-ſuffering towards ſinners. 3. His calls to repentance. 4. His joy over ſincere penitents. 5. The boundleſs extent of his mercy to them that really fear him. 6. The afflictions of his people are no juſt objection againſt the tenderneſs of his mercy. 7. The fulleſt aſſurance of mercy given in the goſpel. 8. The prayers, and the praiſes of his ſaints, for his mercy and compaſſions.

SECT. 1. *General calls to celebrate his mercy.*

O GIVE thanks unto the Lord, for he is good; becauſe his mercy endureth for ever. Let Iſrael now ſay, That his mercy endureth for ever. Let the houſe of Aaron now ſay, That his mercy endureth for ever. Let them now that fear the Lord ſay, That his mercy endureth for ever[a]. The Lord is gracious, and full of compaſſion; ſlow to anger, and of great mercy. The Lord is good to all; and his tender mercies are over all his works[b].

SECT. 2. *His long-ſuffering towards ſinners.*

THE Lord is long-ſuffering to us-ward, not willing that any ſhould periſh, but that all ſhould come to repentance[a]. *He* will have all men to be ſaved, and to come unto the knowledge of the truth[b]. *He* endureth with much long-ſuffering the veſſels of wrath fitted to deſtruction[c]. The children of Ephraim kept not the covenant of God, and refuſed to walk in his law; and forgat his works, and his wonders that he had ſhewed them[d]. And they ſinned yet more againſt him, by provoking the Moſt High in the wilderneſs[e]. But he being full of compaſſion, forgave their iniquity, and deſtroyed them not; yea, many a time turned he his anger away, and did not ſtir up all his wrath: For he remembered that they were but fleſh, a wind that paſſeth away, and cometh not again[f]. Therefore will the Lord wait, that he may be gracious unto you; and therefore will he be exalted, that he may have mercy upon you: For the Lord is a God of judgment; bleſſed are all they that wait for him[g].

SECT.

§ 1. [a] Pſal. cxviii. 1,---4. [b] Pſal. cxlv. 8, 9.

§ 2. [a] 2 Peter iii. 9. [b] 1 Tim. ii. 4. [c] Rom. ix. 22. [d] Pſal. lxxviii. 9, 10, 11. [e] Pſal. lxxviii. 17. [f] Pſal. lxxviii. 38, 39. [g] Iſa. xxx. 18.

SECT. 3. *His calls to repentance.*

THUS ſaith the Lord [a], For my name's ſake will I defer mine anger, and for my praiſe will I refrain for thee, that I cut thee not off [b]. O Jeruſalem, Wilt thou not be made clean? When ſhall it once be [c]? Have I any pleaſure at all that the wicked ſhould die? ſaith the Lord God; and not that he ſhould return from his ways and live [d]? As I live, ſaith the Lord God, I have no pleaſure in the death of the wicked, but that the wicked turn from his way, and live. Turn ye, turn ye from your evil ways; for why will ye die, O houſe of Iſrael [e]? Come, and let us return unto the Lord; for he hath torn, and he will heal us; he hath ſmitten, and he will bind us up; and we ſhall live in his ſight [f]: *For* the Lord is very pitiful, and of tender mercy [g]. Repent, and turn yourſelves from all your tranſgreſſions; ſo iniquity ſhall not be your ruin. Caſt away from you all your tranſgreſſions, whereby ye have tranſgreſſed; and make you a new heart, and a new ſpirit; for why will ye die, O houſe of Iſrael? For I have no pleaſure in the death of him that dieth, ſaith the Lord God: Wherefore, turn yourſelves, and live ye [h]. Return thou backſliding Iſrael, ſaith the Lord, and I will not cauſe mine anger to fall upon you: For I am merciful, ſaith the Lord, and I will not keep anger for ever [i]. Return unto me, and I will return unto you, ſaith the Lord [k]. Turn ye even to me with all your heart, and with weeping, and with mourning; and rent your heart, and not your garments, and turn unto the Lord your God: For he is gracious and merciful, ſlow to anger, and of great kindneſs, and repenteth him of the evil [l]. Therefore, now amend your ways and your doings, and obey the voice of the Lord your God; and the Lord will repent him of the evil that he hath pronounced againſt you [m]. Repent ye, for the kingdom of heaven is at hand; *and* bring forth fruits meet for repentance [n]. The Son of man is come to ſeek and to ſave that which was loſt [o], *and* to call ſinners to repentance [p];—that repentance and remiſſion of ſins ſhould be preached in his name among all nations [q]. Repent ye, therefore, and be converted, that your ſins may be blotted out [r]. Seek ye the Lord, while he may be found; call ye upon him, while he is near. Let the wicked forſake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon [s].

SECT.

§ 3. [a] Iſa. xlviii. 17. [b] Iſa. xlviii. 9. [c] Jer. xiii. 27. [d] Ezek. xviii. 23.
[e] Ezek. xxxiii. 11. [f] Hoſ. vi. 1, 2. [g] James v. 11. [h] Ezek. xviii. 30, 31, 32.
[i] Jer. iii. 12. [k] Mal. iii. 7. [l] Joel ii 12, 13. [m] Jer. xxvi. 13.
[n] Matth. iii. 2, 8. [o] Luke xix. 10. [p] Matth. ix. 13. [q] Luke xxiv. 47.
[r] Acts iii. 19. [s] Iſa. lv. 6, 7.

SECT 4. *His joy over ſincere penitents.*

How ſhall I give thee up, O Ephraim? How ſhall I deliver thee, Iſrael? How ſhall I make thee as Admah? How ſhall I ſet thee as Zeboim? Mine heart is turned within me; my repentings are kindled together: I will not execute the fierceneſs of mine anger; for I am God, and not man [a]. I ſay unto you, that likeways joy ſhall be in heaven over one ſinner that repenteth [b].—And when he came to himſelf, he ſaid, How many hired ſervants of my father's have bread enough and to ſpare, and I periſh with hunger? I will ariſe and go to my father, and will ſay unto him, Father, I have ſinned againſt heaven, and before thee, and am no more worthy to be called thy ſon; make me as one of thy hired ſervants. And he aroſe, and came to his father.—But when he was yet a great way off, his father ſaw him, and had compaſſion, and ran, and fell on his neck, and kiſſed him [c]. I have ſurely heard Ephraim bemoaning himſelf thus: Thou haſt chaſtiſed me, and I was chaſtiſed, as a bullock unaccuſtomed to the yoke: Turn thou me, and I ſhall be turned; for thou art the Lord my God. Is Ephraim my dear ſon? Is he a pleaſant child? Since I ſpake againſt him, I do earneſtly remember him ſtill; therefore my bowels are troubled for him; I will ſurely have mercy upon him, ſaith the Lord [d]. For thus ſaith the High and Lofty One that inhabiteth eternity, whoſe name is holy, I dwell in the high and holy place; with him alſo that is of a contrite and humble ſpirit; to revive the ſpirit of the humble, and to revive the heart of the contrite ones [e]. The Lord hath called thee, as a woman forſaken and grieved in ſpirit, ſaith thy God. For a ſmall moment have I forſaken thee, but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlaſting kindneſs will I have mercy on thee, ſaith the Lord thy Redeemer [f].

SECT. 5. *The boundleſs extent of his mercy to them that really fear him.*

THE Lord ſaid unto Moſes, I will make all my goodneſs paſs before thee; and I will proclaim the name of the Lord before thee [a]. And the Lord deſcended in the cloud, and proclaimed the name of the Lord: The Lord, the Lord God, merciful and gracious, long-ſuffering, and abundant in goodneſs and truth, keeping mercy for thouſands, forgiving iniquity and tranſgreſſion and ſin; and that will by no means clear the guilty [b]. O praiſe the Lord all ye nations; praiſe him all ye people: For his merciful kindneſs is great towards us, and the

§ 4. [a] Hoſ. xi. 8, 9. [b] Luke xv. 7. [c] Luke xv. 17,---20. [d] Jer. xxxi. 18, 20.
[e] Iſa. lvii. 15. [f] Iſa. liv. 6, 7, 8.

§ 5. [a] Exod. xxxiii. 17, 19. [b] Exod. xxxiv. 5, 6, 7.

truth of the Lord endureth for ever [c]. The Lord is merciful and gracious, ſlow to anger, and plenteous in mercy. He will not always chide; neither will he keep his anger for ever. He hath not dealt with us after our ſins; nor rewarded us according to our iniquities: For, as the heaven is high above the earth, ſo great is his mercy toward them that fear him. As far as the eaſt is from the weſt, ſo far hath he removed our tranſgreſſions from us. Like as a father pitieth his children, ſo the Lord pitieth them that fear him: For he knoweth our frame; he remembereth that we are duſt [d]. The mercy of the Lord is from everlaſting to everlaſting upon them that fear him; and his righteouſneſs unto childrens children; to ſuch as keep his covenant, and to thoſe that remember his commandments to do them [e]. Let Iſrael hope in the Lord: For with the Lord there is mercy, and with him is plenteous redemption; and he ſhall redeem Iſrael from all his iniquities [f].

SECT. 6. *The afflictions of his people are no juſt objection againſt the tenderneſs of his mercy.*

I REMEMBERED God, and was troubled: I commune with mine own heart, and my ſpirit made diligent ſearch [a]. Will the Lord caſt off for ever? and will he be favourable no more? Is his mercy clean gone for ever? Doth his promiſe fail for ever more? Hath God forgotten to be gracious? Hath he in anger ſhut up his tender mercies [b]? Know, that God exacteth of thee leſs than thine iniquity deſerveth [c]. The Lord will not caſt off for ever: But though he cauſe grief, yet will he have compaſſion according to the multitude of his mercies [d]. Deſpiſe not thou the chaſtning of the Lord, nor faint when thou art rebuked of him: For whom the Lord loveth, he chaſtneth: and ſcourgeth every ſon whom he receiveth. Now no chaſtning for the preſent ſeemeth to be joyous, but grievous: Nevertheleſs, afterward it yieldeth the peaceable fruit of righteouſneſs unto them which are exerciſed thereby [e].—For he doth not afflict willingly, nor grieve the children of men [f]. For his anger endureth but a moment; in his favour is life: Weeping may endure for a night; but joy cometh in the morning [g]. When thou art in tribulation, if thou turn to the Lord thy God, and ſhalt be obedient unto his voice, the Lord thy God is a merciful God; he will not forſake thee, neither deſtroy thee [h].

SECT.

[c] Pſal. cxvii. 1, 2, [d] Pſal. ciii. 8,---14. [e] Pſal. ciii. 17, 18. [f] Pſal. cxxx. 7, 8.

§ 6. [a] Pſal. lxxvii. 3, 6. [b] Pſal. lxxvii. 7, 8, 9. [c] Job xi. 6. [d] Lam. iii. 31, 32.
[e] Heb. xii. 5, 6, 7, 11. [f] Lam. iii. 33. [g] Pſal. xxx. 5. [h] Deut. iv. 30, 31.

SECT. 7. *The fulleſt aſſurance of mercy given in the goſpel.*

BLESSED be the Lord God of Iſrael; for he hath viſited and redeemed his people; and hath raiſed up an horn of ſalvation for us, in the houſe of his ſervant David; to perform the mercy promiſed to our fathers, and to remember his holy covenant [a]: To give knowledge of ſalvation unto his people, by the remiſſion of their ſins, through the tender mercy of our God, whereby the day-ſpring from on high hath viſited us [b]. God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in ſins, hath quickened us, together with Chriſt [c]; whom God hath ſet forth to be a propitiation, through faith in his blood; to declare his righteouſneſs for the remiſſion of ſins that are paſt through the forbearance of God [d]. The kindneſs and love of God our Saviour toward man appeared, not by works of righteouſneſs which we have done, but according to his mercy he ſaved us, by the waſhing of regeneration, and renewing of the Holy Ghoſt [e].—Bleſſed be the God and Father of our Lord Jeſus Chriſt, who, according to his abundant mercy, hath begotten us again unto a lively hope, by the reſurrection of Jeſus Chriſt from the dead [f]. Let us therefore come boldly unto the throne of grace; that we may obtain mercy, and find grace to help in time of need [g].

SECT. 8. *The prayers and the praiſes of his ſaints for his mercy and compaſſions.*

If thou, Lord, ſhouldſt mark iniquities; O Lord, who ſhall ſtand? but there is forgiveneſs with thee that thou mayeſt be feared [a]. O Lord, to us belongeth confuſion of face; becauſe we have ſinned againſt thee. To the Lord our God belong mercies and forgiveneſſes; though we have rebelled againſt him; neither have we obeyed the voice of the Lord our God [b]. O Lord hear, O Lord forgive, for thine own ſake, O my God. For we do not preſent our ſupplications before thee, for our righteouſneſſes, but for thy great mercies [c].

Have mercy upon me, O Lord, according to thy loving kindneſs; according unto the multitude of thy tender mercies, blot out my tranſgreſſions [d]. Remember, O Lord, thy tender mercies, and thy loving kindneſſes; for they have been ever of old. Remember not the ſins of my youth, nor my tranſgreſſions; according to thy mercy remember thou me, for thy goodneſs ſake, O Lord [e]. O turn unto me, and have mercy upon me; give thy ſtrength unto thy ſervant,

§ 7. [a] Luke i. 68, 69, 72. [b] Luke i. 77, 78. [c] Eph. ii. 4, 5. [d] Rom. iii. 25. [e] Tit. iii. 4, 5. [f] 1 Pet. i. 3. [g] Heb. iv. 16.

§ 8. [a] Pſal. cxxx. 3, 4. [b] Dan. ix. 8, 9, 10. [c] Dan. ix. 19, 18. [d] Pſal. li. 1. [e] Pſal. xxv. 6, 7.

and ſave the ſon of thine handmaid[f]: For thou Lord, art good, and ready to forgive[g]; a God full of compaſſion, and gracious; long ſuffering, and plenteous in mercy and truth[h]. Let I pray thee, thy merciful kindneſs, be for my comfort, according to thy word; and let thy tender mercies come unto me that I may live[i]. Shew us thy mercy O Lord, and grant us thy ſalvation[k]. O ſatisfy us early with thy mercy; that we may rejoice and be glad all our days[l].

I will praiſe thee, O Lord, among the people; I will ſing unto thee among the nations: for thy mercy is great unto the heavens, and thy truth unto the clouds[m]. I will praiſe thee, O Lord my God, with all my heart; for great is thy mercy towards me: and thou haſt delivered my ſoul from the loweſt hell[n]. O Lord God of Iſrael, there is no god like thee in the heaven or in the earth; who keepeſt covenant, and ſheweſt mercy unto thy ſervants[o]: A God ready to pardon, gracious and merciful, ſlow to anger, and of great kindneſs, *who forſakeſt* them not[p]. Who is a God like unto thee? that pardoneth iniquity, and paſſeth by the tranſgreſſion of the remnant of his heritage? He retaineth not his anger for ever; becauſe he delighteth in mercy. He will turn again; he will have compaſſion upon us; he will ſubdue our iniquities; and thou wilt caſt all their ſins into the depths of the ſea[q].

CHAP. XVI.

Of the juſtice of God.

SECT. 1. A general view of this attribute. 2. The proſperity of the wicked affords no ſolid objection againſt the juſtice of God. 3. Nor is the delay of judgment to be admitted as an objection. 4. Of the impartiality of the divine juſtice. 5. The juſtice of God will be fully vindicated at his appointed time. 6. This attribute celebrated in the praiſes of his ſervants. 7. And it is conſpicuous in all his ſtatutes. 8. The doxology of the redeemed.

SECT. 1. *A general view of this attribute.*

THE Lord is in his holy temple; the Lord's throne is in heaven; his eyes behold, his eye-lids try the children of men. The Lord trieth the righteous; but the wicked and him that loveth violence, his ſoul hateth. For the righteous

[f] Pſal. lxxxvi. 16. [g] Pſal. lxxxvi. 5. [h] Pſal. lxxxvi. 15. [i] Pſal. cxix. 76, 77.
[k] Pſal. lxxxv. 7. [l] Pſal. xc. 14. [m] Pſal. lvii. 9, 10. [n] Pſal. lxxxvi. 12, 13.
[o] 2 Chron. vi. 14. [p] Neh. ix. 17. [q] Mic. vii. 18, 19.

ous Lord loveth righteouſneſs; his countenance doth behold the upright[a]. A father of the fatherleſs, and a judge of the widows is God in his holy habitation[b]. God is no reſpecter of perſons; but in every nation, he that feareth him, and worketh righteouſneſs is accepted with him[c]. *He* accepteth not the perſons of princes, nor regardeth the rich more than the poor; for they are all the works of his hands[d]. *He* is a great God, mighty and terrible; who regardeth not perſons, nor taketh reward. He doth execute the judgment of the fatherleſs and widow[e]. He is excellent in power, and in judgment, and in plenty of juſtice[f]. Without reſpect of perſons *he* judgeth according to every man's works[g]. For the work of a man ſhall he render unto him; and cauſe every man to find according to his ways[h]. Whatſoever good any man doth, the ſame ſhall he receive of the Lord, whether he be bond or free[i]: of the Lord *he* ſhall receive the reward of the inheritance; but he that doth wrong ſhall receive for the wrong which he hath done; and there is no reſpect of perſons[k].

SECT. 2. *The proſperity of the wicked affords no ſolid objection againſt the juſtice of God.*

RIGHTEOUS art thou, O Lord, when I plead with thee; yet let me talk with thee of thy judgments: Wherefore doth the way of the wicked proſper? wherefore are all they happy that deal very treacherouſly? Thou haſt planted them, yea they have taken root; they grow, yea they bring forth fruit[a]. The tabernacles of robbers proſper; and they that provoke God are ſecure[b]. I have heard the check of the reproach; and the ſpirit of my underſtanding cauſeth me to anſwer[c]. Ye have wearied the Lord with your words, when ye ſay, every one that doth evil is good in the ſight of the Lord, and he delighteth in them; or where is the God of judgment[d]? Shall he that contendeth with the Almighty inſtruct him[e]? Shall mortal man be more juſt than God? Shall a man be more pure than his maker[f]? What is man that he ſhould be clean? Or he who is born of a woman, that he ſhould be righteous[g]? Doth God pervert judgment? or doth the Almighty pervert juſtice[h]? Far be it from God, that he ſhould do wickedneſs; and from the Almighty that he ſhould commit iniquity. Yea ſurely God will not do wickedly, neither will the Almighty pervert judgment[i]. Shall ſhall not the judge of all the earth do right[k]? Knoweſt thou not this of old, ſince man was placed upon the earth, that the triumphing of the wicked is ſhort, and the

§ 1. [a] Pſal. 11. 4, 5, 7. [b] Pſal. lxviii. 5. [c] Acts x. 34, 35. [d] Job xxxiv. 19.
[e] Deut. x. 17, 18. [f] Job xxxvii. 23. [g] 1 Pet. i. 17. [h] Job xxxiv. 11.
[i] Eph. vi 8. [k] Col. iii. 24, 25.

§ 2. [a] Jer. xii. 1, 2. [b] Job xii 6. [c] Job xx. 3. [d] Mal. ii. 17.
[e] Job xl. 2. [f] Job iv. 17. [g] Job xv. 14. [h] Job viii. 3.
[i] Job xxxiv. 10, 12. [k] Gen. xviii. 25.

the joy of the hypocrite but for a moment? Though his excellency mount up to the heavens, and his head reach unto the clouds; yet he ſhall periſh for ever; they that have ſeen him ſhall ſay, Where is he? He ſhall fly away as a dream, and ſhall not be found; yea he ſhall be chaſed away as a viſion of the night. The eye alſo which ſaw him, ſhall ſee him no more; neither ſhall his place any more behold him [l]. His bones are full of the ſin of his youth, which ſhall ly down with him in the duſt. Though wickedneſs be ſweet in his mouth, though he hide it under his tongue; though he ſpare it and forſake it not; but keep it ſtill within his mouth: yet his meat in his bowels is turned, it is the gall of aſps within him [m]. When the wicked ſpring as the graſs, and when all the workers of iniquity do flouriſh; it is that they ſhall be deſtroyed for ever[n]. But know, that the Lord hath ſet apart him that is godly for himſelf [o]. My defence is of God, which ſaveth the upright in heart. God judgeth the righteous; and God is angry with the wicked every day [p]. All the paths of the Lord are mercy and truth, unto ſuch as keep his covenant, and his teſtimonies[q]. He withdraweth not his eyes from the righteous; and if they be bound in fetters, and be holden in cords of affliction; then he ſheweth them their work, and their tranſgreſſions. He openeth alſo their ear to diſcipline, and commandeth that they return from iniquity [r]. But the hypocrites in heart heap up wrath; they cry not when he bindeth them: they die in youth, and their life is among the unclean [s]. I have ſeen the wicked in great power; and ſpreading himſelf like a green bay tree; yet he paſſed away, and lo he was not; yea I ſought him but he could not be found. Mark the perfect man, and behold the upright; for the end of that man is peace. But the tranſgreſſors ſhall be deſtroyed together; the end of the wicked ſhall be cut off. But the ſalvation of the righteous is of the Lord; he is their ſtrength in the time of trouble [t].

SECT. 3. *Nor is the delay of judgment to be admitted as an objection.*

BECAUSE ſentence againſt an evil work is not executed ſpeedily, therefore the heart of the ſons of men is fully ſet in them to do evil [a]. They ſay, the Lord ſhall not ſee, neither ſhall the God of Jacob regard it [b]: All things come alike to all; there is one event to the righteous, and to the wicked; to the good, and to the clean, and to the unclean; to him that ſacrificeth, and to him that ſacrificeth not; as is the good, ſo is the ſinner; and he that ſweareth, as he that feareth an oath [c].—Wilt thou alſo diſannul my judgment? wilt thou condemn me, that thou mayeſt be righteous [d]? Talk no more ſo exceeding proudly. Let not arrogancy

[l] Job xx. 4,--9. [m] Job xx. 11,—14. [n] Pſal. xcii. 7. [o] Pſal. iv. 3.
[p] Pſal. vii. 10, 11. [q] Pſal. xxv. 10. [r] Job xxxvi. 7,—10. [s] Job xxxvi. 13,-14.
[t] Pſal. xxxvii. 35,—39.

§ 3. [a] Eccleſ. viii. 11. [b] Pſal. xciv. 7. [c] Eccleſ. ix. 2. [d] Job xl. 8.

arrogancy come out of your mouth; for the Lord is a God of knowledge, and by him actions are weighed [e]. Doth not he that pondereth the heart, conſider it? and he that keepeth thy ſoul, doth not he know it? and ſhall he not render to every man according to his works [f]? Clouds and darkneſs are round about him; righteouſneſs and judgment are the habitation of his throne [g]; yet ſurely I know, that it ſhall be well with them that fear God; but it ſhall not be well with the wicked [h]. Although thou ſayeſt, thou ſhalt not ſee him, yet judgment is before him [i]. God ſhall wound the head of his enemies; the hairy ſcalp of ſuch a one as goeth on ſtill in his treſpaſſes [k]. Say ye to the righteous that it ſhall be well with him; for they ſhall eat the fruit of their doings. Wo unto the wicked, it ſhall be ill with him; for the reward of his hands ſhall be given him [l]. The Lord will take vengeance on his adverſaries; and he reſerveth wrath for his enemies, *he* will not at all acquit the wicked [m]. Yea though hand join in hand, the wicked ſhall not be unpuniſhed [n]; for he that is higher than the higheſt regardeth [o], and repayeth them that hate him [p]. One day is with the Lord as a thouſand years, and a thouſand years as one day [q].

SECT. 4. *Of the impartiality of the divine juſtice.*

WHAT mean ye, that ye uſe this proverb, ſaying, the fathers have eaten ſour grapes, and the children's teeth are ſet on edge? As I live, ſaith the Lord God, ye ſhall not have occaſion any more to uſe this proverb in Iſrael [a]. The ſoul that ſinneth it ſhall die; the ſon ſhall not bear the iniquity of the father, neither ſhall the father bear the iniquity of the ſon; the righteouſneſs of the righteous ſhall be upon him, and the wickedneſs of the wicked ſhall be upon him. If the wicked will turn from all his ſins that he hath committed, and keep all my ſtatutes, he ſhall ſurely live, he ſhall not die [b]. But when the righteous turneth away from his righteouſneſs, and committeth iniquity, ſhall he live? all his righteouſneſs that he hath done ſhall not be mentioned; in his treſpaſs that he hath treſpaſſed, and in his ſin that he hath ſinned, in them ſhall he die [c]. Yet ſaith the houſe of Iſrael, the way of the Lord is not equal. O houſe of Iſrael, are not my ways equal? are not your ways unequal? Therefore will I judge you, O houſe of Iſrael, every one according to his ways, ſaith the Lord God [d]. I will do unto them after their way, and according to their deſerts will I judge them; and they ſhall know that I am the Lord [e]; a juſt God and a ſaviour; there is none beſide me [f].

Unto

[e] 1 Sam. ii. 3. [f] Prov. xxiv. 12. [g] Pſal. xcvii. 2. [h] Eccleſ. viii. 12, 13.
[i] Job xxxv. 14. [k] Pſal. lxviii. 21. [l] Iſa. iii. 10, 11. [m] Nah. i. 2, 3.
[n] Prov. xi. 21. [o] Eccleſ. v. 8. [p] Deut. vii. 10. [q] 2 Pet. iii. 8.

§ 4. [a] Ezek. xviii. 2, 3. [b] Ezek. xviii. 20, 21. [c] Ezek. xviii. 24. [d] Ezek. xviii. 29, 30.
[e] Ezek. vii. 27. [f] Iſa. xlv. 21.

Unto the wicked God ſaith, what haſt thou to do, to declare my ſtatutes, or that thou ſhouldſt take my covenant in thy mouth? ſeeing thou hateſt inſtruction, and caſteſt my words behind thee; thou giveſt thy mouth to evil, and thy tongue frameth deceit[g]. Theſe things thou haſt done, and I kept ſilence; thou thoughteſt that I was altogether ſuch an one as thy ſelf: but I will reprove thee, and ſet them in order before thine eyes[h]. For we know him that hath ſaid, Vengeance belongeth unto me, I will recompenſe, ſaith the Lord: And again, the Lord ſhall judge his people[i].

SECT. 5. *The juſtice of God will be fully vindicated at his appointed time.*

GOD hath appointed a day in the which he ſhall judge the world in righteouſneſs by that man whom he hath ordained; whereof he hath given aſſurance unto all men in that he hath raiſed him from the dead[a]. Verily I ſay unto you, There is no man that hath left houſe, or brethren, or ſiſters, or father, or mother, or wife, or children, or lands for my ſake, but he ſhall receive an hundred fold, now in this time, and in the world to come eternal life[b]. Then ſhall ye return and diſcern between the righteous and the wicked; between him that ſerveth God, and him that ſerveth him not[c]. So that a man ſhall ſay, verily, there is a reward for the righteous; verily, he is a God that judgeth in the earth[d]. For we ſhall all ſtand before the judgment-ſeat of Chriſt. So then every one of us ſhall give account of himſelf to God[e]. *He* hath committed all judgment unto the Son; *and* the hour is coming, in the which all that are in the graves ſhall hear his voice, and ſhall come forth; they that have done good, unto the reſurrection of life; and they that have done evil, unto the reſurrection of damnation[f]. Seeing it is a righteous thing with God to recompenſe tribulation to them that trouble you; and to you who are troubled, reſt with us, when the Lord Jeſus ſhall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the goſpel of our Lord Jeſus Chriſt; who ſhall be puniſhed with everlaſting deſtruction from the preſence of the Lord, and from the glory of his power; when he ſhall come to be glorified in his ſaints, and to be admired in all them that believe[g].

SECT.

[g] Pſal. l. 16, 17, 19. [h] Pſal. l. 21. [i] Heb. x. 30.

§ 5. [a] Acts xvii. 31. [b] Mark x. 29, 30. [c] Mal. iii. 18. [d] Pſal. lviii. 11.
[e] Rom. xiv. 10, 12. [f] John v. 22, 28, 29. [g] 2 Theſſ. i. 6,—10.

SECT. 6. *This attribute celebrated in the praiſes of his ſervants:*

O LORD, thou art of purer eyes than to behold evil; and canſt not look on iniquity [a]. Thou hateſt all workers of iniquity [b]. Art thou not from everlaſting, O Lord my God, mine Holy One? O Lord, thou haſt ordained them for judgment; and, O mighty God, thou haſt eſtabliſhed them for correction [c]. Surely thou didſt ſet them in ſlippery places; thou caſtedſt them down into deſtruction. How are they brought into deſolation, as in a moment! They are utterly conſumed with terrors! As a dream when one awaketh; ſo, O Lord, when thou awakeſt, thou ſhalt deſpiſe their image [d]. Thou doſt eſtabliſh equity; Thou executeſt judgment and righteouſneſs in Jacob [e]: For thou rendereſt to every man according to his work [f]. With the merciful, thou wilt ſhew thyſelf merciful; and with the upright man, thou wilt ſhew thyſelf upright: With the pure, thou wilt ſhew thyſelf pure; and with the froward, thou wilt ſhew thyſelf unſavory. The afflicted people thou wilt ſave; but thine eyes are upon the haughty, to bring them down [g]. O let the wickedneſs of the wicked come to an end; but eſtabliſh the juſt: For the righteous God trieth the hearts and the reins [h].

SECT. 7. *And it is conſpicuous in all his ſtatutes.*

RIGHTEOUS art thou, O Lord, and upright are thy judgments; thy teſtimonies that thou haſt commanded are righteous, and very faithful [a]. The law is holy, and the commandment holy, juſt, and good [b]. The ſtatutes of the Lord are right, rejoicing the heart: The commandment of the Lord is pure, enlightning the eyes: The judgments of the Lord are true, and righteous altogether; and in keeping of them, there is great reward [c]. I know, O Lord, that thy judgments are right [d]. Thy righteouſneſs is an everlaſting righteouſneſs, and thy law is the truth [e]. The ways of the Lord are right, and the juſt ſhall walk in them [f]. The way of the juſt is uprightneſs; thou moſt upright doſt weigh the path of the juſt [g].

SECT. 8. *The doxology of the redeemed.*

GREAT and marvellous are thy works, Lord God Almighty: Juſt and true are thy ways, thou King of ſaints. Who ſhall not fear thee, O Lord, and glo-

§ 6. [a] Hab. i. 13. [b] Pſal. v. 5. [c] Hab. i. 12. [d] Pſal. lxxiii. 18, 19. 20.
[e] Pſal. xcix. 4. [f] Pſal. lxii. 12. [g] 2 Sam. xxii. 26, 27, 28. [h] Pſal. vii. 9.

§ 7. [a] Pſal. cxix. 137, 138. [b] Rom. vii. 12. [c] Pſal. xix. 8, 9. 11. [d] Pſal. cxix. 75.
[e] Pſal. cxix. 142. [f] Hoſ. xiv. 9. [g] Iſa. xxvi. 7.

rify thy name? All nations ſhall worſhip before thee; for thy judgments are made manifeſt [a]. Alleluia! ſalvation, and honour, and power, unto the Lord our God; for true and righteous are his judgments [b].

CHAP. XVII.

Of the truth and faithfulneſs of God.

SECT. 1. General teſtimonies on this head. 2. Every word of God ſhall receive its full accompliſhment. 3. This declared as in the words of the Almighty himſelf. 4. The ſaints adore his faithfulneſs as the ſtable foundation of their comfort and hope.

SECT. 1. *General teſtimonies on this head.*

I WILL publiſh the name of the Lord; aſcribe ye greatneſs unto our God. He is the rock; his work is perfect; all his ways are judgment: A God of truth, and without iniquity; juſt and right is he [a]. For the word of the Lord is right, and all his works are done in truth [b]. The works of his hands are verity and judgment; all his commandments are ſure: They ſtand faſt for ever, and are done in truth and uprightneſs [c]. He hath remembred his covenant for ever, the word which he commanded to a thouſand generations [d]: And ye know in all your hearts, and in all your ſouls, that not one thing hath failed, of all the good things which the Lord your God ſpake concerning you; all are come to paſs unto you, and not one thing hath failed thereof [e]. Know, therefore, that the Lord thy God, he is God, the faithful God, who keepeth covenant and mercy with them that love him, and keep his commandments, to a thouſand generations [f]. All the paths of the Lord are mercy and truth unto ſuch as keep his covenant and his teſtimonies [g]. The Lord is good, his mercy is everlaſting, and his truth endureth to all generations [h].

SECT. 2. *Every word of God ſhall receive its full accompliſhment.*

KNOW, that there ſhall come in the laſt days ſcoffers, walking after their own luſts, and ſaying, Where is the promiſe of his coming? For, ſince the fathers fell

§ 8. [a] Rev. xv. 3, 4. [b] Rev. xix. 1, 2.

§ 1. [a] Deut. xxxii. 3, 4. [b] Pſal. xxxiii. 4. [c] Pſal. cxi. 7, 8. [d] Pſal. cv. 8.
[e] Joſh. xxiii. 14. [f] Deut. vii. 9. [g] Pſal. xxv. 10. [h] Pſal. c. 5.

fell aſleep, all things continue as they were from the beginning of the creation [a]. The Lord is not ſlack concerning his promiſe, as ſome men count ſlackneſs; but is long-ſuffering to us-ward, not willing that any ſhould periſh, but that all ſhould come to repentance [b]. He is faithful that promiſed [c].—Alſo the ſtrength of Iſrael will not lie [d]. God is not man that he ſhould lie; neither the ſon of man that he ſhould repent. Hath he ſaid? and ſhall he not do it? Or hath he ſpoken? and ſhall he not make it good [e]? Yea let God be true, but every man a liar [f]. If we believe not, yet he abideth faithful; he cannot deny himſelf [g].—For men verily ſwear by the greater; and an oath for confirmation is to them an end of all ſtrife: Wherein God willing more abundantly to ſhew unto the heirs of promiſe the immutability of his counſel, confirmed it by an oath; that, by two immutable things in which it was impoſſible for God to lie, we might have a ſtrong conſolation, who have fled for refuge to lay hold upon the hope ſet before us; which hope we have as an anchor of the ſoul, both ſure and ſtedfaſt, and which entereth into that within the vail [h]. Wherefore let *us* commit the keeping of our ſouls to him in well-doing, as to a faithful creator [i]; in hope of eternal life, which God who cannot lie promiſed before the world began [k]: For verily till heaven and earth paſs, one jot or one title ſhall in no wiſe paſs from the law, till all be fulfilled [l].

SECT. 3. *This declared as in the words of the Almighty himſelf.*

THE Lord of hoſts hath ſworn, ſaying, Surely as I have thought, ſo ſhall it come to paſs; and as I have purpoſed, ſo ſhall it ſtand [a]. I am the Lord; I change not [b]. My counſel ſhall ſtand, and I will do all my pleaſure. I have ſpoken it; I will alſo bring it to paſs: I have purpoſed it; I will alſo do it [c]: For I am the Lord; I will ſpeak, and the word that I ſpeak ſhall come to paſs: I ſay the word, and will perform it [d]. I have ſpoken it, I have purpoſed it, and will not repent; neither will I turn back from it [e]. For as the rain cometh down, and the ſnow from heaven, and returneth not thither; but watereth the earth, and maketh it bring forth and bud, that it may give ſeed to the ſower, and bread to the eater; ſo ſhall my word be that goeth forth out of my mouth: It ſhall not return to me void; but it ſhall accompliſh that which I pleaſe, and it ſhall proſper in the thing whereto I ſent it [f].

Thou ſpakeſt in viſion to thy Holy One, and ſaidſt, I have laid help upon one that is mighty; I have exalted one choſen out of the people, with whom my

§ 2. [a] 2 Pet. iii. 3, 4. [b] 2 Pet iii. 9. [c] Heb. x. 23. [d] 1 Sam. xv. 29.
[e] Num. xxiii. 19. [f] Rom. iii. 4. [g] 2 Tim. ii. 13. [h] Heb. vi. 16,—19.
[i] 1 Pet. iv. 19. [k] Tit. i. 2. [l] Matth. v. 18.

§ 3. [a] Iſa. xiv. 24. [b] Mal. iii. 6. [c] Iſa. xlvi. 10, 11. [d] Ezek. xii. 25.
[e] Jer. iv. 28. [f] Iſa. lv. 10, 11.

hand ſhall be eſtabliſhed; mine arm alſo ſhall ſtrengthen him. My faithfulneſs and my mercy ſhall be with him; and in my name ſhall his horn be exalted [g]. My mercy will I keep for him for ever more, and my covenant ſhall ſtand faſt with him. His ſeed alſo will I make to endure for ever, and his throne as the days of heaven. If his children forſake my law, and walk not in my judgments [h]: Then will I viſit their tranſgreſſion with the rod, and their iniquity with ſtripes. Nevertheleſs, my loving kindneſs will I not utterly take from him, nor ſuffer my faithfulneſs to fail. My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I ſworn by my holineſs, I will not lie, his ſeed ſhall endure for ever, and his throne as the ſun before me. It ſhall be eſtabliſhed for ever as the moon, and as a faithful witneſs in heaven [i].

But Zion ſaid, The Lord hath forſaken me, and my Lord hath forgotten me [k]. Will the Lord caſt off for ever? Doth his promiſe fail for ever more [l]? Can a woman forget her ſucking child, that ſhe ſhould not have compaſſion on the ſon of her womb? yea, they may forget; yet will I not forget thee. Behold I have graven thee upon the palms of my hands; thy walls are continually before me [m]. Heaven and earth ſhall paſs away; but my words ſhall not paſs away [n]. For the mountains ſhall depart, and the hills be removed; but my kindneſs ſhall not depart from thee, neither ſhall the covenant of my peace be removed, ſaith the Lord that hath mercy on thee [o]. Fear not, for thou ſhalt not be aſhamed; neither be thou confounded, for thou ſhalt not be put to ſhame: For thy Maker is thine Huſband, the Lord of hoſts is his name; and thy Redeemer is the Holy One of Iſrael, the God of the whole earth ſhall he be called [p]. Lift up your eyes to the heavens, and look upon the earth beneath; for the heavens ſhall vaniſh away like ſmoke, and the earth ſhall wax old like a garment, and they that dwell therein ſhall die in like manner; but my ſalvation ſhall be for ever, and my righteouſneſs ſhall not be aboliſhed [q]. He who bleſſeth himſelf in the earth, ſhall bleſs himſelf in the God of truth; and he that ſweareth in the earth, ſhall ſwear by the God of truth [r].

SECT. 4. *The ſaints adore the faithfulneſs of God as the ſtable foundation of their comfort and hope.*

I WILL ſing of the mercies of the Lord for ever; with my mouth will I make known thy faithfulneſs to all generations: For I have ſaid, mercy ſhall be built up for ever; thy faithfulneſs ſhalt thou eſtabliſh in the very heavens: And the heavens ſhall praiſe thy wonders, O Lord; thy faithfulneſs alſo in the congregation

[g] Pſal. lxxxix. 19, 21, 24. [h] Pſal. lxxxix. 28, 29, 30. [i] Pſal. lxxxix. 32,—37. [k] Iſa. xlix. 14.
[l] Pſal. lxxvii. 7, 8. [m] Iſa. xlix. 15, 16. [n] Matth. xxiv. 35. [o] Iſa. liv. 10.
[p] Iſa. liv. 4, 5. [q] Iſa. li. 6. [r] Iſa. lxv. 16.

gregation of the ſaints. O Lord God of hoſts, who is a ſtrong Lord like unto thee? or to thy faithfulneſs round about thee[a]? Juſtice and judgment are the habitation of thy throne; mercy and truth ſhall go before thy face[b]. I will worſhip towards thy holy temple, and praiſe thy name for thy loving kindneſs, and for thy truth; for thou haſt magnified thy word above all thy name[c]; and thy faithfulneſs reacheth to the clouds[d]. Thy word is true from the beginning[e]; and thy counſels of old are faithfulneſs and truth[f]. Lord God of Iſrael, there is no God like thee in heaven above, or on earth beneath, who keepeſt covenant and mercy with thy ſervants, that walk before thee with all their heart[g]. For ever, O Lord, thy word is ſettled in heaven: Thy faithfulneſs is unto all generations[h]. Stabliſh thy word unto thy ſervant, who is devoted to thy fear. Remember the word unto thy ſervant, upon which thou haſt cauſed me to hope[i]: *For* thou haſt redeemed me, O Lord God of truth[k].

CHAP. XVIII.

Of God as the ſupporter and preſerver of all his creatures.

SECT. 1. All that exiſts, holds its being of God. 2. In his protection is ſafety and happineſs. 3. His peculiar care of his people. 4. Nothing that relates to them is overlooked by him. 5. His gracious promiſes of protection to them that truly wait on him. 6. His ſervants adore him as the preſerver of every creature. 7. Their prayers and thankſgiving for his protection.

SECT. 1. *All that exiſts, holds its being of God.*

BLESS the Lord, O my ſoul, who laid the foundations of the earth that it ſhould not be removed for ever[a]; who made heaven and earth, the ſea, and all that therein is[b]. He compaſſed the waters with bounds, until day and night come to an end[c]; and while the earth remaineth, ſeed-time and harveſt, cold and heat, and ſummer and winter, and day and night ſhall not ceaſe[d]. O give thanks unto the Lord, who giveth food to all fleſh[e]. The young lions roar after their prey, and ſeek their meat from God[f]. Sing unto the Lord with thankſ-

§ 4. [a] Pſal. lxxxix. 1, 2, 5, 8. [b] Pſal. lxxxix. 14. [c] Pſal. cxxxviii. 2. [d] Pſal. xxxvi. 5.
[e] Pſal. cxix. 160. [f] Iſa. xxv. 1. [g] 1 Kings viii. 23. [h] Pſal. cxix. 89, 90.
[i] Pſal. cxix. 38, 49. [k] Pſal. xxxi. 5.

§ 1. [a] Pſal. civ. 1, 5. [b] Pſal. cxlvi. 6. [c] Job xxvi. 10. [d] Gen. viii. 22.
[e] Pſal. cxxxvi. 1, 25. [f] Pſal. civ. 21.

thankſgiving; ſing praiſes upon the harp unto our God; who covereth the heaven with clouds; who prepareth rain for the earth; who maketh graſs to grow upon the mountains; he giveth to the beaſt his food, and to the young ravens which cry; *He is* the God in whoſe hand thy breath is, and whoſe are all thy ways[h]; in whoſe hand is the ſoul of every living thing, and the breath of all mankind[i]; If he ſet his heart upon man; if he gather unto himſelf his ſpirit and his breath; all fleſh ſhall periſh together, and man ſhall turn again unto duſt[k]. In him we live, move, and have our being[l].

SECT. 2. *In his protection is ſafety and happineſs.*

HAPPY art thou, O Iſrael; who is like unto thee, O people ſaved by the Lord, the ſhield of thy help, and who is the ſword of thy excellency[a]? There is none like unto the God of Jeſhurun, who rideth upon the heaven in thy help, and in his excellency on the ſky. The eternal God is thy refuge, and underneath are the everlaſting arms[b]. Happy is he that hath the God of Jacob for his help, whoſe hope is in the Lord his God; who executeth judgment for the oppreſſed, who giveth food to the hungry. The Lord looſeth the priſoners; the Lord raiſeth them that are bowed down; the Lord preſerveth the ſtrangers; he relieveth the fatherleſs and widow[c]. The living God delivereth and reſcueth[d]. When he giveth quietneſs, who then can make trouble[e]? The horſe is prepared againſt the day of battle; but ſafety is of the Lord[f]; for there is no reſtraint to the Lord to ſave by many or by few[g]. There is no king ſaved by the multitude of an hoſt; a mighty man is not delivered by much ſtrength; an horſe is a vain thing for ſafety, neither ſhall he deliver any by his great ſtrength. Behold, the eye of the Lord is upon them that fear him; upon them that hope in his mercy; to deliver their ſoul from death, and to keep them alive in famine[h]. He hath ſaid, I will never forſake thee: So that we may boldly ſay, The Lord is my helper, and I will not fear what man ſhall do unto me[i]. The beloved of the Lord ſhall dwell in ſafety by him; and the Lord ſhall cover him all the day long[k]. The name of the Lord is a ſtrong tower; the righteous runneth into it, and is ſafe[l]. For thou, Lord, wilt bleſs the righteous; with favour wilt thou compaſs him as with a ſhield[m].

SECT.

[g] Pſal. cxlvii. 7, 8, 9. [h] Dan. v. 23. [i] Job xii. 10. [k] Job xxxiv. 14, 15.
[l] Acts xvii. 28.

§ 2. [a] Deut. xxxiii. 29. [b] Deut. xxxiii. 26, 27. [c] Pſal. cxlvi. 5, 7, 8, 9. [d] Dan. vi. 26, 27.
[e] Job xxxiv 29. [f] Prov. xxi. 31. [g] 1 Sam. xiv. 6. [h] Pſal. xxxiii. 16,—19.
[i] Heb. xiii. 5, 6. [k] Deut. xxxiii. 12. [l] Prov. xviii. 10. [m] Pſal. v. 12.

SECT. 3. *His peculiar care of his people.*

THE angel of the Lord encampeth round about them that fear him, and delivereth them [a]. The Lord forſaketh not his ſaints; they are preſerved for ever [b]. The ſalvation of the righteous is of the Lord, he is their ſtrength in the time of trouble. The Lord ſhall help them, and deliver them; he ſhall deliver them from the wicked, and ſave them, becauſe they truſt in him [c]. Many are the afflictions of the righteous, but the Lord delivereth them out of them all. He keepeth all his bones; not one of them is broken [d]. They cry unto the Lord in their trouble, he ſaveth them out of their diſtreſſes [e]. He ſhall deliver thee in ſix troubles; yea, in ſeven there ſhall no evil touch thee. In famine, he ſhall redeem thee from death; and in war from the power of the ſword. Thou ſhalt be hid from the ſcourge of the tongue; neither ſhalt thou be afraid of deſtruction when it cometh. At deſtruction and famine thou ſhalt laugh; neither ſhalt thou be afraid of the beaſts of the earth; for thou ſhalt be in league with the ſtones of the field; and the beaſts of the field ſhall be at peace with thee [f].

The Lord will create upon every dwelling place of mount Zion, and upon her aſſemblies a cloud, and ſmoke by day, and the ſhining of a flaming fire by night: For upon all the glory ſhall be a defence. And there ſhall be a tabernacle, for a ſhadow in the day time from the heat; and for a place of refuge, and for a covert from ſtorm and from rain [g]. And a man ſhall be as an hiding place from the wind, and a covert from the tempeſt; as rivers of water in a dry place, as the ſhadow of a great rock in a weary land [h]. They that truſt in the Lord ſhall be as mount Zion, which cannot be removed but abideth for ever. As the mountains are round about Jeruſalem, ſo the Lord is round about his people, from henceforth, and for ever [i]. God is our refuge and ſtrength; a very preſent help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midſt of the ſea; though the waters thereof roar and be troubled; though the mountains ſhake with the ſwelling thereof. There is a river, the ſtreams whereof ſhall make glad the city of God; the holy place of the tabernacles of the moſt High. God is in the midſt of her, ſhe ſhall not be moved; God ſhall help her, and that right early. The Lord of hoſts is with us; the God of Jacob is our refuge [k]. Lo, I am with you alway, even unto the end of the world [l]. If God be for us, who can be againſt us [m]. The Father himſelf loveth you [n]. Fear thou not, for I am with thee; be not diſmayed, for I am thy God: I will ſtrengthen thee, yea I will help thee, yea I will uphold

§ 3. [a] Pſal. xxxiv. 7. [b] Pſal. xxxvii. 28. [c] Pſal. xxxvii. 39, 40. [d] Pſal. xxxiv. 19, 20.
[e] Pſal. cvii. 19. [f] Job v. 19,—23. [g] Iſa. iv. 5, 6. [h] Iſa. xxxii. 2.
[i] Pſal. cxxv. 1, 2. [k] Pſal. xlvi. 1,—5, 7. [l] Matth. xxviii. 20. [m] Rom. viii. 31.
[n] John xvi. 27.

uphold thee with the right hand of my righteouſneſs [o].—God, even our Father, hath loved us, and hath given us everlaſting conſolation, and good hope through grace [p].

He that dwelleth in the ſecret place of the moſt High, ſhall abide under the ſhadow of the Almighty. I will ſay of the Lord, He is my refuge and my fortreſs; my God, in him will I truſt. Surely he ſhall deliver thee from the ſnare of the fowler, and from the noiſome peſtilence. He ſhall cover thee with his feathers, and under his wings ſhalt thou truſt; his truth ſhall be thy ſhield and buckler. Thou ſhalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the peſtilence that walketh in darkneſs; nor for the deſtruction that waſteth at noon day. A thouſand ſhall fall at thy ſide, and ten thouſand at thy right hand; but it ſhall not come nigh thee [q]. Becauſe thou haſt made the Lord who is my refuge, even the moſt High thy habitation; there ſhall no evil befal thee, neither ſhall any plague come nigh thy dwelling: For he ſhall give his angels charge over thee, to keep thee in all thy ways. They ſhall bear thee up in their hands, leſt thou daſh thy foot againſt a ſtone [r]. Thou ſhalt dig about thee, and thou ſhalt take thy reſt in ſafety; alſo thou ſhalt ly down, and none ſhall make thee afraid [s]. Yea thou ſhalt ly down, and thy ſleep ſhall be ſweet [t].

The Lord is my light and my ſalvation; whom ſhall I fear? The Lord is the ſtrength of my life; of whom ſhall I be afraid [u]? For in the time of trouble he ſhall hide me in his pavilion; in the ſecret of his tabernacle ſhall he hide me, he ſhall ſet me upon a rock [x]. The Lord is my rock, and my deliverer; my God, my ſtrength, in whom I will truſt, my buckler, the horn of my ſalvation, and my high tower [y]. I laid me down, I ſlept, I awaked; for the Lord ſuſtained me [z]. The Lord is my ſtrength, and my ſhield; my heart truſted in him, and I am helped [a]. I will lift up mine eyes to the hills whence cometh my help. My help cometh from the Lord who made heaven and earth. He will not ſuffer thy foot to be moved; he that keepeth thee will not ſlumber. Behold he that keepeth Iſrael, ſhall neither ſlumber nor ſleep. The Lord is thy keeper; the Lord is thy ſhade, upon thy right hand. The ſun ſhall not ſmite thee by day; nor the moon by night. The Lord ſhall preſerve thee from all evil; he ſhall preſerve thy ſoul. The Lord ſhall preſerve thy going out, and thy coming in, from this time forth and even for ever more [b]. Why art thou caſt down, O my ſoul? and why art thou diſquieted within me? hope thou in God, for I ſhall yet praiſe him, who is the health of my countenance and my God [c]. O bleſs our God, ye people; and make

[o] Iſa. xli. 10. [p] 2 Theſſ. ii. 16. [q] Pſal. xci. 1,—7. [r] Pſal. xci. 9,—12.
[s] Job xi. 18, 19. [t] Prov. iii. 24. [u] Pſal. xxvii. 1, [x] Pſal. xxvii. 5.
[y] Pſal. xviii. 2. [z] Pſal. iii. 5. [a] Pſal. xxviii. 7. [b] Pſal. cxxi. 1,—8.
[c] Pſal. xlii. 11.

make the voice of his praiſe to be heard, who holdeth our ſoul in life, and ſuffereth not our feet to be moved [d].

SECT. 4. *Nothing that relates to them is overlooked by him.*

TAKE no thought for your life, what ye ſhall eat, or what ye ſhall drink; nor yet for your body what ye ſhall put on: Is not the life more than meat; and the body than raiment? Behold the fowls of the air: for they ſow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they [a]? And why take ye thought for raiment? Conſider the lilies of the field, how they grow: they toil not, neither do they ſpin; and yet I ſay unto you, that even Solomon, in all his glory, was not arrayed like one of theſe. Wherefore, if God ſo clothe the graſs of the field, which to-day is, and to-morrow is caſt into the oven, ſhall he not much more clothe you, O ye of little faith [b]? Are not two ſparrows ſold for a farthing? and one of them ſhall not fall on the ground without your Father, but the very hairs of your head are all numbred. Fear ye not therefore; ye are of more value than many ſparrows [c]. Be careful for nothing; but in every thing by prayer and ſupplication with thankſgiving, let your requeſts be made known unto God: *And* my God ſhall ſupply all your need, according to his riches in glory, by Chriſt Jeſus [d]. He hath given meat unto them that fear him [e]. Yea the Lord ſhall give that which is good; and our land ſhall yield her increaſe [f]. Truſt in the Lord, and do good; ſo ſhalt thou dwell in the land and be fed [g]. O fear the Lord ye his ſaints; for there is no want to them that fear him. The young lions do lack, and ſuffer hunger; but they that ſeek the Lord ſhall not want any good thing [h]. They ſhall not be aſhamed in the evil time; and in the days of famine they ſhall be ſatisfied [i].

SECT. 5. *His gracious promiſes of protection to them that truly wait on him.*

THUS ſaith the Lord, Behold I am the Lord the God of all fleſh [a]. I kill, and I make alive; I wound, and I heal [b]. but whoſo hearkneth unto me ſhall dwell ſafely, and ſhall be quiet from fear of evil [c]. He that putteth his truſt in me ſhall poſſeſs the land, and ſhall inherit my holy mountain [d]. But thou Iſrael art

[d] Pſal. lxvi. 8, 9.

§ 4. [a] Matth. vi. 25, 26. [b] Matth. vi. 28, 29, 30. [c] Matth. x. 29, 30, 31. [d] Philp. iv. 6, 19. [e] Pſal. cxi. 5. [f] Pſal. lxxxv. 12. [g] Pſal. xxxvii. 3. [h] Pſal. xxxiv. 9, 10. [i] Pſal. xxxvii. 19.

§ 5. [a] Jer. xxxii. 27. [b] Deut. xxxii. 39. [c] Prov. i. 33. [d] Iſa. lvii. 13.

my ſervant; Jacob I have choſen thee [c]. Behold I am with thee; and will keep thee in all places whither thou goeſt; for I will not leave thee, until I have done that which I have ſpoken to thee of [f]. Fear thou not, for I am with thee [g]? I the Lord thy God will hold thy right hand, ſaying unto thee, fear not, I will help thee. Fear not thou worm Jacob, and ye men of Iſrael [h]; when the poor and needy ſeek water, and there is none; and their tongue faileth for thirſt; I the Lord will hear them, I the God of Iſrael will not forſake them. I will open rivers in high places, and fountains in the midſt of the valleys *; I will make the wilderneſs a pool of water, and the dry land ſprings of water [i]. I will make a covenant for them with the beaſts of the field, and with the fowls of heaven, and with the creeping things of the ground; and I will break the bow, and the ſword, and the battle out of the earth; and will make them to lie down ſafely [k]. I will make with them a covenant of peace [l]. He that walketh righteouſly, and ſpeaketh uprightly; he ſhall dwell on high; his place of defence ſhall be the munitions of rocks; bread ſhall be given him, his waters ſhall be ſure [m].

Thus ſaith the Lord that created thee, O Jacob, and he that formed thee, O Iſrael, fear not, for I have redeemed thee; I have called thee by thy name, and thou art mine. When thou paſſeſt through the waters, I will be with thee; and through the rivers, they ſhall not overflow thee: When thou walkeſt through the fire thou ſhalt not be burnt; neither ſhall the flame kindle upon thee. For I am the Lord thy God, the holy One of Iſrael thy ſaviour [n]. Sing ye unto (*Zion*), a vineyard of red wine: I the Lord do keep it, I will water it every moment leſt any hurt it, I will keep it night and day [o]. In that day ſhall this ſong be ſung in the land of Judah, We have a ſtrong city; ſalvation will God appoint for walls and bulwarks [p]. For I, ſaith the Lord, will be unto *Jeruſalem* a wall of fire round about; and will be the glory in the midſt of her [q]. No weapon formed againſt thee ſhall proſper; and every tongue that ſhall ariſe againſt thee in judgment, thou ſhalt condemn [r]. For thus ſaith the Lord of hoſts, he that toucheth you, toucheth the apple of his eye.

SECT. 6. *His ſervants adore him as the preſerver of every creature.*

O GOD, the God of the ſpirits of all fleſh [a], thou haſt made the heavens with all their hoſt, the earth, the ſeas, and all that is therein; and thou preſerveſt them all [b]. They continue this day according to thine ordinances; for all are thy ſervants.

[c] Iſa. xli. 8. [f] Gen. xxviii. 15. [g] Iſa. xli. 10. [h] Iſa. xli. 13, 14.
[i] Iſa. xli. 17, 18. [k] Hoſ. ii. 18. [l] Ezek. xxxiv. 25. [m] Iſa. xxxiii. 15, 16.
[n] Iſa. xliii. 1, 2, 3. [o] Iſa. xxvii. 2, 3. [p] Iſa. xxvi. 1. [q] Zech. ii. 5.
[r] Iſa. liv. 17. [f] Zech. ii. 8.

§ 6. [a] Num. xvi. 22. [b] Neh. ix. 6.

* "There is ſomewhat remarkably beautiful in this promiſe of ſupply to the people of God in times of "neceſſity. *Rivers in high places*, where ſtreams are not to be found; and *fountains* in the clay of the *val*- "*leys* which admit of no ſprings".

vants [c]. O Lord, the earth is full of thy riches, ſo is this great and wide ſea, wherein are things creeping innumerable, both ſmall and great [d]. Theſe wait all upon thee; that thou mayeſt give them their meat in due ſeaſon. That thou giveſt them they gather; thou openeſt thine hand, they are filled with good. Thou hideſt thy face, they are troubled; thou takeſt away their breath, they die, and return to their duſt. Thou ſendeſt forth thy ſpirit, they are created; and thou reneweſt the face of the earth [e]. O Lord, thou preſerveſt man and beaſt. How excellent is thy loving kindneſs, O God [f]?

SECT. 7. *Their prayers and thankſgivings for his protection.*

O LORD God, by thee have I been holden up from the womb; thou art he that took me out of my mother's bowels [a]; thou didſt make me hope, when I was upon my mother's breaſts [b]. Thou haſt granted me life, and favour; and thy viſitation hath preſerved my ſpirit [c]. *And* what ſhall I do unto thee, O thou preſerver of men [d]: From the end of the earth will I cry unto thee: When my heart is overwhelmed, lead me to the rock that is higher than I. For thou haſt been a ſhelter for me, and a ſtrong tower from the enemy. I will abide in thy tabernacle for ever; I will truſt in the covert of thy wings [e]. Let the ſighing of the priſoner come before thee; according to the greatneſs of thy power, preſerve thou thoſe that are appointed to die [f]. With-hold not thou thy tender mercies from me, O Lord: Let thy loving kindneſs and thy truth continually preſerve me [g]. Preſerve me O God, for I put my truſt in thee [h]. Keep me as the apple of the eye; hide me under the ſhadow of thy wings [i]. Many there be which ſay of my ſoul, there is no help for him in God. But thou, O Lord, art a ſhield for me; my glory, and the lifter up of mine head [k]. I will both lay me down in peace, and ſleep; for thou Lord, only makeſt me dwell in ſafety [l]. For this ſhall every one that is godly pray unto thee, in a time when thou mayeſt be found; ſurely in the floods of great waters they ſhall not come nigh unto him. Thou art my hiding-place; thou ſhalt preſerve me from trouble; thou ſhalt compaſs me about with ſongs of deliverance [m].

O how great is thy goodneſs, which thou haſt laid up for them that fear thee; which thou haſt wrought for them that truſt in thee, before the ſons of men! Thou ſhalt hide them in the ſecret of thy preſence from the pride of man; thou ſhalt keep them ſecretly from the ſtrife of tongues. O love the Lord, all ye his ſaints; for the Lord preſerveth the faithful, and plentifully rewardeth the proud doer [n]. For thou haſt been a ſtrength to the poor, a ſtrength to the needy

[c] Pſal. cxix. 91. [d] Pſal. civ. 24, 25. [e] Pſal. civ. 27,—30. [f] Pſal. xxxvi. 6, 7.

§ 7. [a] Pſal. lxxi. 5, 6. [b] Pſal. xxii. 9. [c] Job x. 12. [d] Job vii. 20.
[e] Pſal. lxi. 2, 3, 4. [f] Pſal. lxxix. 11. [g] Pſal. xl. 11. [h] Pſal. xvi. 1.
[i] Pſal. xvii. 8. [k] Pſal. iii. 2, 3. [l] Pſal. iv. 8. [m] Pſal. xxxii. 6, 7.
[n] Pſal. xxxi. 19, 20, 23.

in his diſtreſs, a refuge from the ſtorm, a ſhadow from the heat, when the blaſt of the terrible ones is as a ſtorm againſt the wall [o]. Let all thoſe that put their truſt in thee rejoice; becauſe thou defendeſt them [p].

THE next character of the Deity that naturally falls under our view, is that of Benefactor; but the texts relative to this ſubject have been already collected under the article "of his goodneſs," to which therefore I refer for the illuſtration of this character, p. 45—54.

HIS being Lord and Lawgiver, hath been alſo illuſtrated under the article, "of the dominion of God," p. 35—41: And what relates to the glorious character of Redeemer, will be afterwards found in the ſection, intituled, "of the redeeming love of God".

THE laſt character then, to the conſideration of which I now proceed, is that of our Judge.

CHAP. XIX.

Of God as judge of all the earth.

SECT. 1. A general view of God as the righteous judge. 2. Similar diſpenſations of providence to the good and to the bad, afford no juſt objection againſt this character. 3. Signal diſplays of the divine diſpleaſure againſt the wicked and ungodly in extraordinary puniſhments on earth, and hereafter, in the final judgment. 4. His judgments are righteous. 5. Theſe judgments proceed on God's perfect knowledge of their hearts and ways. 6. The equity of his procedure in judgment. 7. Of the time of the laſt judgment. 8. The ſaints adore him as the ſovereign judge. 9. They confeſs their ſins, and plead for mercy. 10. The doxology of the redeemed.

SECT. 1. *A general view of God as the righteous judge.*

THE Lord ſhall endure for ever, he hath prepared his throne for judgment; and he ſhall judge the world in righteouſneſs; he ſhall miniſter judgment to the people in uprightneſs [a]. The Lord executeth righteouſneſs and judgment for all that are oppreſſed [b]. God judgeth the righteous; and God is angry

[o] Iſa. xxv. 4. [p] Pſal. v. 11, 12.

§ 1. [a] Pſal. ix. 7, 8. [b] Pſal. ciii. 6.

angry with the wicked every day [c]. He will keep the feet of his ſaints, and the wicked ſhall be ſilent in darkneſs. The adverſaries of the Lord ſhall be broken in pieces; out of heaven ſhall he thunder upon them: the Lord ſhall judge the ends of the earth [d]. The Lord ſtandeth up to plead, and ſtandeth to judge the people [e]; and we are ſure that the judgment of God is according to truth [f]: Who will render to every man according to his deeds: To them who by patient continuing in well-doing, ſeek for glory, and honour, and immortality, eternal life: But unto them that are contentious, and do not obey the truth, but obey unrighteouſneſs; indignation and wrath, tribulation and anguiſh upon every ſoul of man that doth evil; of the Jew firſt, and alſo of the Gentile. But glory, honour, and peace, to every man that worketh good; to the Jew firſt, and alſo to the Gentile; for there is no reſpect of perſons with God [g].

See further on this head, chap. xvi. ſect. 1.

SECT. 2. *Similar diſpenſations of providence to the good and to the bad, afford no juſt objection againſt this character.*

I SAID in mine heart, God ſhall judge the righteous and the wicked [a]. One dieth in his full ſtrength, being wholly at eaſe and quiet. His breaſts are full of milk, and his bones are moiſtned with marrow. And another dieth in the bitterneſs of his ſoul, and never eateth with pleaſure. They ſhall lie down alike in the duſt, and the worms ſhall cover them [b]. Wherefore do the wicked live, become old, yea are mighty in power? Their ſeed is eſtabliſhed in their ſight with them; and their offspring before their eyes. Their houſes are ſafe from fear; neither is the rod of God upon them [c].—Hearken unto me ye men of underſtanding: Far be it from God that he ſhould do wickedneſs, and from the Almighty that he ſhould commit iniquity [d]. Shall even he that hateth right govern? And wilt thou condemn him that is moſt juſt? Is it fit to ſay to a king, thou art wicked? and to princes, ye are ungodly? How much leſs to him, that accepteth not the perſons of princes, nor regardeth the rich more than the poor? for they all are the work of his hands [e]. His eyes are upon the ways of man, and he ſeeth all his goings. There is no darkneſs, nor ſhadow of death, where the workers of iniquity may hide themſelves. He will not lay upon man more than right; that he ſhould enter into judgment with God [f]. I ſaid unto the fools, deal not fooliſhly; and to the wicked, lift not up the horn. Lift not up your horn on high: ſpeak not with a ſtiff neck: but God is the judge; he putteth down one, and ſetteth up another: For in the hand of the Lord there is a cup, and the wine is red;

[c] Pſal. vii. 11. [d] 1 Sam. ii. 9, 10. [e] Iſa. iii. 13. [f] Rom. ii. 2.
[g] Rom. ii. 6,—11.

§ 2. [a] Eccleſ. iii. 17. [b] Job xxi. 23,—26. [c] Job xxi. 7, 8, 9. [d] Job xxxiv. 10.
[e] Job xxxiv. 17, 18, 19. [f] Job xxxiv. 21, 22, 23.

red; it is full of mixture, and he poureth out of the ſame; but the dregs thereof all the wicked of the earth ſhall wring them out, and drink them [g]. The earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for thoſe by whom it is dreſſed, receiveth bleſſing from God: But that which beareth thorns and briars is rejected, and is nigh unto curſing, whoſe end is to be burned [h]. *So*, though a ſinner do evil an hundred times, and his days be prolonged, yet ſurely I know, that it ſhall be well with them that fear God, who fear before him; but it ſhall not be well with the wicked; becauſe he feareth not before God [i]. Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thy heart, and in the ſight of thine eyes; but know thou, that for all theſe things God will bring thee into judgment [k]. For God ſhall bring every work into judgment; with every ſecret thing, whether it be good, or whether it be evil [l]; becauſe he hath appointed a day in the which he will judge the world in righteouſneſs [m].

SECT. 3. *Signal diſplays of the divine diſpleaſure againſt the wicked and ungodly, in extraordinary puniſhments on earth, and hereafter in the final judgment.*

THE mighty God, even the Lord hath ſpoken, and called the earth from the riſing of the ſun, unto the going down thereof. Out of Zion, the perfection of beauty, God hath ſhined. Our God ſhall come, and ſhall not keep ſilence; a fire ſhall devour before him, and it ſhall be very tempeſtuous round about him. He ſhall call to the heavens from above, and to the earth, that he may judge his people. Gather my ſaints together unto me; thoſe that have made a covenant with me by ſacrifice. And the heaven ſhall declare his righteouſneſs; for God is judge himſelf [a]. The Lord cometh out of his place, to puniſh the inhabitants of the earth for their iniquity [b]. The Lord ſhall be known towards his ſervants; and his indignation towards his enemies: For behold the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire [c]. He ſpared not the old world, whoſe wickedneſs was great; but ſaved Noah the eighth perſon, a preacher of righteouſneſs, bringing in the flood upon the world of the ungodly, and turning the cities of Sodom and Gomorrah into aſhes, condemned them with an overthrow, making them an enſample unto thoſe that after ſhould live ungodly [d]. And the angels which kept not their firſt eſtate, but left their own habitation, he hath reſerved in everlaſting

[g] Pſal lxxv. 4,—8. [h] Heb. vi. 7, 8. [i] Eccleſ. viii. 12, 13. [k] Eccleſ. xi. 9. [l] Eccleſ. xii. 14. [m] Acts xvii. 31.

§ 3. [a] Pſal. l. 1,—6. [b] Iſa. xxvi. 21. [c] Iſa. lxvi. 14, 15. [d] Gen. vi. 5. and 2 Pet. ii. 5, 6.

ing chains, under darkneſs, unto the judgment of the great day[c]. O Jeruſalem, Jeruſalem, which killeſt the prophets, and ſtoneſt them that are ſent unto thee; How often would I have gathered thy children together, and ye would not? Behold, your houſe is left unto you deſolate[f]. The abomination of deſolation ſpoken of by Daniel the prophet *ſhall* ſtand in the holy place[g], *and* there ſhall be great diſtreſs in the land, and wrath upon this people; and they ſhall fall by the edge of the ſword, and ſhall be led away captive into all nations: And Jeruſalem ſhall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled[h]. Enoch alſo, the ſeventh from Adam, propheſied of theſe, ſaying, Behold the Lord cometh with ten thouſands of his ſaints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard ſpeeches, which ungodly ſinners have ſpoken againſt him[i]. *Then* the dead, ſmall and great *ſhall* ſtand before God. The ſea *ſhall* give up the dead which were in it; and death and hell *ſhall* deliver up the dead which were in them; and they ſhall be judged, every man according to their works[k]. The wicked ſhall be turned into hell, and all the nations that forget God[l]. *For* the wicked is reſerved to the day of deſtruction; they ſhall be brought forth to the day of wrath[m]. The ungodly ſhall not ſtand in the judgment, nor ſinners in the congregation of the righteous[n]. Upon the wicked he ſhall rain ſnares, fire and brimſtone, and an horrible tempeſt; this ſhall be the portion of their cup[o]. For the Lord himſelf ſhall deſcend from heaven[p]; *he* ſhall come in his glory, and all the holy angels with him[q]: Then ſhall the king ſay unto them on his right hand, Come ye bleſſed of my Father, inherit the kingdom prepared for you from the foundation of the world: *And* he ſhall ſay alſo unto them on the left hand, Depart from me, ye curſed, into everlaſting fire, prepared for the devil and his angels. And theſe ſhall go away into everlaſting puniſhment; but the righteous into life eternal[r].

SECT. 4. *His judgments are righteous.*

Is God unrighteous who taketh vengeance? God forbid: For then how ſhall God judge the world[a]? For the wrath of God is revealed from heaven, againſt all ungodlineſs and unrighteouſneſs of men[b]. And thinkeſt thou this, O man, that judgeſt them which do ſuch things, and doſt the ſame, that thou ſhalt eſcape the judgment of God? or deſpiſeſt thou the riches of his goodneſs, and forbearance, and long-ſuffering; not knowing that the goodneſs of God leadeth thee to

[c] Jude 6. [f] Luke xiii. 34, 35. [g] Matth. xxiv. 15. [h] Luke xxi. 23, 24.
[i] Jude 14, 15. [k] Rev. xx. 12, 13. [l] Pſal. ix. 17. [m] Job xxi. 30.
[n] Pſal. i. 5. [o] Pſal. xi. 6. [p] 1 Theſſ. iv. 16. [q] Matth. xxv. 31.
[r] Matth. xxv. 34, 41, 46.

§ 4. [a] Rom. iii. 5, 6. [b] Rom. i. 18.

to repentance? But after thy hardneſs, and impenitent heart, treaſureſt up unto thyſelf wrath againſt the day of wrath, and revelation of the righteous judgment of God [c]. For if we ſin wilfully after that we have received the knowledge of the truth, there remaineth no more ſacrifice for ſins; but a certain fearful looking for of judgment, and fiery indignation, which ſhall devour the adverſaries: He that deſpiſed Moſes law, died without mercy, under two or three witneſſes; of how much ſorer puniſhment, ſuppoſe ye, ſhall he be thought worthy, who hath trodden under foot the Son of God; and hath counted the blood of the covenant wherewith he was ſanctified, an unholy thing, and hath done deſpite unto the ſpirit of grace? For we know him that hath ſaid, Vengeance belongeth unto me, I will recompenſe, ſaith the Lord. And again, the Lord ſhall judge his people. It is a fearful thing to fall into the hands of the living God [d]. For the time is come, that judgment muſt begin at the houſe of God: And if it firſt begin at us, what ſhall the end be of them that obey not the goſpel of God [e]? It is a righteous thing with God to recompenſe tribulation to them that trouble you? and to you who are troubled, reſt with us, when the Lord Jeſus ſhall be revealed from heaven [f]. The Lord knoweth how to deliver the godly out of temptations, and to reſerve the unjuſt unto the day of judgment to be puniſhed [g]. Shall not the judge of all the world do right [h].

SECT. 5. *Theſe judgments proceed on God's perfect knowledge of their hearts and ways.*

Is not God in the height of heaven? and behold the height of the ſtars, how high they are; and thou ſayeſt, How doth God know? can he judge through the dark cloud? Thick clouds are a covering to him that he ſeeth not; and he walketh in the circuit of heaven [a].—I the Lord ſearch the heart; I try the reins, even to give every man according to his ways, and according to the fruit of his doings [b]: For mine eyes are upon all their ways; they are not hid from my face, neither is their iniquity hid from mine eyes [c]. If thou doſt well, ſhalt thou not be accepted? and if thou doſt not well, ſin lieth at the door [d]. Now is the end come upon thee; and I will judge thee according to thy ways [e]. Judgment alſo will I lay to the line, and righteouſneſs to the plummet [f]: For we muſt all appear before the judgment-ſeat of Chriſt; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad [g]. *For* the Lord *cometh*, who will bring to light the hidden things

[c] Rom. ii. 3, 4, 5. [d] Heb. x. 26,—31. [e] 1 Pet. iv. 17. [f] 2 Theſſ. i. 6, 7.
[g] 2 Pet. ii. 9. [h] Gen. xviii. 25.

§ 5. [a] Job xxii. 12, 13, 14. [b] Jer xvii. 10. [c] Jer. xvi. 17. [d] Gen. iv. 7.
[e] Ezek. vii. 3. [f] Iſa. xxviii. 17. [g] 2 Cor. v. 10.

things of darkneſs, and will make manifeſt the counſels of the hearts[h],—in the day when God ſhall judge the ſecrets of men by Jeſus Chriſt[i]. Behold I come quickly, and my reward is with me; to give every man according as his works ſhall be[k].

SECT. 6. *The equity of his procedure in judgment.*

A MAN is accepted according to that he hath; and not according to that he hath not[a]. That ſervant who knew his Lord's will, and prepared not himſelf, neither did according to his will, ſhall be beaten with many ſtripes. But he that knew not, and did commit things worthy of ſtripes, ſhall be beaten with few ſtripes. For unto whomſoever much is given, of him ſhall much be required; and to whom men have committed much, of him they will aſk the more[b]. As many as have ſinned without law, ſhall alſo periſh without law; and as many as have ſinned in the law, ſhall be judged by the law[c]. Be not deceived; God is not mocked: For whatſoever a man ſoweth, that ſhall he alſo reap: For he that ſoweth to the fleſh, ſhall of the fleſh reap corruption; but he that ſoweth to the ſpirit, ſhall of the ſpirit reap life everlaſting. Let us not be weary in well-doing; for in due ſeaſon we ſhall reap if we faint not[d]. For God is not unrighteous to forget your work and labour of love[e]. *Wherefore*, look to yourſelves that we loſe not thoſe things which we have wrought; but that we receive a full reward[f].

SECT. 7. *Of the time of the laſt judgment.*

As *Jeſus* ſat upon the mount of Olives, the diſciples came unto him privately, ſaying, Tell us, when ſhall theſe things be? and what ſhall be the ſign of thy coming, and of the end of the world? And Jeſus anſwered and ſaid unto them, This goſpel of the kingdom ſhall be preached in all the world for a witneſs unto all nations, and then ſhall the end come[a]. The ſun ſhall be darkned, and the moon ſhall not give her light, and the ſtars ſhall fall from heaven, and the powers of the heavens ſhall be ſhaken:—And then ſhall appear the ſign of the Son of man in heaven; and then ſhall all the tribes of the earth mourn; and they ſhall ſee the Son of man coming in the clouds of heaven, with power and great glory. And he ſhall ſend his angels with a great ſound of a trumpet; and they ſhall gather together his elect from the four winds, from one end of heaven to the other[b]. But of that day and hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father[c]. As a ſnare ſhall it come

[h] 1 Cor. iv. 5. [i] Rom. ii. 16. [k] Rev. xxii. 12.

§ 6. [a] 2 Cor. viii. 12. [b] Luke xii. 47, 48. [c] Rom. ii. 12. [d] Gal. vi. 7, 8, 9. [e] Heb. vi. 10. [f] 2 John 8.

§ 7. [a] Matth. xxiv. 3, 4, 14. [b] Matth. xxiv. 29, 30, 31. [c] Mark xiii. 32.

on all them that dwell on the face of the whole earth [d].—For, in ſuch an hour as ye think not, the Son of man cometh [e]. *Wherefore*, let your loins be girded about, and your lights burning, and ye yourſelves like unto men that wait for their Lord [f].

There ſhall come in the laſt days ſcoffers, walking after their own luſts; and ſaying, Where is the promiſe of his coming? for, ſince the fathers fell aſleep, all things continue as they were from the beginning of the creation. For this they are willingly ignorant of, that, by the word of God, the heavens were of old, and the earth ſtanding out of the water, and in the water; whereby the world that then was, being overflowed with water, periſhed. But the heavens and the earth which are now, by the ſame word, are kept in ſtore, reſerved unto fire againſt the day of judgment, and perdition of ungodly men [g]. The Lord is not ſlack concerning his promiſe, as ſome men count ſlackneſs.—But the day of the Lord will come as a thief in the night; in the which the heavens ſhall paſs away with a great noiſe, and the elements ſhall melt with fervent heat; the earth alſo, and the works that are therein, ſhall be burnt up. Seeing then that all theſe things ſhall be diſſolved, What manner of perſons ought ye to be in all holy converſation and godlineſs [h]?

SECT. 8. *The ſaints adore him as the ſovereign judge.*

O LORD of hoſts, that judgeſt righteouſly, that trieſt the reins and the heart [a], Thine eyes are open upon all the ways of the ſons of men; to give every one according to his ways, and according to the fruit of his doings [b]. Thou doſt eſtabliſh equity; thou executeſt judgment and righteouſneſs in Jacob [c]. Juſtice and judgment are the habitation of thy throne; mercy and truth ſhall go before thy face [d]. Thou, even thou art to be feared; and who may ſtand in thy ſight when once thou art angry? Thou didſt cauſe judgment to be heard from heaven: The earth feared, and was ſtill, when God aroſe to judgment, to ſave all the meek of the earth [e]. Ariſe, O Lord, lift up thyſelf, and awake for me to the judgment that thou haſt commanded [f]. O Lord God, to whom vengeance belongeth; O God, to whom vengeance belongeth, ſhew thyſelf: Lift up thyſelf, thou Judge of the earth [g]. Ariſe, O God, judge the earth; for thou ſhalt inherit all nations [h]. Thine is the kingdom, and the power, and the glory, for ever [i].

SECT.

[d] Luke xxi. 35. [e] Matth. xxiv. 44. [f] Luke xii. 35, 36. [g] 2 Pet. iii. 3,—7.
[h] 2 Pet. iii. 9, 10, 11.

§ 8. [a] Jer. xi. 20. [b] Jer. xxxii. 19. [c] Pſal. xcix. 4. [d] Pſal. lxxxix. 14.
[e] Pſal. lxxvi. 7, 8, 9. [f] Pſal. vii. 6. [g] Pſal. xciv. 1, 2. [h] Pſal. lxxxii. 8.
[i] Matth. vi. 13.

SECT. 9. *They confeſs their ſins, and plead for mercy.*

How ſhould man be juſt with God? If he contend with him, he cannot anſwer him one of a thouſand [a]. If I juſtify myſelf, mine own mouth ſhall condemn me: If I ſay I am perfect, it ſhall alſo prove me perverſe [b].—For innumerable evils have compaſſed me about; mine iniquities have taken hold upon me, ſo that I am not able to look up; they are more than the hairs of mine head, therefore my heart faileth me [c]. Againſt thee, thee only have I ſinned, and done evil in thy ſight; that thou mighteſt be juſtified when thou ſpeakeſt, and be clear when thou judgeſt [d]. If thou, Lord, ſhouldſt mark iniquities, O Lord, who ſhall ſtand? But there is forgiveneſs with thee, that thou mayeſt be feared [e]. Behold, O God, our ſhield; and look upon the face of thine anointed [f]: And enter not into judgment with thy ſervant; for in thy ſight ſhall no man living be juſtified [g]. But I have truſted in thy mercy; my heart ſhall rejoice in thy ſalvation [h]. Ariſe for our help, and redeem us for thy mercy's ſake [i]: For by grace are *we* ſaved [k], and made accepted in the Beloved [l]. Not by works of righteouſneſs which we have done, but according to his mercy he ſaved us [m]. Being juſtified by faith, we have peace with God, through our Lord Jeſus Chriſt: By whom alſo we have acceſs, by faith, into this grace wherein we ſtand, and rejoice in hope of the glory of God [n].

SECT. 10. *The doxology of the redeemed.*

WE give thee thanks, O Lord God Almighty, who art, and waſt, and art to come; becauſe thou haſt taken to thee thy great power, and haſt reigned. The nations were angry; and thy wrath is come, and the time of the dead, that they ſhould be judged; and that thou ſhouldſt give reward unto thy ſervants the prophets, and them that fear thy name, ſmall and great; and ſhouldſt deſtroy them that deſtroy the earth [a]. Thou art righteous, O Lord, who art, and waſt, and ſhalt be; becauſe thou haſt judged thus. Even ſo, Lord God Almighty; true and righteous are thy judgments [b].

§ 9. [a] Job ix. 2, 3. [b] Job ix. 20. [c] Pſal. xl. 12. [d] Pſal. li. 4.
[e] Pſal. cxxx. 3, 4. [f] Pſal. lxxxiv. 9. [g] Pſal. cxliii. 2. [h] Pſal. xiii. 5.
[i] Pſal. xliv. 26. [k] Eph. ii. 8. [l] Eph. i. 6. [m] Tit. iii. 5.
[n] Rom. v. 1, 2.

§ 10. [a] Rev. xi. 17, 18. [b] Rev. xvi. 5, 7.

CHAP. XX.

Of the majeſty and condeſcenſion of God; — and that he is the ſole object of adoration.

SECT. 1. Calls to worſhip and adore him. 2. Of the infinite majeſty of God. 3. This terrible to his enemies :—4. To the proud; and—5. To the oppreſſor. 6. Of the condeſcenſion of God. 7. Joint views of the majeſty and condeſcenſion of God,—theſe diſplayed in behalf of his people :—8. In bringing Iſrael out of Egypt :—9. In protecting his church :—10. In working deliverance for them that truſted in him. 11. Repreſentations of the majeſty and condeſcenſion of God, given by his prophets. 12. Their pious ſenſe of theſe; and their prayers for further diſplays of theſe perfections. 13. Their joy and praiſes for the diſplays he had made of theſe. 14. They declare all their hope to be in God alone. 15. Their admiration of his condeſcenſion.

SECT. 1. *Calls to worſhip and adore him.*

GIVE ear, O ye heavens, and I will ſpeak; and hear, O earth, the words of my mouth. My doctrine ſhall drop as the rain; my ſpeech ſhall diſtil as the dew; as the ſmall rain upon the tender herb, and as the ſhowers upon the graſs. Becauſe I will publiſh the name of the Lord; aſcribe ye greatneſs unto our God [a]. Honour and majeſty are before him; ſtrength and beauty are in his ſanctuary. Give unto the Lord, O ye kindreds of the people, give unto the Lord glory and ſtrength: Give unto the Lord the glory due unto his name: Bring an offering, and come into his courts. O worſhip the Lord in the beauty of holineſs; fear before him, all the earth [b].

SECT. 2. *Of the infinite majeſty of God.*

HE is wiſe in heart, and mighty in ſtrength: Who hath hardned himſelf againſt him, and hath proſpered? *He* removeth the mountains, and they know not; *he* overturneth them in his anger. *He* ſhaketh the earth out of her place, and the pillars thereof tremble. *He* commandeth the ſun, and it riſeth not; and ſealeth up the ſtars. *He* alone ſpreadeth out the heavens, and treadeth upon the waves

§ 1. [a] Deut. xxxii. 1, 2, 3. [b] Pſal. xcvi. 6,—9.

waves of the ſea [a]. He looketh on the earth, and it trembleth; he toucheth the hills, and they ſmoke [b]: The pillars of heaven tremble, and are aſtoniſhed at his reproof [c]. Who hath meaſured the waters in the hollow of his hand? and meted out heaven with the ſpan, and comprehended the duſt of the earth in a meaſure, and weighed the mountains in ſcales, and the hills in a balance? All nations before him are as nothing, and they are counted to him leſs than nothing, and vanity [d] *.

SECT. 3. *This terrible to his enemies:*

THE Lord God of hoſts is he that toucheth the land, and it ſhall melt; and all that dwell therein ſhall mourn [a]. Behold the Lord cometh forth out of his place, and will come down, and tread upon the high places of the earth. And the mountains ſhall be molten under him, and the valleys ſhall be cleft: As wax before the fire, and as the waters that are poured down a ſteep place [b]. The Lord will take vengeance on his adverſaries; and he reſerveth wrath for his enemies. The Lord is ſlow to anger, and great in power; and will not at all acquit the wicked. The Lord hath his way in the whirlwind, and in the ſtorm, and the clouds are the duſt of his feet. He rebuketh the ſea, and maketh it dry; and drieth up all the rivers. The mountains quake at him, and the hills melt, and the earth is burnt at his preſence; yea, the world and all that dwell therein. Who can ſtand before his indignation? and who can abide in the fierceneſs of his anger? With an over-running flood he will make an utter end; and darkneſs will purſue his enemies [c]. God came from Teman, and the Holy One from mount Paran. His glory covered the heavens, and the earth was full of his praiſe: His brightneſs was as the light. Before him went the peſtilence; and burning coals went forth at his feet. He ſtood, and meaſured the earth: He beheld, and drove aſunder the nations; and the everlaſting mountains were ſcattered, the perpetual hills did bow: His ways are everlaſting. I ſaw the tents of Cuſhan in affliction; and the curtains of the land of Midian did tremble. Was the Lord diſpleaſed againſt the rivers? Was thine anger againſt the rivers? Was thy wrath againſt the ſea, that thou didſt ride upon thine horſes, and thy chariots of ſalvation? The mountains ſaw thee, and they trembled; the overflowing of the water paſſed by; the deep uttered his voice, and lift up his hands on high. The ſun and moon ſtood ſtill in their habitation: At the light of thine arrows they went, and at the ſhining of thy glittering ſpear [d] †. Thou didſt march

§ 2. [a] Job ix. 4,—8. [b] Pſal. civ. 32. [c] Job xxvi. 11. [d] Iſa. xl. 12, 17.

* See further chap. ix, x, xi, xii. "concerning his power, providence, and dominion." p. 18, to p. 43.

§ 3. [a] Amos ix. 5. [b] Mic. i. 3, 4. [c] Nah. i. 2,—6, 8. [d] Hab. iii. 3,—8, 10, 11.

† "Alluding to the ſignals from commanders, which give the whole hoſt ſuch movements as they will."

march through the land in thine indignation: Thou wenteſt forth for the ſalvation of thy people, even for ſalvation with thine anointed [e]. Thou didſt walk through the ſea with thine horſes, through the heap of great waters. When I heard, my belly trembled; my lips quivered at the voice: Rottenneſs entered into my bones, and I trembled in myſelf, that I might reſt in the day of trouble [f].

SECT. 4.—*To the proud; and*—

THE day of the Lord of hoſts ſhall be upon every one that is proud and lofty, and upon every one that is lifted up, and he ſhall be brought low. And upon all the cedars of Lebanon, that are high and lifted up; and upon all the oaks of Baſhan; and upon all the high mountains, and upon all the hills that are lifted up; and upon every high tower, and upon every fenced wall; and upon all the ſhips of Tarſhiſh, and upon all pleaſant pictures *. And the loftineſs of man ſhall be bowed down; and the haughtineſs of men ſhall be made low; and the Lord alone ſhall be exalted in that day: and the idols he ſhall utterly aboliſh. And they ſhall go into the holes of the rocks, and into the caves of the earth, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of his majeſty, when he ariſeth to ſhake terribly the earth [a].

SECT. 5. *To the oppreſſor.*

How hath the oppreſſor ceaſed! the golden city ceaſed! The Lord hath broken the ſtaff of the wicked, and the ſcepter of the rulers. He who ſmote the people in wrath with a continual ſtroke; he that ruled the nations in anger, is perſecuted, and none hindereth [a]. Hell from beneath is moved for thee, to meet thee at thy coming; it ſtirreth up the dead for thee, even all the chief ones of the earth; it hath raiſed up from their thrones all the kings of the nations. All they ſhall ſpeak, and ſay unto thee, art thou alſo become weak as we? Art thou become like unto us? Thy pomp is brought down to the grave, and the noiſe of thy viols; the worm is ſpread under thee; and the worms cover thee. How art thou fallen from heaven, O Lucifer ſon of the morning? how art thou cut down to the ground, which didſt weaken the nations! For thou haſt ſaid in thine heart, I will aſcend into heaven; I will exalt my throne above the ſtars of God; I will ſit alſo upon the mount of the congregation; in the ſides of the north [b]; I will aſcend above the heights of the clouds, I will be like the moſt

[e] Hab. iii. 12, 13. [f] Hab. iii. 15, 16.

§ 4. [a] Iſa. ii. 12,—19, 21.

§ 5. [a] Iſa. xiv. 4, 5, 6. [b] Iſa. xiv. 9.—13.

* *Pictures.*—The images worſhipped by idolaters.

moſt High; yet thou ſhalt be brought down to hell, to the ſides of the pit. They that ſee thee ſhall narrowly look upon thee, and conſider thee, ſaying, Is this the man that made the earth to tremble, that did ſhake kingdoms? That made the world as a wilderneſs, and deſtroyed the cities thereof, that opened not the houſe of his priſoners [c]? Liſt ye up a banner upon the high mountain; exalt the voice unto them; ſhake the hand, that they may go into the gates of the nobles. I have commanded my ſanctified ones, I have alſo called my mighty ones for mine anger, even them that rejoice in my highneſs. The noiſe of a multitude in the mountains, like as of a great people; a tumultuous noiſe of the kingdoms of nations gathered together; the Lord of hoſts muſtereth the hoſt of the battle. They come from a far country, from the end of heaven, even the Lord and the weapons of his indignation. Howl ye, for the day of the Lord is at hand; it ſhall come as a deſtruction from the Almighty. Therefore ſhall all hands be faint; and every man's heart ſhall melt; and they ſhall be afraid. Pangs and ſorrows ſhall take hold of them; they ſhall be in pain as a woman that travaileth; they ſhall be amazed one at another [d]: For the ſtars of heaven, and the conſtellations thereof ſhall not give their light; the ſun ſhall be darkened in his going forth, and the moon ſhall not cauſe her light to ſhine. And I will cauſe the arrogancy of the proud to ceaſe; and will lay low the haughtineſs of the terrible [e].

SECT. 6. *Of the condeſcenſion of God.*

THE Lord is high above all nations, and his glory above the heavens. Who is like unto the Lord our God who dwelleth on high? who humbleth himſelf to behold the things that are in heaven, and in the earth [a]. What is man that thou art mindful of him? and the ſon of man that thou viſiteſt him [b]? Like as a father pitieth his children, ſo the Lord pitieth them that fear him [c]: For the eyes of the Lord are over the righteous, and his ears are open unto their prayers [d]. He will regard the prayer of the deſtitute; he hath looked down from the height of his ſanctuary, to hear the groaning of the priſoner, to looſe thoſe that are appointed to death [e]. The meek will he guide in judgment; the meek will he teach his way [f]. If a man love me, ſaid Jeſus, he will keep my words; and my father will love him, and we will come unto him, and make our abode with him [g]. Though the Lord be high, yet hath he reſpect unto the lowly [h]. to revive the ſpirit of the humble, and the heart of the contrite ones [i]: And truly our fellowſhip is with the Father, and with his ſon Jeſus Chriſt [k].

SECT.

[c] Iſa. xiv. 14,—17. [d] Iſa. xiii. 2,—8. [e] Iſa. xiii. 10, 11.

§ 6. [a] Pſal. cxiii. 4, 5, 6. [b] Pſal. viii. 4. [c] Pſal. ciii. 13. [d] 1 Pet. iii. 12, 14.
[e] Pſal. cii. 17, 19, 20. [f] Pſal. xxv. 9. [g] John xiv. 23. [h] Pſal. cxxxviii. 6.
[i] Iſa. lvii. 15. [k] 1 John i. 3.

SECT. 7. *Joint views of the majeſty and condeſcenſion of God,—theſe diſplayed in behalf of his people:*

THE Lord's portion is his people; Jacob is the lot of his inheritance. He found him in a deſart land, and in the waſte howling wilderneſs; he led him about; he inſtructed him; he kept him as the apple of his eye. As an eagle ſtirreth up her neſt, fluttereth over her young, ſpreadeth abroad her wings, taketh them, beareth them on her wings, ſo the Lord alone did lead him, and there was no ſtrange god with him [a]. In his love, and in his pity he redeemed them, and carried them all the days of old [b]. There is none like unto the God of Jeſhurun, who rideth upon the heaven in thy help, and in his excellency upon the ſky [c]. Iſrael ſhall dwell in ſafety alone: Happy art thou, O Iſrael; who is like unto thee, O people, ſaved by the Lord, the ſhield of thy help, and who is the ſword of thy excellency [d]. O give thanks to the Lord of Lords, for his mercy endureth for ever: To him who alone doth great wonders.—To him that by wiſdom made the heavens, and ſtretched out the earth above the waters.—Who remembered us in our low eſtate, for his mercy endureth for ever, and hath redeemed us from our enemies, for his mercy endureth for ever [e].

SECT. 8.—*In bringing Iſrael out of Egypt:*

O GIVE thanks unto the Lord; call upon his name; make known his deeds among the people; ſing unto him, ſing pſalms unto him; talk ye of his wondrous works [a]. *He* did great things in Egypt; wondrous works in the land of Ham; and terrible things by the Red Sea [b]. Marvellous things did he in the ſight of their fathers in the field of Zoan. He divided the ſea, and cauſed them to paſs through; and he made the waters to ſtand as an heap [c]. I will ſing unto the Lord, for he hath triumphed glorioufly; the horſe and his rider hath he thrown into the ſea. Pharaoh's chariots and his hoſt hath he caſt into the ſea; his choſen captains alſo are drowned in the Red Sea. The depths have covered them; they ſank unto the bottom as a ſtone. Thy right hand, O Lord, is become glorious in power; thy right hand, O Lord, hath daſhed in pieces the enemy. And in the greatneſs of thine excellency thou haſt overthrown them that roſe up againſt thee; thou ſenteſt forth thy wrath, which conſumed them as ſtubble. With the blaſt of thy noſtrils the waters were gathered together; the floods ſtood upright as an heap, and the depths were congealed in the heart of the ſea [d]. The enemy ſaid,

§ 7. [a] Deut. xxxii. 9,—12. [b] Iſa. lxiii. 9. [c] Deut. xxxiii. 26. [d] Deut. xxxiii. 28, 29. [e] Pſal. cxxxvi. 3,—6, 23, 24.

§ 8. [a] Pſal. cv. 1, 2. [b] Pſal. cvi. 21, 22. [c] Pſal. lxxviii. 12, 13. [d] Exod. xv. 1,—8.

ſaid, I will purſue, I will overtake, I will divide the ſpoil; my luſt ſhall be ſatisfied upon them, I will draw my ſword, my hand ſhall deſtroy them. Thou didſt blow with thy wind; the ſea covered them; they ſank as lead in the mighty waters. Who is like unto thee, O Lord, amongſt the gods? who is like thee, glorious in holineſs, fearful in praiſes, doing wonders[e]? Thou haſt with thine arm redeemed thy people, the ſons of Jacob and Joſeph. The waters ſaw thee, O God, the waters ſaw thee; they were afraid; the depths alſo were troubled[f]. The voice of thy thunder was in the heaven; the lightnings lightned the world, the earth trembled and ſhook[g]. The ſtout-hearted are ſpoiled, they have ſlept their ſleep; and none of the men of might have found their hands. At thy rebuke, O God of Jacob, both the chariot and horſe are caſt into a dead ſleep[h].

SECT. 9. *In protecting his church:*

GREAT is the Lord, and greatly to be praiſed in the city of our God, in the mountain of his holineſs[a]. For lo, the kings were aſſembled; they paſſed by together. They ſaw it, and ſo they marvelled; they were troubled, and haſted away. Fear took hold upon them there, and pain, as of a woman in travail[b]. In Judah is God known; his name is great in Iſrael. In Salem alſo is his tabernacle, and his dwelling place in Zion. There brake he the arrows of the bow; the ſhield, the ſword, and the battle[c]. A fire goeth before him, and burneth up his enemies round about. His lightnings enlightned the world; the earth ſaw and trembled. The hills melted like wax at the preſence of the Lord; at the preſence of the Lord of the whole earth[d]. The ſea ſaw it, and fled; Jordan was driven back. The mountains ſkipped like rams, and the little hills like lambs. What ailed thee, O thou ſea, that thou fleddeſt? thou Jordan, that thou waſt driven back? ye mountains that ye ſkipped like rams? and ye little hills like lambs? Tremble thou earth at the preſence of the Lord, at the preſence of the God of Jacob; who turned the rock into a ſtanding water, the flint into a fountain of waters[e].

SECT. 10. *In working deliverance for them that truſted in him.*

I LOVE the Lord becauſe he hath heard my voice, and my ſupplications. Becauſe he hath inclined his ear unto me, therefore will I call upon him as long as I live[a]. The ſorrows of death compaſſed me; and the floods of ungodly

[e] Exod. xv. 9,—11. [f] Pſal. lxxvii. 15, 16. [g] Pſal. lxxvii. 18. [h] Pſal lxxvi. 5, 6.

§ 9. [a] Pſal. xlviii. 1. [b] Pſal. xlviii. 4, 5, 6. [c] Pſal. lxxvi. 1, 2, 3. [d] Pſal xcvii. 3, 4. 5. [e] Pſal. cxiv. 3,—8.

§ 10. [a] Pſal. c..vi. 1, 2.

men made me afraid. In my diſtreſs I called upon the Lord, and cried unto my God; he heard my voice out of his temple, and my cry came before him. Then the earth ſhook and trembled; the foundations alſo of the hills moved, and were ſhaken, becauſe he was wroth. There went up a ſmoke out of his noſtrils, and fire out of his mouth devoured; coals were kindled by it. He bowed the heavens alſo and came down; and darkneſs was under his feet. And he rode upon a cherub, and did fly; yea he did fly upon the wings of the wind. He made darkneſs his ſecret place; his pavilion round about him were dark waters, and thick clouds of the ſkies. At the brightneſs that was before him, his thick clouds paſſed, hail-ſtones and coals of fire. The Lord alſo thundered in the heavens, and the higheſt gave his voice. Yea he ſent out his arrows, and ſcattered them; and he ſhot out lightnings and diſcomfited them. Then the channels of waters were ſeen, and the foundations of the world were diſcovered, at thy rebuke, O Lord, at the blaſt of the breath of thy noſtrils. He ſent from above, he took me, he drew me out of many waters. He brought me forth alſo into a large place; he delivered me, becauſe he delighted in me [b]. This poor man cried; and the Lord heard him, and ſaved him out of all his troubles. The angel of the Lord encampeth round about them that fear him, and delivereth them. O taſte and ſee that the Lord is good: Bleſſed is the man that truſteth in him [c].—Thou haſt fully known what perſecutions I endured; but out of them all the Lord delivered me [d]. The Lord ſhall deliver me from every evil [e]. Who delivered us from ſo great a death, and doth deliver; in whom we truſt that he will yet deliver us [f]. Our God whom we ſerve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king [g]. O love the Lord, all ye his ſaints; for the Lord preſerveth the faithful, and plentifully rewardeth the proud doer [h].

SECT. 11. *Repreſentations of the majeſty and condeſcenſion of God given by his prophets.*

O CLAP your hands, all ye people, ſhout unto God with the voice of triumph; for the Lord moſt high is terrible; he is a great king over all the earth [a]. God is gone up with a ſhout; the Lord with the ſound of a trumpet. Sing praiſes to God, ſing praiſes; ſing praiſes unto our king, ſing praiſes: For God is the king of all the earth; ſing ye praiſes with underſtanding. God reigneth over the heathen; God ſitteth upon the throne of his holineſs [b]. He ſitteth upon the circle of the earth, and the inhabitants thereof are as graſshoppers [c]. Behold the nations

[b] Pſal. xviii. 4,—16, 19. [c] Pſal. xxxiv. 6, 7, 8. [d] 2 Tim. iii. 10, 11. [e] 2 Tim. iv. 18.
[f] 2 Cor. i. 10. [g] Dan. iii. 17. [h] Pſal. xxxi. 23.

§ 11. [a] Pſal xlvii. 1, 2. [b] Pſal. xlvii. 5,—8. [c] Iſa. xl. 22.

nations are as a drop of a bucket, and are counted as the ſmall duſt of a balance. Behold he taketh up the iſles as a very little thing. All nations before him are as nothing, and they are counted to him leſs than nothing, and vanity [d]. Let all the earth fear the Lord; let all the inhabitants of the world ſtand in awe of him [e]. Who art thou, that thou ſhouldſt be afraid of a man that ſhall die, and of the ſon of man who ſhall be made as graſs? and forgetteſt the Lord thy maker, that hath ſtretched forth the heavens, and laid the foundations of the earth [f]? Neither fear ye their fear, nor be afraid. Sanctify the Lord of hoſts himſelf, and let him be your fear, and let him be your dread [g]. Fear this glorious and fearful name, THE LORD THY GOD [h]. O fear the Lord, ye his ſaints; for there is no want to them that fear him [i]. Ye that fear the Lord, praiſe him; all ye ſeed of Jacob, glorify him; and fear him all ye ſeed of Iſrael [k]. In all their afflictions he was afflicted; and the angel of his preſence ſaved them [l]. He that toucheth *them*, toucheth the apple of his eye [m]. If they be bound in fetters, and holden in cords of affliction; then he ſheweth them their work, and their tranſgreſſions; he openeth alſo their ear to diſcipline; he delivereth the poor in his affliction, and openeth their ears in oppreſſion [n]. Though the Lord be high, yet hath he reſpect unto the lowly; but the proud he knoweth afar off [o]. Thus ſaith the high and lofty One, that inhabiteth eternity, whoſe name is holy, I dwell in the high and holy place; with him alſo that is of a contrite and humble ſpirit, to revive the ſpirit of the humble, and to revive the heart of the contrite ones [p]. The heaven is my throne, and the earth is my footſtool; where is the houſe that ye build unto me? and where is the place of my reſt? For all thoſe things hath mine hand made, ſaith the Lord. But to this man will I look, even to him that is poor, and of a contrite ſpirit, and trembleth at my word [q]. Thus ſaith the Lord that created the heavens, God himſelf that formed the earth and made it, I am the Lord, and there is none elſe. I have ſworn by myſelf, the word is gone out of my mouth in righteouſneſs, and ſhall not return, that unto me every knee ſhall bow, every tongue ſhall ſwear [r]: That he who bleſſeth himſelf in the earth, ſhall bleſs himſelf in the God of truth; and he that ſwear-eth in the earth ſhall ſwear by the God of truth [s]. For, from the riſing of the ſun even unto the going down of the ſame, my name ſhall be great among the Gentiles; and in every place, incenſe ſhall be offered unto my name, and a pure offering; for my name ſhall be great among the heathen, ſaith the Lord of hoſts [t].

SECT.

[d] Iſa xl. 15, 17.
[e] Pſal. xxxiii. 8.
[f] Iſa. li. 12, 13.
[g] Iſa. viii. 12, 13.
[h] Deut. xxviii. 58.
[i] Pſal. xxxiv. 9.
[k] Pſal. xxii. 23.
[l] Iſa. lxiii. 9.
[m] Zech. ii. 8.
[n] Job xxxvi. 8, 9, 10, 15.
[o] Pſal. cxxxviii. 6.
[p] Iſa. lvii. 15.
[q] Iſa. lxvi. 1, 2.
[r] Iſa. xlv. 18, 23.
[s] Iſa. lxv. 16.
[t] Mal. i. 11.

SECT. 12. *Their pious ſenſe of theſe, and their prayers for further diſplays of theſe perfections.*

ALL thy works ſhall praiſe thee, O Lord, and thy ſaints ſhall bleſs thee. They ſhall ſpeak of the glory of thy kingdom, and talk of thy power [a]. One generation ſhall praiſe thy works to another, and ſhall declare thy mighty acts. I will ſpeak of the glorious honour of thy majeſty, and of thy wondrous works: And men ſhall ſpeak of the might of thy terrible acts; and I will declare thy greatneſs. They ſhall abundantly utter the memory of thy great goodneſs, and ſhall ſing of thy righteouſneſs [b]. The heavens ſhall praiſe thy wonders, O Lord; thy faithfulneſs alſo in the congregation of the ſaints. For who in heaven can be compared unto the Lord? who among the ſons of the mighty can be likened to the Lord? God is greatly to be feared in the aſſembly of the ſaints; and to be had in reverence of all them that are about him. O Lord God of hoſts, who is a ſtrong Lord like unto thee? or to thy faithfulneſs round about thee? Thou ruleſt the raging of the ſea; when the waves thereof ariſe thou ſtilleſt them. Thou haſt broken Rahab in pieces, as one that is ſlain; thou haſt ſcattered thine enemies with thy ſtrong arm. Thou haſt a mighty arm; ſtrong is thy hand, and high is thy right hand [c]. Oh that thou wouldſt rent the heavens, that thou wouldſt come down, that the mountains might flow down at thy preſence; to make thy name known to thine adverſaries; that the nations may tremble at thy preſence. When thou didſt terrible things which we looked not for, thou cameſt down, the mountains flowed down at thy preſence [d]. Awake, awake, put on ſtrength, O arm of the Lord; awake, as in the ancient days, in the generations of old. Art thou not it that hath cut Rahab, and wounded the dragon? Art thou not it which hath dried the ſea, the waters of the great deep, that hath made the deeps of the ſea a way for the ranſomed to paſs over? That led them with his glorious arm, dividing the water before them, to make himſelf an everlaſting name [e]? Look down from heaven, and behold from the habitation of thy holineſs, and of thy glory: Where is thy zeal and thy ſtrength, the ſounding of thy bowels, and of thy mercies towards me? are they reſtrained? Doubtleſs thou art our father, though Abraham be ignorant of us, and Iſrael acknowledge us not; thou, O Lord, art our Father, our Redeemer, thy name is from everlaſting [f].

SECT.

§ 12. [a] Pſal. cxlv. 10, 11. [b] Pſal. cxlv. 4,—7. [c] Pſal. lxxxix. 5,—10, 13. [d] Iſa. lxiv. 1, 2, 3. [e] Iſa. li. 9, 10, and lxiii. 12. [f] Iſa. lxiii. 15, 16.

SECT. 13. *Their joy and praiſes for the diſplays he had made of theſe.*

O LORD my God, thou art very great; thou art clothed with honour and majeſty: Who covereſt thyſelf with light as with a garment; who ſtretcheſt out the heavens like a curtain [a]. Who can utter the mighty acts of the Lord? Who can ſhew forth all his praiſe [b]? How terrible art thou in thy works? Through the greatneſs of thy power, ſhall thine enemies ſubmit themſelves unto thee [c]. My ſoul ſhall make her boaſt in the Lord: The humble ſhall hear thereof, and be glad. O magnify the Lord with me, and let us exalt his name together. I ſought the Lord, and he heard me, and delivered me from all my fears [d]. My ſoul doth magnify the Lord, and my ſpirit hath rejoiced in God my Saviour: For he that is mighty hath done to me great things, and holy is his name [e]. The Lord hath done great things for us, whereof we are glad [f]. I will joy in the God of my ſalvation [g]. My ſoul ſhall be joyful in my God; for he hath clothed me with the garments of ſalvation [h]. O God, when thou wenteſt forth before thy people, when thou didſt march through the wilderneſs, the earth ſhook, the heavens alſo dropped at the preſence of God; even Sinai itſelf was moved at the preſence of God, the God of Iſrael [i]. The chariots of God are twenty thouſand, even thouſands of angels: The Lord is among them, as in Sinai, in the holy place. Thou haſt aſcended on high; thou haſt led captivity captive; thou haſt received gifts for men, yea for the rebellious alſo; that God the Lord might dwell among them [k]. O Lord our Lord, How excellent is thy name in all the earth [l]! Lord, What is man, that thou takeſt knowledge of him? or the ſon of man, that thou makeſt account of him [m]? For thou haſt made him a little lower than the angels, and haſt crowned him with glory and honour [n]. Bleſſed be thou, Lord God of Iſrael, for ever and ever. Thine, O Lord, is the greatneſs, and the power, and the glory, and the victory, and the majeſty; for all that is in the heaven, and in the earth, is thine: Thine is the kingdom, O Lord; and thou art exalted as head above all [o]. Let all thoſe that ſeek after thee rejoice, and be glad in thee: Let ſuch as love thy ſalvation ſay continually, The Lord be magnified [p].

SECT.

§ 13. [a] Pſal. civ. 1, 2. [b] Pſal. cvi. 2. [c] Pſal. lxvi. 3. [d] Pſal. xxxiv. 2, 3, 4.
[e] Luke i. 46, 47, 49. [f] Pſal. cxxvi. 3. [g] Hab. iii. 18. [h] Iſa. lxi. 10.
[i] Pſal. lxviii. 7, 8. [k] Pſal. lxviii. 17, 18. [l] Pſal. viii. 1. [m] Pſal. cxliv. 3.
[n] Pſal. viii. 5. [o] 1 Chron. xxix. 10, 11. [p] Pſal. xl. 16.

SECT. 14. *They declare all their hope to be in God alone.*

GIVE ear, O Shepherd of Iſrael, thou that leadeſt Joſeph like a flock; thou that dwelleſt between the cherubims, ſhine forth. Before Ephraim, and Benjamin, and Manaſſeh, ſtir up thy ſtrength, and come and ſave us. Turn us again, O God; and cauſe thy face to ſhine, and we ſhall be ſaved [a]. Save us, O God of our ſalvation, that we may give thanks to thy holy name, and glory in thy praiſe [b]. I will praiſe thee, O Lord, with my whole heart: I will ſhew forth all thy marvellous works [c], My ſoul, wait thou only upon God; for my expectation is from him: He only is my rock, and my ſalvation [d]. Truly in vain is ſalvation hoped for from the hills, and from the multitude of mountains: Truly in the Lord our God is the ſalvation of Iſrael [e]. I, even I, am the Lord, and beſide me there is no Saviour, ſaith the Lord [f]. Look unto me, and be ye ſaved, all the ends of the earth: For I am God, and there is none elſe [g]. I will be glad and rejoice in thee: I will ſing praiſe to thy name, O thou Moſt High [h].

SECT. 15. *Their admiration of his condeſcenſion.*

BUT will God in very deed dwell with men on the earth! Behold the heaven, and the heaven of heavens cannot contain thee [a]; and the earth, O Lord, is full of thy mercy [b]. Who am I, O Lord God? *and* what is my houſe, that thou haſt brought me hitherto? And is this the manner of man, O Lord God [c]? Thou art great, O Lord God? there is none like thee; neither is there any God beſide thee [d]. When I conſider thy heavens, the work of thy fingers, the moon and the ſtars which thou haſt ordained; What is man, that thou art mindful of him? and the ſon of man, that thou viſiteſt him [e].

PART

§ 14. [a] Pſal. lxxx. 1, 2, 3. [b] 1 Chron. xvi. 35. [c] Pſal. ix. 1. [d] Pſal. lxii. 5, 6.
[e] Jer. iii. 23. [f] Iſa. xliii. 11. [g] Iſa. xlv. 22. [h] Pſal. ix. 2.

§ 15. [a] 2 Chron. vi. 18. [b] Pſal. cxix. 64. [c] 2 Sam. vii. 18, 19. [d] 2 Sam. vii. 22.
[e] Pſal. viii. 3, 4.

PART II.

OF HUMAN NATURE.

CHAP. I.

Of the origin and fall of man.

SECT. 1. A general view of God as our Creator. 2. An account of the creation of our firſt parents. 3. Their firſt ſtate of honour and happineſs. 4. God's ſpecial command given to them in Paradiſe, as a teſtimony of their daily ſubjection and gratitude to him. 5. They are deceived by the ſerpent. 6. The judgment denounced on the ſerpent, on Adam, and on Eve. 7. Their fall affects all their offſpring. 8. Of the remains of their original excellency. 9. The acknowledgments and ſupplications of his ſervants on this article.

SECT. 1. *A general view of God as our Creator.*

MAKE a joyful noiſe unto the Lord, all ye lands; ſerve the Lord with gladneſs. Know ye that the Lord he is God: It is he that hath made us, and not we ourſelves: We are his people, and the ſheep of his paſture [a]. He giveth to all life, and breath, and all things; and hath made of one blood, all nations of men, for to dwell on all the face of the earth; and hath determined the times before appointed, and the bounds of their habitation: For in him we live, and move, and have our being; for we are alſo his offſpring [b].

SECT. 2. *An account of the creation of our firſt parents.*

IN the beginning God created the heaven and the earth [a], and all that therein is [b]. And God ſaid, Let us make man in our image, after our likeneſs; and let them have dominion over the fiſh of the ſea, and over the fowl of the air, and

§ 1. [a] Pſal. c. 1, 2, 3. [b] Acts xvii. 25, 26, 28.

§ 2. [a] Gen. i. 1. [b] Pſal. cxlvi. 6.

and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth [c]. And the Lord God formed man of the duſt of the ground; and breathed into his noſtrils the breath of life; and man became a living ſoul. And the Lord God ſaid, It is not good that the man ſhould be alone; I will make him a help meet for him [d]. And the Lord God cauſed a deep ſleep to fall upon Adam, and he ſlept; and he took one of his ribs, and cloſed up the fleſh inſtead thereof: And the rib which the Lord God had taken from man, made he a woman, and brought her unto the man. And Adam ſaid, This is now bone of my bone, and fleſh of my fleſh: She ſhall be called woman, becauſe ſhe was taken out of man. Therefore ſhall a man leave his father and mother, and ſhall cleave unto his wife; and they ſhall be one fleſh. And they were both naked, and were not aſhamed [e].—So God created man in his own image: In the image of God, in righteouſneſs and true holineſs, created he him: Male and female created he them [f].

SECT. 3. *Their firſt ſtate of honour and happineſs.*

AND God bleſſed them, and God ſaid unto them, Be fruitful, and multiply, and repleniſh the earth, and ſubdue it; and have dominion over the fiſh of the ſea, and over the fowl of the air, and over every living thing that moveth upon the earth. And God ſaid, Behold I have given you every herb bearing ſeed, which is upon the face of all the earth; and every tree, in the which is the fruit of a tree yielding ſeed; to you it ſhall be for meat [a]: And out of the ground the Lord God formed every beaſt of the field, and every fowl of the air, and brought them unto Adam, to ſee what he would call them. And whatſoever Adam called every living creature, that was the name thereof [b]. God hath made man upright [c]. And God ſaw every thing that he had made, and behold it was very good [d].

SECT. 4. *God's ſpecial command given to them in paradiſe, as a teſtimony of their daily ſubjection and gratitude.*

AND the Lord God planted a garden eaſtward in Eden; and there he put the man whom he had formed. And out of the ground made the Lord God to grow every tree that is pleaſant to the ſight, and good for food; the tree of life alſo in the midſt of the garden, and the tree of knowledge of good and evil [a]. And the Lord God took the man, and put him into the garden of Eden, to dreſs it, and

[c] Gen. i. 26. [d] Gen. ii. 7, 18. [e] Gen. ii. 21,—25. [f] Gen. i. 27. & Eph. iv. 24.

§ 3. [a] Gen. i. 28, 29. [b] Gen. ii. 19. [c] Eccleſ. vii. 29. [d] Gen. i. 31.

§ 4. [a] Gen. ii. 8, 9.

and to keep it. And the Lord God commanded the man, ſaying, Of every tree of the garden thou mayeſt freely eat; but of the tree of the knowledge of good and evil, thou ſhalt not eat of it; for in the day that thou eateſt thereof, thou ſhalt ſurely die [b].

SECT. 5. *They are deceived by the ſerpent.*

Now the ſerpent was more ſubtile than any beaſt of the field which the Lord God had made; and he ſaid unto the woman, yea hath God ſaid, Ye ſhall not eat of every tree of the garden? And the woman ſaid unto the ſerpent, we may eat of the fruit of the trees of the garden; but of the fruit of the tree which is in the midſt of the garden, God hath ſaid, Ye ſhall not eat of it, neither ſhall ye touch it, leſt ye die. And the ſerpent ſaid unto the woman, Ye ſhall not ſurely die. For God doth know, that in the day ye eat thereof, then your eyes ſhall be opened; and ye ſhall be as gods, knowing good and evil. And when the woman ſaw that the tree was good for food, and that it was pleaſant to the eyes, and a tree to be deſired to make one wiſe; ſhe took of the fruit thereof, and did eat; and gave alſo unto her huſband with her, and he did eat. And the eyes of them both were opened; and they knew that they were naked; and they ſewed fig-leaves together, and made themſelves aprons [a]. For Adam was firſt formed, then Eve. And Adam was not deceived, but the woman being deceived was in the tranſgreſſion [b]. The ſerpent beguiled Eve through his ſubtilty [c]: that old ſerpent called the devil and Satan [d], he was a murderer from the beginning: When he ſpeaketh a lie, he ſpeaketh of his own: for he is a liar, and the father of it [e].

SECT. 6. *The judgment denounced on the ſerpent, on Adam, and on Eve.*

AND they heard the voice of the Lord God walking in the garden in the cool of the day; and Adam and his wife hid themſelves from the preſence of the Lord God amongſt the trees of the garden. And the Lord God called unto Adam, and ſaid unto him, where art thou? And he ſaid, I heard thy voice in the garden; and I was afraid becauſe I was naked; and I hid myſelf. And he ſaid, Who told thee, that thou waſt naked? haſt thou eaten of the tree, whereof I commanded thee, that thou ſhouldſt not eat? And the man ſaid, The woman whom thou gaveſt to be with me, ſhe gave me of the tree, and I did eat. And the Lord God ſaid unto the woman, What is this that thou haſt done? And the woman ſaid,

[b] Gen. ii. 15, 16. 17.

§ 5. [a] Gen iii. 1,—7. [b] 1 Tim. ii. 13, 14. [c] 2 Cor. xi. 3. [d] Rev. xii. 9. [e] John viii. 44.

The ſerpent beguiled me and I did eat. And the Lord God ſaid unto the ſerpent, Becauſe thou haſt done this, thou art curſed above all cattle, and above every beaſt of the field; upon thy belly ſhalt thou go, and duſt ſhalt thou eat all the days of thy life. And I will put enmity between thee and the woman; and between thy ſeed and her ſeed; it ſhall bruiſe thy head, and thou ſhalt bruiſe his heel. Unto the woman he ſaid, I will greatly multiply thy ſorrow, and thy conception; in ſorrow thou ſhalt bring forth children; and thy deſire ſhall be to thy huſband, and he ſhall rule over thee. And unto Adam he ſaid, Becauſe thou haſt hearkned to the voice of thy wife, and haſt eaten of the tree of which I commanded thee, ſaying, Thou ſhalt not eat of it; curſed is the ground for thy ſake; in ſorrow ſhalt thou eat of it all the days of thy life. Thorns alſo and thiſtles ſhall it bring forth to thee; and thou ſhalt eat the herb of the field. In the ſweat of thy face ſhalt thou eat bread, till thou return unto the ground: for out of it waſt thou taken; for duſt thou art, and unto duſt ſhalt thou return[a]. *And* the Lord God ſent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man; and he placed at the eaſt of the garden of Eden, cherubims and a flaming ſword which turned every way, to keep the way of the tree of life[b].

SECT. 7. *Their fall affects all their offspring.*

LO, this only have I found, that God hath made man upright; but they have ſought out many inventions[a]. How is the gold become dim! how is the fine gold changed[b]! By one man ſin came into the world, and death by ſin; and ſo death paſſed upon all men, for that all have ſinned. But not as the offence, ſo alſo is the free gift; for if by one man's offence, death reigned by one; much more they who receive abundance of grace, and of the gift of righteouſneſs, ſhall reign in life, by one, Jeſus Chriſt[c]. As by the offence of one, judgment came upon all men to condemnation; even ſo by the righteouſneſs of one, the free gift came upon all men unto juſtification of life. As by one man's diſobedience many were made ſinners; ſo by the obedience of one ſhall many be made righteous[d]. For ſince by man came death, by man came alſo the reſurrection of the dead: For as in Adam all die, even ſo in Chriſt ſhall all be made alive[e]. That which is born of the fleſh is fleſh, and that which is born of the ſpirit is ſpirit[f]. And you hath he quickned who were dead in treſpaſſes and ſins, and were by nature the children of wrath even as others[g].

SECT.

§ 6. [a] Gen. iii. 8,—19. [b] Gen. iii. 23, 24.

§ 7. [a] Eccleſ. vii. 29. [b] Lam. iv. 1. [c] Rom. v. 12, 15. 17. [d] Rom. v. 18, 19. [e] 1 Cor. xv. 21, 22. [f] John iii, 6. [g] Eph. ii. 1, 3.

SECT. 8. *Of the remains of their original excellency.*

THERE is a ſpirit in man; and the inſpiration of the Almighty giveth him underſtanding [a]. The ſpirit of God hath made me; and the breath of the Almighty hath given me life [b]. God my Maker giveth ſongs in the night: *He* teacheth us more than the beaſts of the earth, and maketh us wiſer than the fowls of heaven [c]. *He* hath put wiſdom in the inward parts; *he* hath given underſtanding to the heart [d]. For when the Gentiles which have not the law, do by nature the things contained in the law, theſe having not the law, are a law unto themſelves; which ſhew the work of the law written in their hearts; their conſcience alſo bearing witneſs; and their thoughts the mean while accuſing, or elſe excuſing one another [e]. That which may be known of God, is manifeſt in them; for God hath ſhewed it unto them. For the inviſible things of him from the creation of the world are clearly ſeen, being underſtood by the things that are made, even his eternal power and godhead; ſo that they are without excuſe [f].

SECT. 9. *The acknowledgments and ſupplications of his ſervants on this article.*

O LORD our Lord, how excellent is thy name in all the earth [a]! when I conſider thy heavens, the work of thy fingers, the moon and the ſtars which thou haſt ordained; what is man that thou art mindful of him? and the ſon of man that thou viſiteſt him? For thou haſt made him a little lower than the angels, and haſt crowned him with glory and honour. Thou madeſt him to have dominion over the works of thy hands; thou haſt put all things under his feet; all ſheep and oxen, yea and the beaſts of the field; the fowl of the air, and the fiſh of the ſea, and whatſoever paſſeth through the paths of the ſeas [b]. O Lord, righteouſneſs belongeth unto thee; but unto us confuſion of faces, becauſe we have ſinned againſt thee [c]. If we ſay, we have no ſin, we deceive ourſelves, and the truth is not in us [d]. How then can man be juſtified with God? or how can he be clean that is born of a woman? Who can bring a clean thing out of an unclean? not one. What is man that he ſhould be clean, and he that is born of a woman, that he ſhould be righteous [e]? The joy of our heart is ceaſed; our dance is turned into mourning; the crown is fallen from our head; wo unto us that we have ſinned. For this our heart is faint; for theſe things our eyes are dim [f]. O Lord, enter not into judgment with thy ſervants; for in thy ſight ſhall no man

§ 8. [a] Job xxxii. 8. [b] Job xxxiii. 4. [c] Job xxxv. 10, 11. [d] Job xxxviii. 36. [e] Rom. ii. 13, 14, 15. [f] Rom. i. 19, 20.

§ 9. [a] Pſal. viii. 1. [b] Pſal. viii. 3,—8. [c] Dan. ix. 7, 8. [d] 1 John i. 8. [e] Job xxv. 4. xiv. 4. xv. 14. [f] Lam. v. 15, 16, 17.

living be juſtified [g]. If thou Lord ſhouldſt mark iniquities; O Lord, who ſhall ſtand? but there is forgiveneſs with thee that thou mayeſt be feared [h]. With the Lord there is mercy and with him is plenteous redemption; and he ſhall redeem Iſrael from all his iniquities [i]. To the Lord our God belong mercies and forgiveneſſes, though we have rebelled againſt him [k]. O remember not againſt us former iniquities: let thy tender mercies ſpeedily prevent us, for we are brought very low. Help us O God of our ſalvation, for the glory of thy name; and deliver us, and purge away our ſins, for thy name's ſake [l].

CHAP. II.

Of the ignorance, folly, and obſtinacy of man.

SECT. 1. Some general teſtimonies on this head. 2. The folly of human wiſdom in the ſight of God. 3. The danger of entertaining a fond opinion of our own wiſdom. 4. Our own wiſdom can neither direct our paths, attain our purpoſes, nor ſecure us from ill. 5. That men are obſtinate and averſe to inſtruction. 6. The charge of ignorance, folly, and obſtinacy brought as by God himſelf againſt the ſons of men. 7. The reflexions of the ſaints on their former ignorance, and their ardent deſires after true wiſdom. 8. Their prayers to this effect. 9. Their hope of obtaining their requeſts.

SECT. 1. *Some general teſtimonies on this head.*

VAIN man would be wiſe, though man be born like a wild aſſes colt [a]; for we are but of yeſterday, and know nothing, becauſe our days upon earth are a ſhadow [b]. I ſaid, I will be wiſe; but it was far from me. That which is far off, and exceeding deep, who can find it out? I applied mine heart to know, and to ſearch, and to ſeek out wiſdom, and the reaſon of things [c]. Then I beheld all the work of God, that a man cannot find out the work that is done under the ſun; becauſe, though a man labour to ſeek it out, yet he ſhall not find it; yea further, though a wiſe man think to know it, yet ſhall he not be able to find it [d]. As thou knoweſt not what is the way of the ſpirit, nor how the bones do grow in the womb of her that is with child; even ſo, thou knoweſt not the works

[g] Pſal. cxliii. 1, 2. [h] Pſal. cxxx. 3, 4. [i] Pſal. cxxx. 7, 8. [k] Dan. ix. 9.
[l] Pſal. lxxix. 8, 9.

§ 1. [a] Job xi. 12. [b] Job viii. 9. [c] Eccleſ. vii. 23, 24, 25. [d] Eccleſ. viii. 17.

works of God who maketh all [e]. Canſt thou by ſearching find out God? canſt thou find out the Almighty unto perfection [f]? Teach us what we ſhall ſay unto him? for we cannot order our ſpeech by reaſon of darkneſs [g].

SECT. 2. *The folly of human wiſdom in the ſight of God.*

LET no man deceive himſelf; if any man among you ſeemeth to be wiſe in this world, let him become a fool that he may be wiſe. For the wiſdom of this world is fooliſhneſs with God: And the Lord knoweth the thoughts of the wiſe, that they are vain [a]. If any man think that he knoweth any thing, he knoweth nothing yet as he ought to know [b]. Howbeit we ſpeak not the wiſdom of this world, nor of the princes of this world, that come to nought [c]. For it is written, I will deſtroy the wiſdom of the wiſe, and will bring to nothing the underſtanding of the prudent. Where is the wiſe? where is the ſcribe? where is the diſputer of this world? hath not God made fooliſh the wiſdom of this world? For after that in the wiſdom of God, the world by wiſdom knew not God, it pleaſed God by the fooliſhneſs of preaching to ſave them that believe [d]. Becauſe the fooliſhneſs of God is wiſer than men; and the weakneſs of God is ſtronger than men. For ye ſee your calling, brethren; how that not many wiſe men after the fleſh, not many mighty, not many noble are called. But God hath choſen the fooliſh things of the world to confound the wiſe; and God hath choſen the weak things of the world to confound the things which are mighty; and baſe things of the world, and things which are deſpiſed, hath God choſen; yea and things which are not, to bring to nought things that are; that no fleſh ſhould glory in his preſence [e]. He leadeth counſellors away ſpoiled, and maketh the judges fools. He removeth away the ſpeech of the truſty, and taketh away the underſtanding of the aged: They grope in the dark without light; and he maketh them to ſtagger like a drunken man [f]. He diſappointeth the devices of the crafty; he taketh the wiſe in their own craftineſs, and the counſel of the froward is carried headlong. They meet with darkneſs in the day time, and grope in the noon day as in the night [g].

SECT. 3. *The danger of entertaining a fond opinion of our own wiſdom.*

SEEST thou a man wiſe in his own conceit? there is more hope of a fool than of him [a]. Wo unto them that are wiſe in their own eyes, and prudent in their own

[e] Eccleſ. xi. 5. [f] Job xi. 7. [g] Job xxxvii. 19.

§ 2. [a] 1 Cor. iii. 18,—20. [b] 1 Cor. viii. 2. [c] 1 Cor. ii. 6. [d] 1 Cor. i. 19, 20, 21. [e] 1 Cor. i. 25,—29. [f] Job xii. 17, 20, 25. [g] Job v. 12, 13, 14.

§ 3. [a] Prov. xxvi. 12.

own ſight[b]: They turn aſide into vain jangling, deſiring to be teachers of the law, underſtanding neither what they ſay, nor whereof they affirm[c]. The way of peace they know not, and there is no judgment in their goings: They have made them crooked paths; whoſoever goeth therein ſhall not know peace[d]. The god of this world hath blinded their minds[e]; they know not, neither will they underſtand; they walk on in darkneſs[f], profeſſing themſelves to be wiſe, they became fools; becauſe when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their fooliſh heart was darkened[g]. Our fathers have inherited lies, vanity, and things wherein there is no profit[h]. Their way is folly; yet their poſterity approve their ſayings[i]. Therefore is judgment far from us; neither doth juſtice overtake us. We wait for light, but behold obſcurity; for brightneſs, but we walk in darkneſs. We grope for the wall like the blind; and we grope, as if we had no eyes. We ſtumble at noon-day as in the night[k].

SECT. 4. *Our own wiſdom can neither direct our paths, attain our purpoſes, nor ſecure us from ill.*

THE fooliſhneſs of a man perverteth his way[a]. Thy wiſdom and thy knowledge, it hath perverted thee[b]. Behold thou art called a Jew, and reſteſt in the law, and makeſt thy boaſt of God, and knoweſt his will, and approveſt the things that are more excellent, being inſtructed out of the law; and art confident that thou thyſelf art a guide of the blind, a light of them which are in darkneſs, an inſtructor of the fooliſh, a teacher of the babes, which haſt the form of knowledge, and of truth in the law: Thou therefore who teacheſt another, teacheſt thou not thyſelf? Thou that makeſt thy boaſt of the law, through breaking the law diſhonoureſt thou God[c]? Ye know not what manner of ſpirit ye are of[d]. All the ways of man are clean in his own eyes; but the Lord weigheth the ſpirits[e]. The way of a man is not in himſelf; it is not in man that walketh to direct his ſteps[f]. Man's goings are of the Lord; how can a man then underſtand his own way[g]? A man's heart deviſeth his way; but the Lord directeth his ſteps[h]. *He* is the God in whoſe hand thy breath is, and whoſe are all thy ways[i].

There is a way that ſeemeth right unto a man; but the end thereof are the ways of death[k]. Go to now, ye that ſay, To-day or to-morrow we will go into

[b] Iſa. v. 21. [c] 1 Tim. i. 6, 7. [d] Iſa. lix. 8. [e] 2 Cor. iv. 4.
[f] Pſal. lxxxii. 5. [g] Rom. i. 22, 21. [h] Jer. xvi. 19. [i] Pſal. xlix. 13.
[k] Iſa. lix. 9, 10.

§ 4. [a] Prov. xix. 3. [b] Iſa. xlvii. 10. [c] Rom. ii. 17,—21, 23. [d] Luke ix. 55.
[e] Prov. 16. 2. [f] Jer x. 23. [g] Prov. xx. 24. [h] Prov. xvi. 9.
[i] Dan. v. 23. [k] Prov. xvi. 25.

to ſuch a city, and continue there a year, and buy, and ſell, and get gain; whereas ye know not what ſhall be on the morrow; for what is your life? it is even a vapour that appeareth for a little time, and then vaniſheth away [l]. Surely every man walketh in a vain ſhew; ſurely they are diſquieted in vain; he heapeth up riches, and knoweth not who ſhall gather them [m]. For man alſo knoweth not his time: as the fiſhes that are taken in an evil net, and as the birds that are caught in the ſnare; ſo are the ſons of men ſnared in an evil time, when it falleth ſuddenly upon them [n].

SECT. 5. *That men are obſtinate and averſe to inſtruction.*

THE natural man receiveth not the things of the ſpirit of God; for they are fooliſhneſs unto him; neither can he know * them, becauſe they are ſpiritually diſcerned [a]. In the beginning was the word [b]: In him was life, and the life was the light of men. And the light ſhineth in darkneſs, and the darkneſs comprehended it not. He was in the world, and the world was made by him, and the world knew him not [c]. And this is the condemnation, that light is come into the world, and men loved darkneſs rather than light, becauſe their deeds were evil. For every one that doth evil, hateth the light, neither cometh to the light, leſt his deeds ſhould be reproved [d]. He that hateth reproof ſhall die [e]. Becauſe they regard not the works of the Lord, nor the operation of his hands; he ſhall deſtroy them, and not build them up [f]. *For* they are of thoſe that rebel againſt the light, they know not the ways thereof, nor abide in the paths thereof [g]. They walk in the vanity of their own mind; having the underſtanding darkned; being alienated from the life of God, through the ignorance that is in them, becauſe of the blindneſs of their heart [h]. They are altogether brutiſh and fooliſh [i]: A wiſe man will hear, and will increaſe learning; but fools deſpiſe wiſdom and inſtruction. How long, ye ſimple ones, will ye love ſimplicity? and the ſcorners delight in their ſcorning, and fools hate knowledge [k]. O ye ſimple, underſtand wiſdom; and ye fools, be ye of an underſtanding heart [l].

SECT.

[l] James iv. 13, 14. [m] Pſal. xxxix. 6. [n] Eccleſ. ix. 12.

§ 5. [a] 1 Cor. ii. 14. [b] John i. 1. [c] John i. 4, 5, 10. [d] John iii. 19, 20.
[e] Prov. xv. 10. [f] Pſal. xxviii. 5. [g] Job xxiv. 13. [h] Eph. iv. 17, 18.
[i] Jer. x. 8. [k] Prov. i. 5, 7, 22. [l] Prov. viii. 5.

* "This cannot be underſtood of utter incapacity: but of ſuch a degree of averſion to ſpiritual things, "as prevents their enquiring into them."

SECT. 6. *The charge of ignorance, folly, and obſtinacy, brought as by God himſelf againſt the ſons of men.*

WHO is this that darkeneth counſel by words without knowledge[a]? How do ye ſay, We are wiſe, and the law of the Lord is with us? Lo, certainly in vain made he it, the pen of the ſcribes is in vain. The wiſe men are aſhamed, they are diſmayed and taken; lo, they have rejected the word of the Lord; and what wiſdom is in them[b]? My people are deſtroyed for lack of knowledge: Becauſe thou haſt rejected knowledge, I will alſo reject thee; ſeeing thou haſt forgotten the law of thy God, I will alſo forget thy children[c]. For my people is fooliſh, they have not known me; they are ſottiſh children, and they have none underſtanding; they are wiſe to do evil, but to do good they have no knowledge[d]. Yea the ſtork in the heaven, knoweth her appointed times; and the turtle, and the crane, and the ſwallow obſerve the time of their coming; but my people know not the judgment of the Lord[e]. They hated knowledge, and did not chooſe the fear of the Lord: they would none of my counſel, they deſpiſed all my reproof[f]. My people would not hearken to my voice; and Iſrael would none of me[g]. O that my people had hearkened unto me, and Iſrael had choſen my ways! I ſhould ſoon have ſubdued their enemies, and turned my hand againſt their adverſaries[h]. To whom ſhall I ſpeak and give warning, that they may hear? Behold their ear is uncircumciſed, and they cannot hearken; behold the word of the Lord is unto them a reproach; they have no delight in it. Be thou inſtructed, O Jeruſalem, leſt my ſoul depart from thee[i].

SECT. 7. *The reflexions of the ſaints on their former ignorance, and their ardent deſires after true wiſdom.*

WE ourſelves alſo were ſometimes fooliſh, diſobedient, deceived, ſerving divers luſts, hateful, and hating one another[a]. Ye were ſometimes darkneſs, but now are ye light in the Lord; walk as children of the light: And have no fellowſhip with the unfruitful works of darkneſs, but rather reprove them. For he ſaith, Awake thou that ſleepeſt, and ariſe from the dead, and Chriſt ſhall give thee light[b]. For this cauſe we do not ceaſe to pray for you, and to deſire that ye might be filled with the knowledge of his will, in all wiſdom and ſpiritual underſtanding; being fruitful in every good work, and increaſing in the knowledge of God[c].

SECT.

§ 6. [a] Job xxxviii. 2. [b] Jer. viii. 8, 9. [c] Hoſ. iv. 6. [d] Jer. iv. 22. [e] Jer. viii. 7. [f] Prov. i. 29, 30. [g] Pſal. lxxxi. 11. [h] Pſal. lxxxi. 13, 14. [i] Jer. vi. 10. 8.

§ 7. [a] Tit. iii. 3. [b] Eph. v. 8, 11, 14. [c] Col. i. 9, 10.

SECT. 5. *Their prayers to this effect.*

SHEW me thy ways, O Lord; teach me thy paths. Lead me in truth, and teach me; for thou art the God of my ſalvation, on thee do I wait all the day [a]. That which I ſee not, teach thou me [b]. Who can underſtand his errors? cleanſe thou me from ſecret faults [c]. How many are mine iniquities, and ſins? make me to know my tranſgreſſion and my ſin [d]. Conſider and hear me, O Lord my God; lighten mine eyes, leſt I ſleep the ſleep of death [e]. Teach me good judgment and knowledge. Open thou mine eyes, that I may behold wondrous things out of thy law. I am a ſtranger in the earth; hide not thy commandments from me [f]. Cauſe me to know the way wherein I ſhould walk; for I lift up my ſoul unto thee. Teach me to do thy will; for thou art my God. Thy ſpirit is good; lead me unto the land of uprightneſs [g]. Then will I teach tranſgreſſors thy ways, and ſinners ſhall be converted unto thee [h]. Wherefore I ceaſe not to give thanks for you, making mention of you in my prayers; that the God of our Lord Jeſus Chriſt, the Father of glory, may give unto you the ſpirit of wiſdom and revelation, in the knowledge of him; the eyes of your underſtanding being enlightened, that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the ſaints [i].

SECT. 9. *Their hope of obtaining their requeſts.*

GOOD and upright is the Lord; therefore will he teach ſinners in the way. The meek will he guide in judgment; and the meek will he teach his way [a]. What man is he that feareth the Lord? him ſhall he teach in the way that he ſhall chooſe. The ſecret of the Lord is with them that fear him; and he will ſhew them his covenant [b]. I will inſtruct thee, and teach thee in the way which thou ſhalt go; I will guide thee with mine eye. Be ye not as the horſe or as the mule which have no underſtanding [c].—Behold thou deſireſt truth in the inward parts; and in the hidden part thou ſhalt make me to know wiſdom [d]. If any of you lack wiſdom, let him aſk of God, that giveth to all men liberally and upbraideth not; and it ſhall be given him [e]. Aſk and it ſhall be given you [f]. If thou crieſt after knowledge, and lifteſt up thy voice for underſtanding, then ſhalt thou underſtand the fear of the Lord; and find the knowledge of God: for the Lord giveth wiſdom [g].

§ 8. [a] Pſal. xxv. 4, 5. [b] Job xxxiv. 32. [c] Pſal. xix. 12. [d] Job xiii. 23.
[e] Pſal. xiii. 3. [f] Pſal. cxix. 66, 18, 19. [g] Pſal. cxliii. 8, 10. [h] Pſal. li. 13.
[i] Eph. i. 15, 16, 17, 18.

§ 9. [a] Pſal. xxv. 8. 9. [b] Pſal. xxv. 12, 14. [c] Pſal. xxxii. 8, 9. [d] Pſal. li. 6.
[e] James i. 5. [f] Matth. vii. 7. [g] Prov. ii 3, 5, 6.

CHAP. III.

Of the depravity of mankind.

SECT. 1. General teſtimonies to this purpoſe. 2. The depravity of the human heart hath diſcovered itſelf in all ages. 3. Of the criminal affections which prevail in the hearts of men. 4. Our Lord's teſtimony to this purpoſe. 5. When theſe affections are indulged, they lead to the greateſt degrees of wickedneſs. 6. This ſubject continued and further illuſtrated by what is ſaid concerning the ſinful behaviour of the people of Iſrael. 7. That men are averſe to reformation. 8. God introduced charging men with depravity and obſtinate wickedneſs. 9. That obſtinate wickedneſs leadeth to judicial hardneſs of heart. 10. The ſubject continued. 11. The deſtruction of the tranſgreſſor is entirely owing to himſelf. 12. Our Lord's complaint of the obſtinacy of the Jews. 13. Nevertheleſs men every where called upon to repent. 14. The reflections of the ſervants of God on their ſtate before their converſion. 15. Their ſtruggles with the remains of depravity. 16. Their confeſſions and ſupplications on this ſubject.

SECT. 1. *General teſtimonies to this purpoſe.*

WHAT is man that he ſhould be clean? and he who is born of a woman, that he ſhould be righteous? Behold, God putteth no truſt in his ſaints; yea the heavens are not clean in his ſight, how much more abominable and filthy is man, who drinketh iniquity like water [a]? There is not a juſt man upon earth, that doeth good and ſinneth not [b]. Eſtranged from the womb, they go aſtray as ſoon as they be born [c]. The way of a man is froward and ſtrange [d]. Yea alſo the heart of the ſons of men is full of evil, and madneſs is in their heart while they live [e]. The heart is deceitful above all things, and deſperately wicked; who can know it [f]? for the imagination of man's heart is evil from his youth [g].

SECT. 2. *The depravity of the human heart hath diſcovered itſelf in all ages.*

THE Lord looked down from heaven upon the children of men; to ſee if there were any that did underſtand, and ſeek God [a]. And God ſaw that the wickedneſs

§ 1. [a] Job xv. 14, 15, 16. [b] Eccleſ. vii. 20. [c] Pſal. lviii. 3. [d] Prov. xxi. 8. [e] Eccleſ. ix. 3. [f] Jer. xvii. 9. [g] Gen. viii. 21.

§ 2. [a] Pſal. xiv. 2.

wickedneſs of man was great upon the earth, and that every imagination of the thoughts of his heart was only evil continually [b]. The earth alſo was corrupt before God; for all fleſh had corrupted his way upon the earth, *and* the earth was filled with violence through them [c]. They are corrupt; they have done abominable works [d]; they are all gone aſide, they are altogether become filthy; there is none that doth good, no not one [e]. Both Jews and Gentiles are under ſin. All have ſinned, and come ſhort of the glory of God [f].

SECT. 3. *Of the criminal affections which prevail in the hearts of men.*

LET no man ſay when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth he any man. But every man is tempted, when he is drawn away of his own luſts, and enticed. Then when luſt has conceived, it bringeth forth ſin; and ſin when it is finiſhed, bringeth forth death [a]. If any man love the world, the love of the Father is not in him; for all that is in the world, the luſt of the fleſh, and the luſt of the eyes, and the pride of life, is not of the Father, but is of the world [b]. From whence come wars, and fightings among you? Come they not hence, even of your luſts, that war in your members? Ye luſt, and have not; ye kill, and deſire to have, and cannot obtain; ye fight, and war, yet ye have not, becauſe ye aſk not; ye aſk and receive not; becauſe ye aſk amiſs, that ye may conſume it upon your luſts. Ye adulterers and adultereſſes, know ye not that the friendſhip of the world is enmity with God? Whoſoever therefore will be a friend of the world, is the enemy of God. Do ye think that the ſcripture ſaith in vain, the ſpirit that dwelleth in us luſteth to envy [c]. For ye are yet carnal; for whereas there is among you envying, and ſtrife, and diviſions, are ye not carnal, and walk as men [d]? for they that are after the fleſh, do mind the things of the fleſh; to be carnally minded is death, becauſe the carnal mind is enmity againſt God; for it is not ſubject to the law of God, neither indeed can be. So then they that are in the fleſh cannot pleaſe God [e]. Now the works of the fleſh are manifeſt, which are theſe, adultery, fornication, uncleanneſs, laſciviouſneſs, idolatry, witchcraft, hatred, variance, emulations, wrath, ſtrife, ſeditions, hereſies, envyings, murders, drunkenneſs, revellings, and ſuch like [f]. Men ſhall be lovers of their own ſelves, covetous, boaſters, proud, blaſphemers, diſobedient to parents, unthankful, unholy, without natural affection, truce-breakers, incontinent, fierce, deſpiſers of thoſe that are good, traitors, heady, high-minded, lovers of pleaſures, more than lovers of God; having a form

[b] Gen. vi. 5. [c] Gen. vi. 11, 12, 13. [d] Pſal. xiv. 1. [e] Pſal. xiv. 3.
[f] Rom. iii. 9, 23.

§ 3. [a] James i. 13, 14, 15. [b] 1 John ii. 15, 16. [c] James iv. 1,—5. [d] 1 Cor. iii. 3.
[e] Rom, viii, 5,—8. [f] Gal. v. 19, 20, 21.

of godlineſs, but denying the power thereof [g], men of corrupt minds, reprobate concerning the faith: from ſuch turn away [h]; for they are enemies to the croſs of Chriſt: whoſe end is deſtruction, whoſe god is their belly; and whoſe glory is in their ſhame, who mind earthly things [i].

SECT. 4. *Our Lord's teſtimony to this purpoſe.*

Now Jeſus knew all men; and needed not that any ſhould teſtify of man; for he knew what was in man [a]. And when he had called the people unto him, he ſaid unto them, Hearken unto me every one of you and underſtand, there is nothing from without a man, that entering into him can defile him; but the things which come out of him, thoſe are they that defile the man [b]. Do ye not perceive, that whatſoever thing from without entereth into the man, it cannot defile him: becauſe it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats. That which cometh out of the man, that defileth the man; for from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetouſneſs, wickedneſs, deceit, laſciviouſneſs, an evil eye, blaſphemy, pride, fooliſhneſs; all theſe evil things come from within, and defile the man [c].

SECT. 5. *When theſe affections are indulged, they lead to the greateſt degrees of wickedneſs.*

UNTO the pure all things are pure; but unto them that are defiled, and unbelieving, is nothing pure; but even their mind and conſcience is defiled. They profeſs that they know God; but in works they deny him, being abominable and diſobedient, and unto every good work reprobate [a]. Becauſe that when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their fooliſh heart was darkened. Profeſſing themſelves to be wiſe, they became fools; and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beaſts, and creeping things. For this cauſe God gave them up unto vile affections [b]: And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do thoſe things which are not convenient: being filled with all unrighteouſneſs, fornication, wickedneſs, covetouſneſs, maliciouſneſs; full of envy, murder, debate, deceit, malignity, whiſperers,

[g] 2 Tim. iii. 2, 5. [h] 2 Tim. iii. 8. [i] Phil. iii. 18, 19.

§ 4. [a] John ii. 24, 25. [b] Mark vii. 14, 15. [c] Mark vii. 18,—23.

§ 5. [a] Tit. i, 15, 16. [b] Rom. i. 21 22, 23, 26.

perers, backbiters, haters of God, deſpiteful, inventers of evil things, without underſtanding, covenant-breakers, implacable, unmerciful [c].

The Lord knoweth how to deliver the godly out of temptations, and to reſerve the unjuſt unto the day of judgment to be puniſhed. But chiefly them that walk after the fleſh in the luſt of uncleanneſs, and deſpiſe government. Preſumptuous are they, ſelf-willed, they are not afraid to ſpeak evil of dignities [d]. Theſe as natural brute beaſts, made to be taken and deſtroyed, ſpeak evil of the thing that they underſtand not, and ſhall utterly periſh in their own corruption; and ſhall receive the reward of unrighteouſneſs, as they that count it pleaſure to riot in the day-time. Spots they are and blemiſhes, ſporting themſelves with their own deceivings; having eyes full of adultery, and that cannot ceaſe from ſin; beguiling unſtable ſouls; an heart they have exerciſed with covetous practices; curſed children, which have forſaken the right way, and are gone aſtray, following the way of Balaam the ſon of Boſor who loved the wages of unrighteouſneſs [e]. Theſe are wells without water, clouds that are carried with a tempeſt, to whom the miſt of darkneſs is reſerved for ever. While they promiſe them liberty, they themſelves are the ſervants of corruption; for of whom a man is overcome, of the ſame is he brought in bondage [f]. Wo unto them for they have gone in the way of Cain, and ran greedily after the error of Balaam, for reward, and periſhed in the gainſaying of Core. Trees they are whoſe fruit withereth, without fruit, twice dead, plucked up by the roots; raging waves of the ſea, foaming out their own ſhame; wandering ſtars, to whom is reſerved the blackneſs of darkneſs for ever. Theſe be they who ſeparate themſelves, ſenſual, not having the ſpirit [g]. Wo unto them that draw iniquity with cords of vanity, and ſin as it were with a cart-rope. Wo unto them that call evil good, and good evil; that put darkneſs for light, and light for darkneſs; that put bitter for ſweet, and ſweet for bitter; who juſtify the wicked for reward, and take away the righteouſneſs of the righteous from him [h].

SECT. 6. *This ſubject continued, and further illuſtrated by what is ſaid concerning the ſinful behaviour of the people of Iſrael.*

The Lord hath a controverſy with the inhabitants of the land; becauſe there is no truth nor mercy, nor knowledge of God in the land. By ſwearing, and lying, and killing, and ſtealing, and committing adultery, they break out [a]. Their throat is an open ſepulchre; with their tongues they have uſed deceit; the poiſon of aſps is under their lips; whoſe mouth is full of curſing and bitterneſs;

[c] Rom. i. 28,—31. [d] 2 Pet. ii. 9, 10. [e] 2 Pet. ii. 12,—15. [f] 2 Pet. ii. 17, 19.
[g] Jude 11, 12, 13, 19. [h] Iſa. v. 18, 20, 23.

§ 6. [a] Hoſ. iv. 1, 2.

neſs; their feet are ſwift to ſhed blood. Deſtruction and miſery are in their ways; and the way of peace have they not known: There is no fear of God before their eyes [b]. Being paſt feeling, they have given themſelves over unto laſciviouſneſs, to work all uncleanneſs with greedineſs [c]. They ſleep not except they have done miſchief; for they eat the bread of wickedneſs, and drink the wine of violence [d]. None calleth for juſtice, nor pleadeth for truth; they truſt in vanity and ſpeak lies. Their works are works of iniquity, and the act of violence is in their hands. Their feet run to evil, and they make haſte to ſhed innocent blood. Their thoughts are thoughts of iniquity; waſting and deſtruction are in their paths. The way of peace they know not, and there is no judgment in their goings. They have made them crooked paths; whoſoever goeth therein, ſhall not know peace [e]. There is no faithfulneſs in their mouth; their inward part is very wickedneſs [f]. They encourage themſelves in an evil matter; they ſay who ſhall ſee them? They ſearch out iniquities; they accompliſh a diligent ſearch; both the inward thought of every one of them, and the heart is deep [g]. Pride compaſſeth them about as a chain, violence covereth them as a garment. They are corrupt, and ſpeak wickedly concerning oppreſſion; they ſpeak loftily. They ſet their mouth againſt the heavens; and their tongue walketh through the earth [h]. They ſpeak vanity every one with his neighbour; with flattering lips, and a double heart do they ſpeak. The Lord ſhall cut off all flattering lips, and the tongue that ſpeaketh proud things: Who have ſaid, With our tongue will we prevail; our lips are our own, who is Lord over us [i].

The tranſgreſſion of the wicked ſaith within my heart, That there is no fear of God before his eyes. For he flattereth himſelf in his own eyes, until his iniquity be found to be hateful. The words of his mouth are iniquity and deceit; he hath left off to be wiſe, and to do good. He deviſeth miſchief upon his bed; he ſetteth himſelf in a way that is not good; he abhorreth not evil [k]. He ſpeaketh vanity; his heart gathereth iniquity to itſelf [l]. Behold he travaileth with iniquity, and hath conceived miſchief, and brought forth falſhood [m]. For the wicked boaſteth of his heart's deſire; and bleſſeth the covetous whom the Lord abhorreth; through the pride of his countenance, *he* will not ſeek after God; God is not in all his thoughts. His ways are always grievous; thy judgments are far above, out of his ſight. He hath ſaid in his heart, I ſhall not be moved. His mouth is full of curſing, and deceit and fraud; under his tongue is miſchief and vanity. He hath ſaid in his heart, God hath forgotten; he hideth his face, he will never ſee it [n]. *But* the Lord is known by the judgment which he executeth; the wicked is ſnared in the work of his own hands [o].

Do

[b] Rom. iii. 13,—18. [c] Eph. iv. 19. [d] Prov. iv. 16, 17. [e] Iſa. lix. 4, 6, 7, 8.
[f] Pſal. v. 9. [g] Pſal. lxiv. 5, 6. [h] Pſal. lxxiii. 6, 8, 9. [i] Pſal. xii. 2, 3, 4.
[k] Pſal. xxxvi. 1,—4. [l] Pſal. xli. 6. [m] Pſal. vii. 14. [n] Pſal. x. 3,—7, 11.
[o] Pſal. ix. 16.

Do ye indeed ſpeak righteouſneſs, O congregation? Do ye judge uprightly, O ye ſons of men? Yea in heart you work wickedneſs, you weigh the violence of your hands in the earth [p]. Your hands are defiled with blood, and your fingers with iniquity, your lips have ſpoken lies, your tongue hath muttered perverſeneſs [q]. *Yet* ye are they which juſtify yourſelves before men; but God knoweth your hearts [r].

SECT. 7. *That men are averſe to reformation.*

THE Lord's portion is his people; Jacob is the lot of his inheritance [a]. But Jeſhurun forſook God who made him, and lightly eſteemed the rock of his ſalvation. They provoked him to jealouſy with ſtrange gods, with abominations provoked they him to anger [b]. They have corrupted themſelves; their ſpot is not the ſpot of his children; they are a perverſe and crooked generation [c]. And when the Lord ſaw it he abhorred them, becauſe of the provoking of his ſons, and of his daughters. And he ſaid, I will hide my face from them, I will ſee what their end ſhall be; for they are a very froward generation, children in whom is no faith [d]. They are a nation void of counſel, neither is their any underſtanding in them [e]. Their vine is of the vine of Sodom, and of the fields of Gomorrah; their grapes are grapes of gall, their cluſters are bitter. Their wine is the poiſon of dragons, and the cruel venom of aſps. Is not this laid up in ſtore with me, and ſealed up among my treaſures [f]?

The Lord eſtabliſhed a teſtimony in Jacob, and appointed a law in Iſrael; that the generation to come might know them [g]; and might not be as the fathers, a ſtubborn and rebellious generation; a generation that ſet not their heart aright, and whoſe ſpirit was not ſtedfaſt with God [h]. They kept not the covenant of God, and refuſed to walk in his law; and forgot his works, and his wonders that he had ſhewed them. Marvellous things did he in the ſight of their fathers [i]; and they ſinned yet more againſt him, by provoking the moſt High in the wilderneſs. Yea they ſpake againſt God; they ſaid, Can God furniſh a table in the wilderneſs [k]? He opened the doors of heaven, and rained down Manna upon them to eat [l]. He rained fleſh alſo upon them as duſt, and feathered fowls like as the ſand of the ſea. So they did eat and were filled. For all this they ſinned ſtill; and believed not for his wondrous works [m]. When he ſlew them, then they ſought him. Nevertheleſs they did flatter him with their mouth, and they lied unto him with their tongues; for their heart was not right with

[p] Pſal. lviii. 1, 2. [q] Iſa. lix. 3. [r] Luke xvi. 15.

§ 7. [a] Deut. xxxii. 9. [b] Deut. xxxii. 15, 16. [c] Deut. xxxii. 5. [d] Deut. xxxii. 19, 20.
[e] Deut. xxxii. 28. [f] Deut. xxxii. 32,—34. [g] Pſal. lxxviii. 4, 5. 6. [h] Pſal. lxxviii. 8.
[i] Pſal. lxxviii. 10, 11, 12. [k] Pſal. lxxviii. 17, 18, 19. [l] Pſal. lxxviii. 23, 24. [m] Pſal. lxxviii. 27, 29, 32.

with him, neither were they ſtedfaſt in his covenant [n]. Yea they turned back and tempted God, and limited the holy One of Iſrael; and dealt unfaithfully; they were turned aſide like a deceitful bow [o]. O Lord, thou haſt ſtricken them, but they have not grieved; they have refuſed to receive correction, they have refuſed to return [p].—And the Lord hath ſent unto you all his ſervants the prophets, but ye have not hearkned, nor inclined your ear to hear. They ſaid, Turn ye again, now every one from his evil way, yet ye have not hearkned unto me, ſaith the Lord [q]. Ye ſtiff-necked and uncircumciſed in heart and ears, ye do always reſiſt the Holy Ghoſt; as your fathers did, ſo do ye. Which of the prophets have not your fathers perſecuted? And they have ſlain them who ſhewed before of the coming of the juſt One, of whom ye have been now the betrayers and murderers [r]. Who both killed the Lord Jeſus, and their own prophets; and have perſecuted us; and pleaſe not God, and are contrary to all men; to fill up their ſins alway [s].

SECT. 8. *God introduced charging men with depravity and obſtinate wickedneſs.*

HEAR, O heavens, and give ear, O earth; for the Lord hath ſpoken, I have nouriſhed and brought up children, and they have rebelled againſt me. The ox knoweth his owner, and the aſs his maſter's crib; but Iſrael doth not know, my people doth not conſider. Ah ſinful nation, a people laden with iniquity, a ſeed of evil doers, children that are corrupters, they have forſaken the Lord, they have provoked the holy One of Iſrael unto anger, they are gone away backward [a]. The whole head is ſick, and the whole heart faint; from the ſole of the foot even unto the head, there is no ſoundneſs in it; but wounds and bruiſes and putrifying ſores; they have not been cloſed, neither bound up, neither mollified with ointment [b]. Hath a nation changed their gods, which yet are no gods? but my people have changed their glory, for that which doth not profit. Be aſtoniſhed, O ye heavens, at this! and be horribly afraid, be ye very deſolate, ſaith the Lord; for my people have committed two evils; they have forſaken me the fountain of living waters; and hewed them out ciſterns, broken ciſterns that can hold no water [c]. This people hath a revolting and a rebellious heart [d]; their tranſgreſſions are many, their backſlidings are increaſed; the houſe of Iſrael *, and

[n] Pſal. lxxviii. 34, 36, 37. [o] Pſal. lxxviii. 41, 57. [p] Jer. v. 3. [q] Jer. xxv. 4, 5, 7. [r] Acts vii. 51, 52. [s] 1 Theſſ. ii. 15, 16.

§ 8. [a] Iſa. i. 2, 3, 4. [b] Iſa. i. 5, 6. [c] Jer ii. 11, 12, 13. [d] Jer. v. 23.

* *Iſrael.* Though this and many other paſſages quoted in theſe ſections evidently relate to the degeneracy of the houſe of Jacob; and may thus ſeem an inſufficient proof of the general depravity of human nature; yet nothing will more effectually convince us of our own depravity, than to find a nation highly favoured of God, ſo prone to idolatry and ſin, and on different periods ſunk into the groſſeſt vice and wickedneſs.

and the houſe of Judah have dealt very treacherouſly againſt me, ſaith the Lord[c]. As a fountain caſteth out her waters, ſo ſhe caſteth out her wickedneſs; violence and ſpoil is heard in her; before me continually is grief and wounds[f]. As they were increaſed, ſo they ſinned againſt me; they ſet their heart on their iniquity. Iſrael ſlideth back, as a backſliding heifer; Ephraim is joined to idols[g]; and my people are bent to backſliding from me[h]. The good man is periſhed out of the earth, and there is none upright among men[i]. Yet I had planted thee a noble vine, wholly a right ſeed; how then art thou turned unto the degenerate plant of a ſtrange vine unto me[k]? Wherefore, when I looked that it ſhould bring forth grapes, brought it forth wild grapes[l]? How ſhall I pardon thee for this? ſhall I not viſit for theſe things, ſaith the Lord, and ſhall not my ſoul be avenged on ſuch a nation as this[m]? O Jeruſalem, Jeruſalem, thou that killeſt the prophets, and ſtoneſt them which are ſent unto thee, how often would I have gathered thy children together even as a hen gathereth her chickens under her wings, and ye would not! Behold your houſe is left unto you deſolate[n].

SECT. 9. *That obſtinate wickedneſs leadeth to judicial hardneſs of heart.*

BECAUSE ſentence againſt an evil work is not executed ſpeedily; therefore the heart of the ſons of men is fully ſet in them to do evil[a]. *Yea*, when he heareth the words of *the* curſe he *bleſſeth* himſelf in his heart, ſaying, I ſhall have peace, though I walk in the imagination of mine heart, to add drunkenneſs to thirſt[b]. Let favour be ſhewed to the wicked, yet will he not learn righteouſneſs; in the land of uprightneſs will he deal unjuſtly, and will not behold the majeſty of the Lord. Lord, when thy hand is lifted up they will not ſee: But they ſhall ſee and be aſhamed[c]. *For* thus ſaith the Lord, Behold I frame evil againſt you; return ye now every one from his evil way, and make your ways and your doings good. And they ſaid, There is no hope, but we will walk after our own devices, and we will every one do the imagination of his evil heart[d]. Therefore they ſay unto God, Depart from us; for we deſire not the knowledge of thy ways. What is the Almighty that we ſhould ſerve him? and what profit ſhould we have if we pray unto him[e]? This people's heart is waxed groſs, and their ears are dull of hearing, and their eyes they have cloſed; leſt at any time they ſhould ſee with their eyes, and hear with their ears, and ſhould underſtand with their heart, and ſhould be converted, and I ſhould heal them[f]. In tranſ-

greſſing

[c] Jer. v. 6, 11. [f] Jer. vi. 7. [g] Hoſ. iv. 7, 8, 16, 17. [h] Hoſ. xi. 7.
[i] Mic. vii. 2. [k] Jer. ii. 21. [l] Iſa. v. 4. [m] Jer. v. 7, 9.
[n] Matth. xxiii. 37, 38.

§ 9. [a] Eccleſ. viii. 11. [b] Deut. xxix. 19. [c] Iſa. xxvi. 10, 11. [d] Jer. xviii. 11, 12.
[e] Job xxi. 14. 15. [f] Mat. xiii. 15.

greſſing and lying againſt the Lord, and departing away from our God, ſpeaking oppreſſion and revolt, conceiving and uttering from the heart words of falſhood; judgment is turned away backward, and juſtice ſtandeth afar off; truth is fallen in the ſtreet, and equity cannot enter [g].

SECT. 10. *The ſubject continued.*

HEAR, O my people, and I will teſtify to thee, O Iſrael, if thou wilt hearken unto me [a]; but my people would not hearken to my voice; and Iſrael would none of me. So I gave them up unto their own hearts luſts; and they walked in their own counſels [b]. To whom ſhall I ſpeak, and give warning that they may hear? Behold their ear is uncircumciſed, and they cannot hearken: Behold the word of the Lord is unto them a reproach; they have no delight in it. Hear, O earth, behold I will bring evil upon this people, even the fruit of their thoughts; becauſe they have not hearkned unto my words, nor to my law, but rejected it [c]. They refuſed to hearken, and pulled away the ſhoulder, and ſtopped their ears that they ſhould not hear. Yea, they made their hearts as an adamant ſtone, leſt they ſhould hear the law, and the words which the Lord of hoſts hath ſent in his ſpirit by the prophets [d]. Behold this was the iniquity of Sodom, pride, fulneſs of bread, and abundance of idleneſs was in her; they were haughty and committed abomination before me; therefore I took them away as I ſaw good [e]. Yet haſt thou not walked after their ways, nor done after their abominations; but as if that were a little thing, thou waſt corrupted more than they, in all thy ways [f].

SECT. 11. *The deſtruction of the tranſgreſſor is entirely owing to himſelf.*

I HAVE ſpread out my hands all the day unto a rebellious people, which walketh in a way that was not good, after their own thoughts; a people that provoketh me to anger continually [a]. I hearkned and heard, but they ſpake not aright; no man repented him of his wickedneſs, ſaying, What have I done? every one turned to his courſe, as the horſe ruſheth into the battle [b]. Were they aſhamed, when they had committed abomination? Nay they were not at all aſhamed, neither could they bluſh [c]. I ſaid, It is a people that do err in their heart, and they have not known my ways [d]. Becauſe I have called and ye refuſed; I have ſtretched out my hand, and no man regarded; but ye have ſet at nought

[g] Iſa. lix. 13, 14.

§ 10. [a] Pſal. lxxxi. 8. [b] Pſal. lxxxi. 11, 12. [c] Jer. vi. 10, 19. [d] Zech. vii. 11, 12. [e] Ezek. xvi. 49, 50. [f] Ezek. xvi. 47.

§ 11. [a] Iſa. lxv. 2, 3. [b] Jer. viii. 6. [c] Jer. vi. 15. [d] Pſal. xcv. 10.

nought all my counſel, and would none of my reproof; I alſo will laugh at your calamity; I will mock when your fear cometh [e]. Then ſhall they call upon me, but I will not anſwer; they ſhall ſeek me early, but they ſhall not find me; for that they hated knowledge, and did not chooſe the fear of the Lord: Therefore ſhall they eat of the fruit of their own way, and be filled with their own devices [f]: For my ſpirit ſhall not always ſtrive with man [g]. *Therefore*, ſon of man, I ſend thee to a rebellious nation that hath rebelled againſt me; they and their fathers have tranſgreſſed againſt me to this very day. For they are impudent children and ſtiff-hearted [h]. Now go, write before them in a table, and note it in a book, that it may be for the time to come, for ever and ever; that this is a rebellious people, lying children, children that will not hear the law of the Lord; which ſay to the ſeers, See not; and to the prophets, Prophecy not unto us right things, ſpeak unto us ſmooth things, propheſy deceits [i].

O Ephraim, what ſhall I do unto thee? O Judah what ſhall I do unto thee? for your goodneſs is as a morning cloud, and as the early dew, it goeth away [k]. Your fathers have forſaken me, ſaith the Lord, and have not kept my law. And ye have done worſe than your fathers; for behold, ye walk every one after the imagination of his evil heart, that they may not hearken unto me [l]. I knew that thou art obſtinate, and thy neck is an iron ſinew, and thy brow braſs; yea thou heardſt not, yea thou kneweſt not, yea from that time that thine ear was not opened; for I knew that thou wouldſt deal very treacherouſly, and waſt called a tranſgreſſor from the womb [m]. Thou hateſt inſtruction and caſteſt my words behind thee. When thou ſaweſt a thief then thou conſentedſt with him, and haſt been a partaker with adulterers. Thou giveſt thy mouth to evil, and thy tongue frameth deceit [n]. How canſt thou ſay I am not polluted? See thy way in the valley, know what thou haſt done [o]. As I live, ſaith the Lord God, I have no pleaſure in the death of the wicked, but that the wicked turn from his way and live: Turn ye, turn ye from your evil ways; for why will ye die, O houſe of Iſrael [p]? O Iſrael thou haſt deſtroyed thyſelf, but in me is thine help [q].

SECT. 12. *Our Lord's complaint of the obſtinacy of the Jews.*

THE world cannot hate you, but me it hateth; becauſe I teſtify of it, that the works thereof are evil [a]. If I had not come and ſpoken unto them, they had not had ſin; but now they have no cloke for their ſin. If I had not done among

[e] Prov. i. 24, 25, 26. [f] Prov. i. 28, 29, 31. [g] Gen. vi. 3. [h] Ezek. ii. 3, 4.
[i] Iſa. xxx. 8, 9, 10. [k] Hoſ. vi. 4. [l] Jer. xvi. 11, 12. [m] Iſa. xlviii. 4, 8.
[n] Pſal. l. 17, 18, 19. [o] Jer. ii. 23. [p] Ezek. xxxiii. 11. [q] Hoſ. 13, 9.

§ 12. [a] John vii. 7.

among them the works which none other man did, they had not had ſin; but now they have both ſeen and hated both me and my Father [b]. O Jeruſalem, Jeruſalem, thou that killeſt the prophets, and ſtoneſt them which are ſent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings? and ye would not [c]! Ye will not come to me, that ye might have life! But I know you, that ye have not the love of God in you [d]. Ye ſeek to kill me; becauſe my word hath no place in you. Ye are of your father the devil, and the luſts of your father ye will do; he was a murderer from the beginning, and abode not in the truth; becauſe there is no truth in him. When he ſpeaketh a lie, he ſpeaketh of his own; for he is a liar and the father of it. And becauſe I tell you the truth, ye believe me not [e]. And when he was come near, he beheld the city, and wept over it, ſaying, If thou hadſt known, even thou, at leaſt in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes [f].

SECT. 13. *Nevertheleſs men every where called upon to repent.*

O YE ſons of men, how long will ye love vanity, and ſeek after leaſing [a]? Turn you at my reproof; behold I will pour out my ſpirit upon you, I will make known my words unto you [b]. Let the wicked forſake his way, and the unrighteous man his thoughts; and let him return unto the Lord [c]: *Who* cammandeth all men every where to repent [d]. Repent ye therefore, and be converted, that your ſins may be blotted out [e].

SECT. 14. *The reflections of the ſervants of God on their ſtate before their converſion.*

AND you hath he quickned who were dead in treſpaſſes and ſins: wherein in time paſt ye walked, according to the courſe of this world, according to the prince of the power of the air, the ſpirit that now worketh in the children of diſobedience. Among whom alſo we all had our converſation in times paſt, in the luſts of our fleſh, fulfilling the deſires of the fleſh, and of the mind; and were by nature the children of wrath, even as others [a]. Wherefore remember that ye being in time paſſed Gentiles in the fleſh, were without Chriſt; being aliens from the common wealth of Iſrael, and ſtrangers from the covenants of promiſe,

[b] John xv. 22, 24. [c] Matth. xxiii. 37. [d] John v. 40, 42. [e] John viii. 37, 44, 45. [f] Luke xix. 41, 42.

§ 12. [a] Pſal. iv. 2. [b] Prov. i. 23. [c] Iſa. lv. 7. [d] Acts xvii. 30. [e] Acts iii. 19.

§ 14. [a] Eph. ii. 1, 2, 3.

miſe, having no hope and without God in the world[b]. For we ourſelves alſo were ſometimes fooliſh, diſobedient, ſerving divers luſts and pleaſures, living in malice and envy, hateful, and hating one another[d]. And you being dead in your ſins, and the uncircumciſion of your fleſh, hath he quickened together with him, having forgiven you all treſpaſſes[d]. You that were ſometime alienated, and enemies in your mind by wicked works, yet now hath he reconciled[e]. This I ſay therefore, and teſtify in the Lord, That ye henceforth walk not as other Gentiles walk in the vanity of their mind, having the underſtanding darkned, being alienated from the life of God, through the ignorance that is in them, becauſe of the blindneſs of their heart[f]. *But* that ye, put of concerning the former converſation the old man which is corrupt according to the deceitful luſts[g], and have no fellowſhip with the unfruitful works of darkneſs; for it is a ſhame even to ſpeak of thoſe things which are done of them in ſecret[h]. Let not ſin therefore reign in your mortal body, that ye ſhould obey it in the luſts thereof; neither yield ye your members as inſtruments of unrighteouſneſs unto ſin; but yield yourſelves unto God, as thoſe that are alive from the dead; and your members as inſtruments of righteouſneſs unto God. As ye have yielded your members ſervants to uncleanneſs and to iniquity, unto iniquity; even ſo now, yield your members ſervants to righteouſneſs, unto holineſs[i]: For the time paſt of our life may ſuffice us to have wrought the will of the Gentiles, when we walked in laſciviouſneſs, luſts, exceſs of wine, revellings, banquetings, and abominable idolatries; wherein they think it ſtrange that ye run not with them to the ſame exceſs of riot ſpeaking evil of you[k]. Save yourſelves from this untoward generation[l].

SECT. 15. *Their ſtruggles with the remains of depravity.*

THE fleſh luſteth againſt the ſpirit, and the ſpirit againſt the fleſh; and theſe are contrary the one to the other, ſo that ye cannot do the things that ye would[a]. For we know that the law is ſpiritual; but I am carnal, ſold under ſin: For that which I do, I allow not; for what I would, that I do not; but what I hate, that do I. If then I do that which I would not, I conſent unto the law that it is good, but ſin dwelleth in me. For I know, that in me, that is in my fleſh, dwelleth no good thing; for to will is preſent with me; but how to perform that which is good I find not[b]. I find then a law, that when I would do good, evil is preſent with me. For I delight in the law of God, after the

[b] Eph. ii. 11, 12. [c] Tit. iii. 3. [d] Col. ii. 13. [e] Col. i. 21.
[f] Eph. iv. 17, 18. [g] Eph. iv. 22. [h] Eph. v. 11, 12. [i] Rom. vi. 12, 13, 19.
[k] 1 Pet. iv. 3, 4. [l] Acts ii. 40.

§ 15. [a] Gal. v. 17. [b] Rom. vii. 14,—18.

the inward man; but I ſee another law in my members warring againſt the law of my mind, and bringing me into captivity to the law of ſin, which is in my members. O wretched man that I am! Who ſhall deliver me from the body of this death [c]? I thank Chriſt Jeſus our Lord, who enabled me, who was before a blaſphemer, and a perſecuter, and injurious; but I obtained mercy, becauſe I did it ignorantly in unbelief [d]. I therefore ſo run not as uncertainly: ſo fight I, not as one that beateth the air. But I keep under my body and bring it into ſubjection [e]. Mortify therefore your members which are upon the earth [f], ſtriving againſt ſin [g]; for if ye live after the fleſh, ye ſhall die: but if ye through the ſpirit do mortify the deeds of the body, ye ſhall live [h].

SECT 16. *Their confeſſions and ſupplications on this ſubject.*

WHO hath believed our report? and to whom is the arm of the Lord revealed [a]? O Lord, are not thine eyes upon the truth? thou haſt ſtriken them, but they have not grieved; thou haſt conſumed them, but they have refuſed to receive correction; they have made their faces harder than a rock; they have refuſed to return. Therefore I ſaid, ſurely theſe are poor, they are fooliſh; for they know not the way of the Lord, nor the judgment of their God. I will get me unto the great men, and will ſpeak unto them; for they have known the way of the Lord. But theſe have altogether broken the yoke, and burſt the bonds [b]. Deliver me O Lord, from the evil man; preſerve me from the violent man: who imagine miſchiefs in their heart. They have ſharpned their tongues like a ſerpent; adders poiſon is under their lips [c]. Send thine hand from above, rid me, and deliver me out of great waters; from the hands of ſtrange children; whoſe mouth ſpeaketh vanity; and their right hand is a right hand of falſehood [d].

O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments; we have ſinned, and committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts, and from thy judgments; neither have we hearkned unto thy ſervants the prophets, who ſpake in thy name, to all the people of the land. O Lord, righteouſneſs belongeth unto thee; but unto us confuſion of faces; to all that are near, and that are afar off, becauſe of their treſpaſſes [e]. To the Lord our God belong mercies and forgiveneſſes, though we have rebelled againſt him, neither have we obeyed the voice of the Lord our God, to walk in his

[c] Rom. vii. 21,—24. [d] 1 Tim. i. 12, 13. [e] 1 Cor. ix. 26, 27. [f] Col. iii. 5.
[g] Heb. xii. 4. [h] Rom. viii. 13.

§ 16. [a] Iſa. liii. 1. [b] Jer. v. 3, 4, 5. [c] Pſal. cxl. 1, 2, 3. [d] Pſal. cxliv. 7, 8.
[e] Dan. ix. 4,—7.

his laws which he ſet before us. Yea all have tranſgreſſed thy law, even by departing, that they might not obey thy voice. Yet made we not our prayer before the Lord our God, that we might turn from our iniquities, and underſtand thy truth [f]. We are all as an unclean thing, and all our righteouſneſſes are as filthy rags and we all do fade as a leaf, and our iniquities like the wind have taken us away [g]. We have ſinned with our fathers; we have committed iniquity, we have done wickedly [h]. We acknowledge, O Lord, our wickedneſs, and the iniquity of our fathers; for we have ſinned againſt thee. Do not abhor us, for thy name's ſake [i]. Help us, O God of our ſalvation, for the glory of thy name; and deliver us, and purge away our ſins for thy name's ſake [k]. O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own ſake, O my God; for we do not preſent our ſupplications before thee for our righteouſneſſes, but for thy great mercies [l].

I will declare mine iniquity; I will be ſorry for my ſin [m]. Behold I was ſhapen in iniquity; and in ſin did my mother conceive me [n]. Behold I am vile; what ſhall I anſwer thee? I will lay mine hand upon my mouth. Once have I ſpoken; but I will not anſwer; yea twice, but I will proceed no further [o]. Withhold not thou thy tender mercies from me, O Lord; for innumerable evils have compaſſed me about, mine iniquities have taken hold upon me, ſo that I am not able to look up; they are more than the hairs of mine head, therefore my heart faileth me. Be pleaſed, O Lord to deliver me; O Lord make haſte to help me [p]. Create in me a clean heart, O God; and renew a right ſpirit within me. Caſt me not from thy preſence; and take not thy holy ſpirit from me [q]. Who can underſtand his errors? cleanſe thou me from ſecret faults; keep back thy ſervant alſo from preſumptuous ſins, let them not have dominion over me: then ſhall I be upright; and I ſhall be innocent from the great tranſgreſſion [r]. If thou, Lord, ſhouldſt mark iniquities, O Lord who ſhall ſtand [s]? Enter not into judgment with thy ſervant: for in thy ſight ſhall no man living be juſtified [t]. And you hath he quickned, who were dead in treſpaſſes and ſins; wherein in time paſt ye walked according to the courſe of this world [u]: for we ourſelves alſo were ſometime fooliſh, diſobedient, deceived, ſerving diverſe luſts and pleaſures, living in malice and envy, hateful, and hating one another. But after that the kindneſs and love of God our Saviour toward man appeared; not by works of righteouſneſs which we have done, but according to his mercy he ſaved us by the waſhing of regeneration, and renewing of the Holy Ghoſt; which he ſhed on us abundantly through Jeſus Chriſt our Saviour [x].

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[f] Dan. ix. 9, 10, 11, 13.
[g] Iſa. lxiv. 6.
[h] Pſal. cvi. 6.
[i] Jer. xiv. 20, 21.
[k] Pſal. lxxix. 9.
[l] Dan. ix. 19, 18.
[m] Pſal. xxxviii. 18,
[n] Pſal. li. 5.
[o] Job xl. 3, 4, 5.
[p] Pſal. xl. 11, 12, 13.
[q] Pſal. li. 10, 11
[r] Pſal. xix. 12, 13.
[s] Pſal. cxxx. 3.
[t] Pſa. cxliii. 2.
[u] Eph. ii. 1, 2.
[x] Tit. iii. 3,—6.

CHAP. IV.

Of man as guilty before God, and liable to puniſhment.

SECT. 1. General teſtimonies to this article. 2. That all mankind have ſinned either againſt the law of nature, or that of revelation. 3. That ſin is the ſource of our ſorrows and various miſeries. 4. That it muſt ever ſtand in the way of our happineſs. 5. That it brings down the judgments of God. 6. —And expoſes to eternal miſery. 7. The Almighty is introduced charging men with guilt, and denouncing judgements and wrath. 8. Yet calling men to repentance. 9. The penitent confeſſions and ſupplications of his people.

SECT. 1. *General teſtimonies to this article.*

MOST men will proclaim every one his own goodneſs; but a faithful man who can find [a]? There is a generation that are pure in their own eyes, and yet is not waſhed from their filthineſs [b]. *For* every way of a man is right in his own eyes; but the Lord pondereth the hearts [c]. How ſhould man be juſt with God? if he will contend with him, he cannot anſwer him one of a thouſand [d]. For who can ſay, I have made my heart clean? I am pure from my ſin [e]? How can man be juſtified with God? or how can he be clean that is born of a woman? Behold even to the moon, and it ſhineth not; yea the ſtars are not pure in his ſight; how much leſs man that is a worm; and the ſon of man who is a worm [f]?

SECT. 2. *That all mankind have ſinned, either againſt the law of nature, or that of revelation.*

IF we ſay, that we have no ſin, we deceive ourſelves, and the truth is not in us. If we ſay that we have not ſinned, we make him a liar, and his word is not in us [a]. For all fleſh hath corrupted his way upon earth [b]. There is not a juſt man upon earth, who doeth good and ſinneth not [c]. For all have ſinned, and come ſhort of the glory of God [d]. For whoſoever ſhall keep the whole law, and yet offend in one point, he is guilty of all [e]. *And* in many things we offend all [f]. By one man ſin entered into the world, and death by ſin; and ſo death paſſed upon all men, for that all have ſinned. For until the law, ſin was in the world:

§ 1. [a] Prov. xx. 6. [b] Prov. xxx. 12. [c] Prov. xxi. 2. [d] Job ix. 2, 3. [e] Prov. xx. 9. [f] Job xxv. 4, 5, 6.

§ 2. [a] 1 John i. 8, 10. [b] Gen. vi. 12. [c] Eccleſ. vii. 20. [d] Rom. iii. 23. [e] James ii. 10. [f] James iii. 2.

world: but ſin is not imputed where there is no law. Nevertheleſs death reigned from Adam to Moſes, even over them that had not ſinned after the ſimilitude of Adam's tranſgreſſion [g]. For when the Gentiles who have not the law, do by nature the things contained in the law, theſe having not the law, are a law unto themſelves; which ſhew the work of the law written in their hearts, their conſcience alſo bearing witneſs, and their thoughts the mean while accuſing or elſe excuſing one another [h]. Becauſe that which may be known of God, is manifeſt in them; for God hath ſhewed it unto them; ſo that they are without excuſe [i]. For when we were in the fleſh, the motions of ſins which were by the law, did work in our members to bring forth fruit unto death. Was then that which is good made death unto me? God forbid. But ſin that it might appear ſin, working death in me by that which is good; that ſin by the commandment might become exceeding ſinful [k]. But the ſcripture hath concluded all under ſin [l]; that every mouth may be ſtopped, and all the world may become guilty before God [m]. For as many as have ſinned without law, ſhall alſo periſh without law; and as many as have ſinned in the law, ſhall be judged by the law. For not the hearers of the law are juſt before God, but the doers of the law ſhall be juſtified [n]. For as many as are of the works of the law, are under the curſe; for it is written, curſed is every one that continueth not in all things which are written in the book of the law, to do them [o].

SECT. 3. *That ſin is the ſource of our ſorrows, and various miſeries.*

KNOWEST thou not this of old, ſince man was placed upon earth, that the triumphing of the wicked is ſhort, and the joy of the hypocrite but for a moment? though his excellency mount up to the heavens, and his head reach unto the clouds, yet he ſhall periſh for ever; they which have ſeen him ſhall ſay, Where is he [a]? His bones are full of the ſin of his youth, which ſhall lie down with him in the duſt. Though wickedneſs be ſweet in his mouth, though he hide it under his tongue; yet his meat in his bowels is turned, it is the gall of aſps within him [b]. His own iniquities ſhall take the wicked himſelf, and he ſhall be holden with the cords of his ſins [c]. The backſlider in heart ſhall he filled with his own ways [d]: Trouble and anguiſh ſhall make him afraid; they ſhall prevail againſt him. For he ſtretcheth out his hand againſt God, and ſtrengtheneth himſelf againſt the Almighty. He runneth upon him, even on his neck, upon the thick boſſes of his bucklers [e]. His roots ſhall be dried up beneath, and above ſhall his branch be cut off. His remembrance ſhall periſh from the earth, and he

[g] Rom. v. 12, 13, 14. [h] Rom. ii. 14, 15. [i] Rom. i. 19, 20. [k] Rom. vii. 5, 13.
[l] Gal. iii. 22. [m] Rom. iii. 19. [n] Rom. ii. 12, 13. [o] Gal. iii. 10.

§ 3. [a] Job xx. 4,—7. [b] Job xx. 11, 12, 14. [c] Prov. v. 22. [d] Prov. xiv. 14.
[e] Job xv. 24, 25, 26.

ſhall have no name in the ſtreet [f]. This is the portion of a wicked man, and the heritage appointed unto him by God [g]. They ſhall eat of the fruit of their own way, and be filled with their own devices [h]. There is no peace ſaith my God, to the wicked [i].

SECT. 4. *That it muſt ever ſtand in the way of our happineſs.*

BEHOLD the Lord's hand is not ſhortned, that it cannot ſave; neither his ear heavy that it cannot hear. But your iniquities have ſeparated between you and your God, and your ſins have hid his face from you, that he will not hear [a]. This people hath a revolting and a rebellious heart; they are revolted and gone. Neither ſay they in their heart, Let us now fear the Lord our God that giveth rain, both the former and the latter rain in his ſeaſon: he reſerveth unto us the appointed weeks of the harveſt. Your iniquities have turned away theſe things; and your ſins have with-holden good things from you [b]. *For* the eyes of the wicked ſhall fail; and their hope ſhall be as the giving up of the ghoſt [c]. For when they ſhall ſay, peace, and ſafety; then ſudden deſtruction cometh upon them, as travail upon a woman with child; and they ſhall not eſcape [d].

SECT. 5. *That it brings down the judgments of God.*

IF one man ſin againſt another, the judge ſhall judge him; but if a man ſin againſt the Lord, who ſhall intreat for him [a]? as for ſuch as turn aſide unto their crooked ways, the Lord ſhall lead them forth with the workers of iniquity [b]. Is not deſtruction to the wicked, and a ſtrange puniſhment to the workers of iniquity [c]? The face of the Lord is againſt them that do evil, to cut off the remembrance of them from the earth [d]. God ſhall wound the head of his enemies; and the hairy ſcalp of ſuch a one as goeth on ſtill in his treſpaſſes [e]. The tranſgreſſors ſhall be deſtroyed together, the end of the wicked ſhall be cut off [f]. The Lord trieth the righteous; but the wicked and him that loveth violence, his ſoul hateth. Upon the wicked he ſhall rain, ſnares, fire, and brimſtone and an horrible tempeſt; this ſhall be the portion of their cup [g].

SECT.

[f] Job xviii. 16, 17. [g] Job xx. 29. [h] Prov. i. 31. [i] Iſa. lvii. 21.

§ 4. [a] Iſa. lix. 1, 2. [b] Jer. v. 23, 24, 25. [c] Job xi. 20. [d] 1 Theſſ. v. 3.

§ 5. [a] 1 Sam. ii. 25. [b] Pſal. cxxv. 5. [c] Job xxxi. 3. [d] Pſal. xxxiv. 16.
[e] Pſal. lxviii. 21. [f] Pſal. xxxvii. 38. [g] Pſal. xi. 5, 6.

SECT. 6.—*And expoſes to eternal miſery.*

KNOW ye not that the unrighteous ſhall not inherit the kingdom of God [a]. For without are dogs, and ſorcerers, and whoremongers, and murderers, and idolaters, and whoſoever loveth and maketh a lie [b]. The wicked ſhall be turned into hell, and all the nations that forget God [c]. For the wrath of God is revealed from heaven, againſt all unrighteouſneſs of men [d]; *and* we are ſure that the judgment of God is according to truth, againſt them who commit ſuch things. And thinkeſt thou this O man, that doeſt the ſame, that thou ſhalt eſcape the judgment of God? or deſpiſeſt thou the riches of his goodneſs, and forbearance, and longſuffering? but after thy hardneſs, and impenitent heart, treaſureſt up unto thyſelf wrath againſt the day of wrath, and revelation of the righteous judgment of God; who will render to every man according to his deeds. Unto them that are contentious and do not obey the truth, but obey unrighteouſneſs; indignation and wrath, tribulation and anguiſh, upon every ſoul of man that doeth evil [e]. It is a righteous thing with God to recompenſe tribulation to them that trouble you, when the Lord Jeſus ſhall be revealed from heaven, with his mighty angels; in flaming fire taking vengeance on them that know not God, and obey not the goſpel of our Lord Jeſus Chriſt; who ſhall be puniſhed with everlaſting deſtruction from the preſence of the Lord, and the glory of his power [f]. *His* fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable [g]. The wicked is reſerved to the day of deſtruction; they ſhall be brought forth to the day of wrath [h]. For the time is come that judgment muſt begin at the houſe of God; and if it firſt begin at us, What ſhall be the end of them that obey not the goſpel of God [i]?

Go to now ye rich men, weep and howl for your miſeries that ſhall come upon you. Your riches are corrupted, and your garments are moth-eaten; your gold and ſilver is cankered; and the ruſt of them ſhall be a witneſs againſt you, and ſhall eat your fleſh as it were fire. Ye have heaped treaſure together for the laſt days. Behold the hire of the labourers, which have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped, are entered into the ears of the Lord of Sabaoth. Ye have lived in pleaſure on the earth, and been wanton; ye have nouriſhed your hearts, as in a day of ſlaughter. Ye have condemned and killed the juſt; and he doth not reſiſt you [k]. Be afflicted, and mourn, and weep; let your laughter be turned to mourning, and your joy to heavineſs [l]. Hear ye that are afar off, what I have

§ 6. [a] 1 Cor. vi. 9. [b] Rev. xxii. 15. [c] Pſal. ix. 17. [d] Rom. i. 18.
[e] Rom. ii. 2,—6, 8, 9. [f] 2 Theſſ. i. 6, 7, 8. 9. [g] Luke iii. 17. [h] Job xxi. 30.
[i] 1 Pet. iv. 17. [k] James v. 1,—6. [l] James iv. 9.

done; and ye that are near, acknowledge my might; the ſinners in Zion are afraid, fearfulneſs hath ſurpriſed the hypocrites; Who among us ſhall dwell with the devouring fire? Who amongſt us ſhall dwell with everlaſting burning [m]. Then ſhall he ſay to them on the left hand, depart from me, ye curſed, into everlaſting fire, prepared for the devil and his angels. And theſe ſhall go away into everlaſting puniſhment; but the righteous into life eternal [n].

SECT. 7. *The Almighty is introduced, charging men with guilt, and denouncing judgments and wrath.*

HEAR ye the word of the Lord, O houſe of Jacob, and all the families of the houſe of Iſrael. Thus ſaith the Lord [a]. The ſoul that ſinneth, it ſhall die [b]. Thy firſt father hath ſinned, and thy teachers have tranſgreſſed againſt me [c]; and behold ye are riſen up in your fathers ſtead, an increaſe of ſinful men, to augment yet the fierce anger of the Lord [d]. What iniquity have your fathers found in me, that they are gone far from me, and have walked after vanity, and are become vain [e]? The prieſts ſaid not, Where is the Lord? and they that handle the law; knew me not; the paſtors alſo tranſgreſſed againſt me, and the prophets walked after things that do not profit. Wherefore I will yet plead with you, ſaith the Lord, and with your children's children will I plead [f]. Thine own wickedneſs ſhall correct thee, and thy backſlidings ſhall reprove thee; know therefore and ſee, that it is an evil thing and bitter, that thou haſt forſaken the Lord thy God, and that my fear is not in thee, ſaith the Lord God of hoſts. For though thou waſh thee with nitre, and take thee much ſoap, yet thine iniquity is marked before me ſaith the Lord God [g]. Yet thou ſayeſt, Becauſe I am innocent, ſurely his anger ſhall turn from me; behold I will plead with thee, becauſe thou ſayeſt, I have not ſinned [h]. For thus ſaith the Lord of hoſts, the mighty One of Iſrael, Ah, I will eaſe me of mine adverſaries, and avenge me of mine enemies. And the deſtruction of the tranſgreſſors, and of the ſinners ſhall be together; and they that forſake the Lord ſhall be conſumed [i]. Their worm ſhall not die, neither ſhall their fire be quenched; and they ſhall be an abhorring to all fleſh [k].

Thoſe mine enemies, which would not that I ſhould reign over them, bring hither and ſlay them before me [l]. For unto the wicked God ſaith, What haſt thou to do to declare my ſtatures, or that thou ſhouldſt take my covenant in thy mouth? ſeeing thou hateſt inſtruction, and caſteſt my words behind thee. When thou

[m] Iſa. xxxiii. 13, 14. [n] Matth. xxv. 41, 46.

§ 7. [a] Jer. ii. 4, 5. [b] Ezek. xviii. 4. [c] Iſa. xliii. 27. [d] Num. xxxii. 14.
[e] Jer. ii. 5. [f] Jer. ii. 8, 9. [g] Jer. ii. 19, 22. [h] Jer. ii. 35.
[i] Iſa. i. 24, 28. [k] Iſa. lxvi. 24. [l] Luke xix. 27.

thou ſaweſt a thief, then thou conſentedſt with him; and haſt been a partaker with adulterers; thou giveſt thy mouth to evil, and thy tongue frameth deceit [m]. Theſe things haſt thou done, and I kept ſilence; thou thoughteſt that I was altogether ſuch a one as thyſelf; but I will reprove thee, and ſet them in order before thine eyes. Now conſider this, ye that forget God; leſt I tear you in pieces, and there be none to deliver [n]. Can thine heart endure, or thine hand be ſtrong in the days that I ſhall deal with thee [o]? For thou haſt truſted in thy wickedneſs; thou haſt ſaid, None ſeeth me. Therefore ſhall evil come upon thee, and thou ſhalt not know from whence it riſeth; and miſchief ſhall fall upon thee, thou ſhalt not be able to put it off; and deſolation ſhall come upon thee ſuddenly, which thou ſhalt not know [p]. Verily, verily, I ſay unto you, The hour is coming, in the which all that are in the graves ſhall hear the voice of the Son of man, and ſhall come forth, they that have done good, unto the reſurrection of life; and they that have done evil, unto the reſurrection of damnation [q].

SECT. 8. *Yet calling men to repentance.*

How ſhall I give thee up, Ephraim? How ſhall I deliver thee Iſrael? How ſhall I make thee as Admah? How ſhall I ſet thee as Zeboim? mine heart is turned within me, my repentings are kindled together [a]. Therefore will the Lord wait that he may be gracious unto you; and therefore will he be exalted, that he may have mercy upon you [b]. Seek ye the Lord, while he may be found, call ye upon him while he is near. Let the wicked forſake his way, and the unrighteous man his thoughts; and let him return unto the Lord and he will have mercy upon him, and to our God, for he will abundantly pardon [c]. Caſt away from you all your tranſgreſſions, whereby ye have tranſgreſſed, and make you a new heart, and a new ſpirit, for why will ye die, O houſe of Iſrael? For I have no pleaſure in the death of him that dieth, ſaith the Lord God; wherefore turn yourſelves, and live ye [d]. Repent ye, and be converted, that your ſins may be blotted out [e].

SECT.

[m] Pſal. l. 16,—19. [n] Pſal. l. 21, 22. [o] Ezek. xxii. 14. [p] Iſa. xlvii. 10, 11. [q] John v. 25, 28, 27, 29.

§ 8. [a] Hoſ. xi. 8. [b] Iſa. xxx. 18. [c] Iſa. lv. 6, 7. [d] Ezek. xviii. 31, 32. [e] Acts iii. 19.

SECT. 9. *The penitent confeſſions and ſupplications of his people.*

GIVE ear to my words, O Lord, conſider my meditation. Hearken unto the voice of my cry, my King and my God; for unto thee will I pray [a]. For thou art not a God that hath pleaſure in wickedneſs, neither ſhall evil dwell with thee. The fooliſh ſhall not ſtand in thy ſight; thou hateſt all workers of iniquity. Thou ſhalt deſtroy them that ſpeak leaſing; the Lord will abhor the bloody and deceitful man [b]. Thine hand ſhall find out all thine enemies; thy right hand ſhall find out thoſe that hate thee. Thou ſhalt make them as a fiery oven in the time of thine anger; the Lord ſhall ſwallow them up in his wrath, and the fire ſhall devour them [c].

O Lord, our tranſgreſſions are multiplied before thee, and our ſins teſtify againſt us; for our tranſgreſſions are with us, and as for our iniquities, we know them [d]. The crown is fallen from our head, wo unto us, that we have ſinned. For this our heart is faint, for theſe things our eyes are dim [e]. We ly down in our ſhame, and our confuſion covereth us; for we have ſinned againſt the Lord our God, we and our fathers from our youth even unto this day, and have not obeyed the voice of the Lord our God [f]. O remember not againſt us former iniquities; let thy tender mercies ſpeedily prevent us. Help us, O God of our ſalvation, for the glory of thy name, deliver us, and purge away our ſins for thy name's ſake. Let the ſighing of the priſoner come before thee, according to the greatneſs of thy power; preſerve thou thoſe that are appointed to die [g].

Hear my prayer, O Lord, give ear to my ſupplications; and enter not into judgment with thy ſervant; for in thy ſight ſhall no man living be juſtified [h]. If I juſtify myſelf, mine own mouth ſhall condemn me; if I ſay I am perfect, it ſhall alſo prove me perverſe [i]. Behold I am vile; what ſhall I anſwer [k]? I have ſinned; what ſhall I do unto thee, O thou preſerver of men [l]? How many are mine iniquities and my ſins? make me to know my tranſgreſſion and my ſin [m]. Surely it is meet to be ſaid unto God, I have born chaſtiſement, I will not offend any more. That which I ſee not teach thou me; if I have done iniquity, I will do no more [n]. If thou Lord, ſhouldſt mark iniquities; O Lord, who ſhall ſtand? but there is forgiveneſs with thee, that thou mayſt be feared. With the Lord there is mercy, and with him is plenteous redemption [o]. Remember, O Lord, thy tender mercies, and thy loving kindneſſes; for they have been ever of old. Remember not the ſins of my youth, nor my tranſgreſſions; according to thy mercy remember thou me, for thy goodneſs ſake, O Lord. For thy name's

§ 9. [a] Pſal. v. 1, 2. [b] Pſal. v. 4 5, 6. [c] Pſal. xxi. 8, 9. [d] Iſa. lix. 12.
[e] Lam. v. 16, 17. [f] Jer. iii. 25. [g] Pſal lxxix. 8, 9, 11. [h] Pſal. cxliii. 1, 2.
[i] Job ix. 20. [k] Job xl. 4. [l] Job vii. 20. [m] Job xiii. 23.
[n] Job xxxiv. 31, 32. [o] Pſal. cxxx. 3, 4, 7.

name's ſake, O Lord, pardon mine iniquity; for it is great [p]. Have mercy upon me, O God, according to thy loving kindneſs; according unto the multitude of thy tender mercies blot out my tranſgreſſions. Waſh me throughly from mine iniquity, and cleanſe me from my ſin: For I acknowledge my tranſgreſſions; and my ſin is ever before me: (Againſt thee, thee only have I ſinned and done this evil in thy ſight;) that thou mighteſt be juſtified when thou ſpeakeſt, and be clear when thou judgeſt [q]. Purge me with hyſop, and I ſhall be clean; waſh me and I will be whiter than the ſnow. Hide thy face from my ſin; and blot out all mine iniquities [r]. For thou deſireſt not ſacrifice, elſe would I give it; thou delighteſt not in burnt offering. The ſacrifices of God are a broken ſpirit; a broken and contrite heart, O God, thou wilt not deſpiſe [s].

Bleſſed is he whoſe tranſgreſſion is forgiven, whoſe ſin is covered. Bleſſed is the man unto whom the Lord imputeth not iniquity, and in whoſe ſpirit there is no guile [t]. I acknowledged my ſin unto thee, and mine iniquity have I not hid; I ſaid I will confeſs my tranſgreſſions unto the Lord; and thou forgaveſt the iniquity of my ſin [u]. As for me my prayer is unto thee, O Lord, in an acceptable time. O God, in the multitude of thy mercy hear me, in the truth of thy ſalvation. Hear me, O Lord, for thy loving kindneſs is good; turn unto me according to the multitude of thy tender mercies. Draw nigh unto my ſoul and redeem it [x].

CHAP. V.

All that can be poſſeſſed in this ſtate is both unſatisfying and uncertain.

SECT. 1. Even our honeſt labours, our cares and acquiſitions are precarious and vain. 2. This illuſtrated by the experience of Solomon. 3. Still more fleeting and unſatisfying are enjoyments acquired by wickedneſs,—wealth and power filling the heart with pride and preſumption, and often abuſed to the purpoſes of ſin. 4. This illuſtrated by the examples of the kings of Aſſyria, Babylon and Tyrus. 5. The final diſappointment that awaits the men of this world. 6. The acknowledgments and prayers of the ſaints on this ſubject.

SECT. 1. *Even our honeſt labours, our cares, and acquiſitions are precarious and vain.*

VANITY of vanities, ſaith the preacher, vanity of vanities, all is vanity. What profit hath a man of all his labour which he taketh under the ſun [a]. All things are full of labour, man cannot utter it; the eye is not ſatisfied with ſeeing,

[p] Pſal. xxv. 6, 7, 11. [q] Pſal. li. 1,—4. [r] Pſal. li. 7, 9. [s] Pſal. li. 16, 17.
[t] Pſal. xxxii. 1, 2. and Rom. iv. 7, 8. [u] Pſal. xxxii. 5. [x] Pſal. lxix. 13, 16, 18.

§ 1. [a] Eccleſ. i. 2. 3.

ſeeing, nor the ear filled with hearing [b]. All the labour of man is for his mouth; and yet the appetite is not filled; for what hath the wiſe man more than the fool? this is alſo vanity and vexation of ſpirit [c]. For what hath a man of all his labour, and of the vexation of his heart, wherein he hath laboured under the ſun? For all his days are ſorrows, and his travel grief; yea his heart taketh not reſt in the night [d]. It is vain for you to riſe up early, to ſit up late to eat the bread of ſorrows [e]. Wherefore do you ſpend money for that which is not bread? and your labour for that which ſatisfieth not [f]? Seeing there be many things that increaſe vanity, what is man the better? for who knoweth what is good for man in this life, all the days of his vain life, which he ſpendeth as a ſhadow? for who can tell a man what ſhall be after him under the ſun [g]?

He that loveth ſilver, ſhall not be ſatisfied with ſilver; nor he that loveth abundance, with increaſe; this is alſo vanity. When goods increaſe, they are increaſed that eat them; and what good is there to the owners thereof ſaving the beholding of them with their eyes [h]? If riches increaſe, ſet not your heart upon them [i]. Let not him that is deceived truſt in vanity; for vanity ſhall be his recompence [k]. Labour not to be rich. Wilt thou ſet thine eyes upon that which is not? for riches certainly make themſelves wings; they fly away as an eagle towards heaven [l]. For we brought nothing into this world; and it is certain that we can carry nothing out. And having food and raiment, let us be therewith content. But they that will be rich, fall into temptation, and a ſnare, and into many fooliſh and hurtful luſts, which drown men in deſtruction and perdition. For the love of money is the root of all evil; which while ſome coveted after, they have erred from the faith, and pierced themſelves through with many ſorrows [m] *.

SECT. 2. *This illuſtrated by the experience of Solomon.*

I THE the preacher was king over Iſrael in Jeruſalem. And I gave my heart to ſeek, and ſearch out by wiſdom, concerning all things that are done under heaven. I have ſeen all the works that are done under the ſun; and behold all is vanity and vexation of ſpirit [a]. And I gave my heart to know wiſdom, and to know madneſs and folly; I perceived that this alſo is vexation of ſpirit. For in much wiſdom, is much grief; and he that increaſeth knowledge, increaſeth ſorrow [b]. I ſaid in mine heart, Go to now, I will prove thee with mirth, therefore enjoy

[b] Eccleſ. i. 8. [c] Eccleſ. vi. 7, 8, 9. [d] Eccleſ. ii. 22, 23. [e] Pſal. cxxvii. 2.
[f] Iſa. lv. 2. [g] Eccleſ. vi. 11, 12. [h] Eccleſ. v. 10, 11. [i] Pſal lxii. 10.
[k] Job xv. 31. [l] Prov. xxiii. 4, 5. [m] 1 Tim. vi. 7,—10.

§ 2. [a] Eccleſ. i 12, 13, 14. [b] Eccleſ. i. 17. 18.

* "Many other texts to this purpoſe, will be found, Par. VII. ſect. 2. chap. 3. of ſpiritual affections, in "oppoſition to covetouſneſs."

enjoy pleaſure; and behold this alſo is vanity. I ſaid of laughter, it is mad; and of mirth, What doth it? I ſought in mine heart, to give myſelf unto wine, yet acquainting mine heart with wiſdom. I made me great works; I builded me houſes; I planted me vineyards; I made me gardens and orchards, and I planted trees in them of all kind of fruits; I made me pools of water; I got me ſervants and maidens, and had ſervants born in my houſe; alſo I had great poſſeſſions of great and ſmall cattle, above all that were in Jeruſalem before me. I gathered me alſo ſilver and gold, and the peculiar treaſure of kings, and of the provinces; I got me men-ſingers, and women-ſingers, and the delights of the ſons of men, as muſical inſtruments, and that of all ſorts[c]. So I was great, and increaſed more than all that were before me in Jeruſalem; alſo my wiſdom remained with me. And whatſoever mine eyes deſired, I kept not from them. I with-held not my heart from any joy; for my heart rejoiced in all my labour, and this was my portion of all my labour. Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do, and behold all was vanity and vexation of ſpirit, and there was no profit under the ſun[d].

SECT. 3. *Still more fleeting and unſatisfying are enjoyments acquired by wickedneſs,—wealth and power filling the heart with pride and preſumption, and often abuſed to the purpoſes of ſin*

I HAVE ſeen the wicked in great power, and ſpreading himſelf like a green bay tree. Yet he paſſed away, and lo he was not; yea I ſought him but he could not be found[a]. For what is the hope of the hypocrite, though he hath gained, when God taketh away his ſoul? will God hear his cry when trouble cometh upon him[b]? He is green before the ſun, and his branch ſhooteth forth in his garden[c]. *But* he ſhall not be rich, neither ſhall his ſubſtance continue, neither ſhall he prolong the perfection thereof upon the earth. He ſhall not depart out of darkneſs, the flame ſhall dry up his branches, and by the breath of his mouth ſhall he go away[d]. The hypocrite's hope ſhall periſh; whoſe hope ſhall be cut off, and whoſe truſt ſhall be a ſpider's web. He ſhall lean upon his houſe, but it ſhall not ſtand; he ſhall hold it faſt, but it ſhall not endure[e]. Lo this is the man that made not God his ſtrength, but truſted in the abundance of his riches, and ſtrengthened himſelf in his wickedneſs[f]. He *bleſſed* himſelf in his heart, ſaying, I ſhall have peace, though I walk in the imagination of mine heart, to add drunkenneſs to thirſt. The Lord will not ſpare him; the anger of the Lord ſhall ſmoak againſt that man; and the Lord ſhall blot out his name

[c] Eccleſ. ii. 1,—8. [d] Eccleſ. ii. 9, 10, 11.

§ 3. [a] Pſal. xxxvii. 35, 36. [b] Job xxvii. 8, 9. [c] Job viii. 16. [d] Job xv. 29, 30.
[e] Job viii. 13, 14, 15. [f] Pſal. lii. 7.

from under heaven[g]. *He ſaith to his* ſoul, Thou haſt much goods laid up for many years; take thine eaſe, eat, drink, and be merry. But God ſaid unto him, Thou fool, this night thy ſoul ſhall be required of thee: Then whoſe ſhall theſe things be which thou haſt provided[h]?

Ephraim feedeth on the wind, and followeth after the eaſt wind; he daily increaſeth lies and deſolations[i]. Thus ſaith the Lord of hoſts, Conſider your ways. Ye have ſown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages, earneth wages to put it into a bag with holes. Ye looked for much, and lo it came to little; and when ye brought it home, I did blow upon it[k]. Wo unto them that join houſe to houſe, that lay field to field, till there be no place, that they may be placed alone in the midſt of the earth. In mine ears, ſaid the Lord of hoſts, of a truth many houſes ſhall be deſolate, even great and fair without inhabitant[l]. Thus ſaith the Lord God, An evil, an only evil, behold is come. The time is come the day draweth near. Let not the buyer rejoice nor the ſeller mourn; for wrath is upon all the multitude[m]. All hands ſhall be feeble, and all knees ſhall be weak as water. They ſhall alſo gird themſelves, and horror ſhall cover them, and ſhame ſhall be on all faces, and baldneſs upon all their heads. Their ſilver and their gold ſhall not be able to deliver them in the day of the wrath of the Lord; they ſhall not ſatisfy their ſouls, neither fill their bowels[n]. I will alſo make the pomp of their ſtrong to ceaſe[o]: And I will cauſe the arrogancy of the proud to ceaſe, and will lay low the haughtineſs of the terrible[p].

SECT. 4. *This illuſtrated by the examples of the kings of Aſſyria, Babylon, and Tyrus.*

O ASSYRIAN, the rod of mine anger, and the ſtaff in their hand is mine indignation, I will ſend him againſt a hypocritial nation; and againſt the people of my wrath, will I give him a charge to take the ſpoil, and to take the prey, and to tread them down like the mire of the ſtreets[a]. *And* it ſhall come to paſs, that when the Lord hath performed his whole work upon mount Zion, and on Jeruſalem, I will puniſh the ſtout heart of the king of Aſſyria, and the glory of his high looks. For he ſaith, By the ſtrength of my hand I have done it, and by my wiſdom; for I am prudent. And I have removed the bounds of the people, and have robbed their treaſures, and have put down the inhabitants like

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[g] Deut. xxix. 19, 20. [h] Luke xii. 19, 20. [i] Hoſ. xii. 1. [k] Hag. i. 5, 6, 9.
[l] Iſa. v. 8, 9. [m] Ezek. vii. 5, 12. [n] Ezek. vii. 17, 18, 19. [o] Ezek. vii. 24.
[p] Iſa. xiii. 11.

§ 4. [a] Iſa. x. 5, 6.

a valiant man. And my hand hath found as a neſt the riches of the people; and as one gathereth eggs that are left, have I gathered all the earth, and there was none that moved the wing, or opened the mouth or peeped. Shall the ax boaſt itſelf againſt him that heweth therewith? or ſhall the ſaw magnify itſelf againſt him that ſhaketh it? as if the rod ſhould ſhake itſelf againſt them that lift it up; or as if the ſtaff ſhould lift up itſelf, as if it were no wood. Therefore ſhall the Lord, the Lord of hoſts, ſend among his fat ones leanneſs, and under his glory he ſhall kindle a burning, like the burning of a fire [b]; and ſhall conſume the glory of his foreſt, and of his fruitful field. Behold the Lord, the Lord of hoſts, ſhall lop the bough with terror; and the high ones of ſtature ſhall be hewn down, and the haughty ſhall be humbled [c].

Thou ſhalt take up this proverb againſt the king of Babylon, and ſay, How hath the oppreſſor ceaſed! the golden city ceaſed! the Lord hath broken the ſtaff of the wicked, and the ſcepter of the rulers. He who ſmote the people in wrath, with a continual ſtroke; he that ruled the nations in anger is perſecuted, and none hindreth [d]. Thy pomp is brought down to the grave, and the noiſe of thy viols; the worm is ſpread under thee, and the worms cover thee. How art thou fallen from heaven, O Lucifer, ſon of the morning! how art thou cut down to the ground, which didſt weaken the nations! For thou haſt ſaid in thine heart, I will aſcend into heaven; I will exalt my throne above the ſtars of God [e]; I will aſcend above the heights of the clouds, I will be like the moſt High. Yet thou ſhalt be brought down to hell, to the ſides of the pit. They that ſee thee, ſhall narrowly look upon thee, and conſider thee, ſaying, Is this the man that made the earth to tremble, that did ſhake kingdoms? that made the world as a wilderneſs, and deſtroyed the cities thereof [f]? Sit thou ſilent, and get thee into darkneſs, O daughter of the Chaldeans; for thou ſhalt no more be called the lady of kingdoms. Thou ſaidſt I ſhall be a lady for ever; ſo that thou didſt not lay theſe things to thy heart, neither didſt remember the latter end of it. Therefore hear now this thou that art given to pleaſures, that dwelleſt careleſly, that ſayeſt in thine heart, I ſhall not ſit as a widow, neither ſhall I know the loſs of children. But theſe two things ſhall come upon thee in a moment, in one day. For thou haſt truſted in thy wickedneſs; therefore ſhall evil come upon thee, and miſchief ſhall fall upon thee, thou ſhalt not be able to put it off [g].

Son of man, ſay unto the Prince of Tyrus, Thus ſaith the Lord God, Becauſe thine heart is lifted up, and thou haſt ſaid, I am a God, I ſit in the ſeat of God in the midſt of the ſeas; yet thou art a man, and not God, tho' thou ſet thine heart as the heart of God. Behold thou art wiſer than Daniel; there is no ſecret that they can hide from thee. With thy wiſdom and with thine underſtanding thou

[b] Iſa. x. 12,—16. [c] Iſa. x. 18, 33. [d] Iſa. xiv. 4, 5, 6. [e] Iſa. xiv. 11, 12, 13.
[f] Iſa. xiv. 14,—17. [g] Iſa. xlvii. 5, 7,—11.

haſt gotten thee riches, and haſt gotten the gold and ſilver into thy treaſures. By thy great wiſdom, and by thy traffick haſt thou increaſed thy riches, and thine heart is lifted up becauſe of thy riches. Therefore, thus ſaith the Lord God, behold I will bring ſtrangers upon thee, the terrible of the nations; and they ſhall draw their ſwords againſt the beauty of thy wiſdom, and they ſhall defile thy brightneſs. They ſhall bring thee down to the pit, and thou ſhalt die the death of them that are ſlain in the midſt of the ſeas. Wilt thou yet ſay before him that ſlayeth thee, I am a God [h].

Thus ſaith the Lord, Let not the wiſe man glory in his wiſdom, neither let the mighty man glory in his might, let not the rich man glory in his riches. But let him that glorieth, glory in this, that he underſtandeth and knoweth me, that I am the Lord which exerciſe loving kindneſs, judgment, and righteouſneſs in the earth [i].

SECT 5. *The final diſappointment that awaits the men of this world.*

OF the times and ſeaſons, brethren, ye have no need that I write unto you. For yourſelves know perfectly, that the day of the Lord ſo cometh as a thief in the night. For when they ſhall ſay peace and ſafety; then ſudden deſtruction cometh upon them, as travail upon a woman with child; and they ſhall not eſcape [a]. And as it was in the days of Noe, ſo ſhall it alſo be in the days of the ſon of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came and deſtroyed them all. Likewiſe alſo as it was in the days of Lot, they did eat, they drank, they bought, they ſold, they planted, they builded; but the ſame day that Lot went out of Sodom, it rained fire and brimſtone from heaven, and deſtroyed them all. Even thus ſhall it be in the day when the ſon of man is revealed [b].

SECT. 6. *The acknowledgments and prayers of the ſaints on this ſubject.*

O LORD, my ſtrength, and my fortreſs, my refuge in the day of affliction, ſurely our fathers have inherited lies and vanity, and things wherein there is no profit [a]. Verily, every man at his beſt ſtate is altogether vanity. Surely every man walketh in a vain ſhew; ſurely they are diſquieted in vain; he heapeth up riches and knoweth not who ſhall gather them. And now Lord, what wait I for? my

[h] Ezek. xxviii. 2,—9. [i] Jer. ix. 23, 24.

§ 5. [a] 1 Theſſ v. 1, 2, 3. [b] Luke xvii. 26,—30.

§ 6. [a] Jer. xvi. 19.

my hope is in thee [b]. Bow thy heavens, O Lord, and come down; ſend thine hand from above, rid me, and deliver me out of great waters, from the hands of ſtrange children whoſe mouth ſpeaketh vanity, and their right hand is a right hand of falſehood [c]. Deliver my ſoul from men which are thy hand, O Lord, from men of the world which have their portion in this life [d]. Remove far from me vanity and lies; give me neither poverty nor riches; feed me with food convenient for me; leſt I be full, and deny thee, and ſay, Who is the Lord? or leſt I be poor and ſteal, and take the name of my God in vain [e]. Lord, my heart is not haughty, nor mine eyes lofty; neither do I exerciſe myſelf in great matters, or in things too high for me. Surely I have behaved and quieted myſelf, as a child that is weaned of his mother; my ſoul is even as a weaned child [f]. Incline my heart unto thy teſtimonies, and not to covetouſneſs. Turn away mine eyes from beholding vanity; and quicken thou me in thy way [g]. There be many that ſay, who will ſhew us any good? Lord lift thou up the light of thy countenance upon us. Thou haſt put gladneſs in my heart, more than in the time that their corn and their wine increaſed [h].

CHAP. VI.

Our preſent ſtate, a ſtate of mortality.

SECT. 1. The original ſentence of death. 2. Death is an univerſal law which none can evade. 3. It will ſoon take place, though the time when, is uncertain. 4. The death of the wicked muſt be attended with many aggravations of ſorrow. 5. The righteous hath hope in his death. 6. Such a ſhort-lived creature as man, is neither a proper object of our hopes, nor of our tears. 7. The reflections and ſupplications of the ſaints on this head.

SECT. 1. *The original ſentence of death.*

UNTO Adam the Lord God ſaid, Becauſe thou haſt hearkned unto the voice of thy wife, and haſt eaten of the tree of which I commanded thee, ſaying, Thou ſhalt not eat of it; curſed is the ground for thy ſake; in ſorrow ſhalt thou eat of it all the days of thy life. In the ſweat of thy face ſhalt thou eat bread, till thou return into the ground; for out of it waſt thou taken; for duſt thou art, and unto duſt ſhalt thou return [a].

Sin

[b] Pſal. xxxix. 5, 6, 7. [c] Pſal. cxliv. 5, 7, 8. [d] Pſal. xvii. 13, 14. [e] Prov. xxx. 8, 9.
[f] Pſal. cxxxi. 1, 2. [g] Pſal. cxix. 36, 37. [h] Pſal. iv. 6, 7.

§ 1. [a] Gen. iii. 17, 19.

Sin entered into the world, and death by ſin, and ſo death paſſed upon all men [b].

SECT. 2. *Death is an univerſal law which none can evade.*

THE voice ſaid, Cry. And he ſaid, What ſhall I cry? All fleſh is graſs, and all the goodlineſs thereof is as the flower of the field. The graſs withereth, the flower fadeth, becauſe the Spirit of the Lord bloweth upon it. Surely the people is graſs [a]. Let the brother of low degree rejoice in that he is exalted; but the rich in that he is made low; becauſe, as the flower of the graſs he ſhall paſs away. For the ſun is no ſooner riſen with a burning heat, but it withereth the graſs, and the flower thereof falleth, and the grace of the faſhion of it periſheth. So ſhall the rich man fade away in his ways [b]. They truſt in their wealth, and boaſt themſelves in the multitude of their riches; *yet* none of them can by any means redeem his brother, nor give to God a ranſom for him; that he ſhould ſtill live for ever, and not ſee corruption [c]. One generation paſſeth away, and another generation cometh [d]. But this I ſay, brethren, the time is ſhort; it remaineth, that they that weep, be as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they poſſeſſed not; and they that uſe this world, as not abuſing it; for the faſhion of this world paſſeth away [e]. It is appointed unto men once to die, but after this the judgment [f]. *And* what man is he that liveth, and ſhall not ſee death? Shall he deliver his ſoul from the hand of the grave [g]? If the Almighty ſet his heart upon man, if he gather unto himſelf his ſpirit, and his breath; all fleſh ſhall periſh together; and man ſhall turn again unto duſt [h]. *For* there is no man that hath power over the ſpirit to retain the ſpirit; neither hath he power in the day of death; and there is no diſcharge in that war, neither ſhall wickedneſs deliver thoſe that are given to it [i]. Their love, and their hatred, and their envy is now periſhed; neither have they any more a portion for ever in any thing that is done under the ſun [k].

Behold he put no truſt in his ſervants; and his angels he charged with folly. How much leſs in them that dwell in houſes of clay, whoſe foundation is in the duſt, which are cruſhed before the moth? They are deſtroyed from morning to evening; they periſh for ever without any regarding it. Doth not their excellency which is in them go away? They die even without wiſdom [l]. All things come alike to all; there is one event to the righteous, and to the wicked; to the clean, and to the unclean [m]. One dieth in his full ſtrengh, being wholly

[b] Rom. v. 12.

§ 2. [a] Iſa. xl. 6, 7. [b] James i. 9, 10, 11. [c] Pſal. xlix. 6, 7, 9. [d] Eccleſ. i. 4.
[e] 1 Cor. vii. 29, 30, 31. [f] Heb. ix. 27. [g] Pſal. lxxxix. 48. [h] Job xxxiv. 14, 15.
[i] Eccleſ. viii. 8. [k] Eccleſ. ix. 6. [l] Job iv. 18,—21. [m] Eccleſ. ix. 2.

ly at eaſe and quiet; and another dieth in the bitterneſs of his ſoul, and never eateth with pleaſure; they ſhall lie down alike in the duſt, and the worm ſhall cover them [n].

As the cloud is conſumed, and vaniſheth away; ſo he that goeth down to the grave, ſhall come up no more. He ſhall return no more to his houſe, neither ſhall his place know him any more [o]. For there is hope of a tree, if it be cut down, that it will ſprout again, and that the tender branch thereof will not ceaſe; though the root thereof was old in the earth, and the ſtock thereof die in the ground; yet through the ſcent of water it will bud, and bring forth boughs like a plant. But man dieth and waſteth away; yea man giveth up the ghoſt; and where is he? As the waters fail from the ſea, and the flood decayeth and drieth up; ſo man lieth down, and riſeth not till the heavens be no more: they ſhall not awake, nor be raiſed out of their ſleep [p]. O that they were wiſe, that they underſtood this; that they would conſider their latter end [q].

SECT. 3. *Death will ſoon take place, though the time when, is uncertain.*

Is there not an appointed time to man upon earth? Are not his days alſo like the days of an hireling [a]? What is my ſtrength that I ſhould hope? and what is mine end, that I ſhould prolong my life? Is my ſtrength the ſtrength of ſtones? or is my fleſh braſs [b]? my breath is corrupt, my days are extinct, the graves are ready for me, my days are paſt, my purpoſes are broken off, even the thoughts of my heart [c]. If I wait, the grave is mine houſe; I have made my bed in the darkneſs. I have ſaid to corruption, Thou art my father; to the worm, Thou art my mother and my ſiſter [d]. My days are ſwifter than a poſt; they flee away; they ſee no good. They are paſſed away as the ſwift ſhips; as the eagle that haſteth to the prey [e]. My days are ſwifter than a weaver's ſhuttle, and are ſpent without hope. Now ſhall I ſleep in the duſt [f], with kings and counſellers of the earth; who built deſolate places for themſelves; or with princes that had gold, who filled their houſes with ſilver [g]. There the wicked ceaſe from troubling; and there the weary be at reſt. There the priſoners reſt together; they hear not the voice of the oppreſſor. The ſmall and great are there, and the ſervant is free from his maſter [h]. The days of the years of my pilgrimage are an hundred and thirty years; few and evil have the days of my life been [i]. when a few years are come, then I ſhall go the way whence I ſhall not return [k].

Boaſt not thyſelf of to-morrow; for thou knoweſt not what a day may bring forth [l]. For we are but of yeſterday, and know nothing; becauſe our days

[n] Job xxi. 23,—26. [o] Job vii. 9, 10. [p] Job xiv. 7,—12. [q] Deut. xxxii. 29.

§ 3. [a] Job vii. 1. [b] Job vi. 11, 12. [c] Job xvii. 1, 11. [d] Job xvii. 13, 14.
[e] Job ix. 25, 26. [f] Job vii. 6, 21. [g] Job iii. 14, 15. [h] Job iii. 17, 18, 19.
[i] Gen. xlvii. 9. [k] Job xvi. 22. [l] Prov. xxvii. 1.

days upon earth are a ſhadow [m]. Man alſo knoweth not his time. As the fiſhes that are taken in an evil net, and as the birds that are caught in the ſnare; ſo are the ſons of men ſnared in an evil time when it falleth ſuddenly upon them [n]. The ground of a certain rich man, brought forth plentifully; and he thought within himſelf, ſaying, What ſhall I do becauſe I have no room where to beſtow my fruits? and he ſaid, This will I do; I will pull down my barns, and build greater; and there will I beſtow all my fruits, and my goods. And I will ſay to my ſoul, Soul, thou haſt much goods laid up for many years; take thine eaſe, eat, drink, and be merry. But God ſaid unto him, Thou fool, this night thy ſoul ſhall be required of thee; then whoſe ſhall thoſe things be which thou haſt provided [o]? Go to now, ye that ſay, To-day, or to-morrow, we will go into ſuch a city, and continue there a year, and buy, and ſell, and get gain; whereas ye know not what ſhall be on the morrow; for what is your life? It is even a vapour that appeareth for a little time, and then vaniſheth away [p]. Whatſoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wiſdom in the grave, whither thou goeſt [q]. Watch therefore, for ye know neither the day, nor the hour wherein the ſon of man cometh [r]: For when they ſhall ſay, peace and ſafety, then ſudden deſtruction cometh upon them, and they ſhall not eſcape [s]. Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou ſhalt ſay, I have no pleaſure in them; while the ſun, or the light, or the moon, or the ſtars be not darkned [t]; becauſe man goeth to his long home; or ever the ſilver cord be looſed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the ciſtern. Then ſhall the duſt return to the earth as it was; and the ſpirit ſhall return unto God who gave it [u].

SECT. 4. *The death of the wicked muſt be attended with many aggravations of ſorrow.*

THE wicked, through the pride of his countenance, will not ſeek after God; God is not in all his thoughts. He hath ſaid in his heart, I ſhall not be moved; for I ſhall never be in adverſity [a]. He ſeeth that wiſe men die, likewiſe the fool, and the brutiſh perſon periſheth, and leave their wealth to others. Their inward thought is, that their houſes ſhall continue for ever, and their dwelling places to all generations; they call their lands after their own names. Nevertheleſs, man

[m] Job viii. 9.
[n] Eccleſ. ix. 12.
[o] Luke xii. 16,—20.
[p] James iv. 13, 14.
[q] Eccleſ. ix. 10.
[r] Matth. xxv. 13.
[s] 1 Theſſ. v. 3.
[t] Eccleſ. xii. 1, 2.
[u] Eccleſ. xii. 5, 6, 7.

§ 4. [a] Pſal. x. 4, 6.

man being in honour abideth not; he is like the beaſts that periſh. This their way is their folly; yet their poſterity approve their ſayings. Like ſheep they are laid in the gave, death ſhall feed on them; and the upright ſhall have dominion over them in the morning, and their beauty ſhall conſume in the grave from their dwelling [b]. When he dieth, he ſhall carry nothing away; his glory ſhall not deſcend after him. Though while he lived, he bleſſed his ſoul, he ſhall go to the generation of his fathers, they ſhall never ſee light [c]. In all points as he came, ſo ſhall he go; and what profit hath he that hath laboured for the wind [d]? Though his excellency mount up to the heavens, and his head reach unto the clouds, yet he ſhall periſh for ever; they which have ſeen him ſhall ſay, Where is he? he ſhall fly away as a dream, and ſhall not be found; yea he ſhall be chaſed away as a viſion of the night [e]. Though a ſinner do evil an hundred times, and his days be prolonged; yet ſurely I know, that it ſhall not be well with the wicked, neither ſhall he prolong his days which are as a ſhadow [f]. Yea the light of the wicked ſhall be put out, and the ſpark of his fire ſhall not ſhine [g]. Terrors ſhall make him affraid on every ſide; his ſtrength ſhall be hunger-bitten, and deſtruction ſhall be ready at his ſide; it ſhall devour the ſtrength of his ſkin; even the firſt-born of death ſhall devour his ſtrength. His confidence ſhall be rooted out of his tabernacle, and it ſhall bring him to the king of terrors [h]. His roots ſhall be dried up beneath, and above ſhall his branch be cut off. His remembrance ſhall periſh from the earth, and he ſhall have no name in the ſtreet. He ſhall be driven from light into darkneſs, and chaſed out of the world [i]. Drought and heat conſume the ſnow-waters; ſo doth the grave thoſe which have ſinned. The womb ſhall forget him, the worm ſhall feed ſweetly on him, he ſhall be no more remembered, and wickedneſs ſhall be broken as a tree [k]. The wicked is driven away in his wickedneſs; but the righteous hath hope in his death [l]. Mark the perfect man, and behold the upright, for the end of that man is peace: but the tranſgreſſors ſhall be deſtroyed together, the end of the wicked ſhall be cut off [m]. He knoweth that the day of darkneſs is ready at his hand: Trouble and anguiſh ſhall make him afraid [n]. *But* ye ſorrow not as others which have no hope [o], upon *whom* ſudden deſtruction cometh [p], and a certain fearful looking for of judgment, and fiery indignation which ſhall devour the adverſaries [q].

SECT. 5. *The righteous hath hope in his death.*

"On this head, See the following chapter".

S SECT.

[b] Pſal. xlix. 11,—14. [c] Pſal. xlix. 17, 18, 19. [d] Eccleſ. v. 16. [e] Job xx. 6,—8.
[f] Eccleſ. viii. 12, 13. [g] Job xviii. 5. [h] Job xviii. 11,—14. [i] Job xviii. 16, 17, 18.
[k] Job xxiv. 19, 20. [l] Prov. xiv. 32. [m] Pſal. xxxvii. 37, 38. [n] Job xv. 23, 24.
[o] 1 Theſſ. iv. 13. [p] 1 Theſſ. v. 3. [q] Heb. x. 27.

SECT. 6. *Such a ſhort-lived creature as man, is neither a proper object of our hopes, nor of our fears.*

THUS ſaith the Lord of hoſts, your fathers, where are they? and the prophets, do they live for ever [a]: Ceaſe ye from man whoſe breath is in his noſtrils; for wherein is he to be accounted of [b]? Put not your truſt in princes, nor in the ſon of man in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts periſh [c]. Curſed be the man that truſteth in man, and maketh fleſh his arm, and whoſe heart departeth from the Lord; for he ſhall be like the heath in the deſart, and ſhall not ſee when good cometh [d]. When the Lord ſhall ſtretch out his hand, both he that helpeth ſhall fall, and he that is holpen ſhall fall down, and they all ſhall fail together [e].

Who art thou, that thou ſhouldſt be afraid of man that ſhall die, and of the ſon of man who ſhall be made as graſs? and forgetteſt the Lord thy maker? and haſt feared continually every day, becauſe of the fury of the oppreſſor, as if he were ready to deſtroy [f]? Hearken unto me, ye that know righteouſneſs, the people in whoſe heart is my law, Fear ye not the reproach of men, neither be afraid of their revilings; for the moth ſhall eat them up like a garment, and the worm ſhall eat them like wool; but my righteouſneſs ſhall be for ever; and my ſalvation from generation to generation [g]. Be not affraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye ſhall fear; fear him who after he hath killed, hath power to caſt into hell; yea, I ſay unto you, Fear him [h].

SECT. 7. *The reflections and ſupplications of the ſaints on this head.*

LORD, what is man that thou takeſt knowledge of him? or the ſon of man, that thou makeſt account of him? Man is like to vanity; his days are as a ſhadow that paſſeth away [a]. Man that is born of a woman, is of few days, and full of trouble. He cometh forth like a flower, and is cut down; he fleeth alſo as a ſhadow, and continueth not [b]. If a man die, ſhall he live again? all the days of my appointed time will I wait, till my change come [c]. Surely the mountain falling cometh to nought; and the rock is removed out of his place. The waters wear the ſtones; thou waſheſt away the things which grow out of the duſt of the earth, and thou deſtroyeſt the hope of man. Thou prevaileſt for ever againſt him, and he paſſeth; thou changeſt his countenance, and ſendeſt him away [d].

What

§ 6. [a] Zech. i. 4, 5. [b] Iſa. ii. 22. [c] Pſal. cxlvi. 3, 4. [d] Jer. xvii. 5, 6.
[e] Iſa. xxxi. 3. [f] Iſa. li. 12, 13. [g] Iſa. li. 7, 8. [h] Luke xii. 4, 5.

§ 7. [a] Pſal. cxliv. 3, 4. [b] Job xiv. 1, 2. [c] Job xiv. 14. [d] Job xiv. 18, 19, 20.

What is man thou ſhouldſt magnify him? and that thou ſhouldſt ſet thine heart upon him? that thou ſhouldſt viſit him every morning, and try him every moment [e]? We are ſtrangers before thee, and ſojourners, as were all our fathers; our days on the earth are as a ſhadow, and there is none abiding [f]. Thou turneſt man to deſtruction; and ſayeſt, Return ye children of men. For a thouſand years in thy ſight are but as yeſterday, when it is paſt, and as a watch in the night. Thou carrieſt them away as with a flood, they are as a ſleep; in the morning they are like graſs which groweth up; in the morning it flouriſheth and groweth up; in the evening it is cut down and withereth [g]. We ſpend our years as a tale that is told. The days of our years, are threeſcore years and ten; and if by reaſon of ſtrength they be fourſcore years, yet is their ſtrength labour and ſorrow; for it is ſoon cut off, and we fly away. Who knoweth the power of thine anger! even according to thy fear, ſo is thy wrath. So teach us to number our days that we may apply our hearts unto wiſdom [h].

For I know that thou wilt bring me to death, and to the houſe appointed for all living [i]. Remember how ſhort my time is [k]; for my days are conſumed like ſmoke; and my bones are burnt as an hearth; my days are like a ſhadow that declineth; and I am withered like graſs [l]. Lord make me to know mine end and the meaſure of my days, what it is; that I may know how frail I am. Behold thou haſt made my days as an hand-breadth, and mine age is as nothing before thee [m]. Hear my prayer, O Lord, and give ear unto my cry, for I am a ſtranger with thee, and a ſojourner as all my fathers were. O ſpare me, that I may recover ſtrength, before I go hence, and be no more [n]. Here have we no continuing city; but we ſeek one to come [o]. Whom have I in heaven but thee? and there is none upon earth, that I deſire beſides thee. My fleſh and my heart faileth: but God is the ſtrength of my heart, and my portion for ever [p].

[e] Job vii. 17, 18.
[f] 1 Chron. xxix. 15.
[g] Pſal. xc. 3,—6.
[h] Pſal. xc. 9,—12.
[i] Job xxx. 23.
[k] Pſal. lxxxix. 47.
[l] Pſal. cii. 3, 11.
[m] Pſal. xxxix. 4, 5.
[n] Pſal. xxxix. 12, 13.
[o] Heb. xiii. 14.
[p] Pſal. lxxiii. 25, 26.

CHAP. VII.

Of man as intended for immortality.

SECT. 1. The doctrine of a future ſtate known in the moſt ancient ages, and under the diſpenſation of the law. 2. Life and immortality are fully brought to light by the goſpel. 3. By this glorious proſpect the apoſtles and followers of our Lord were animated, and cheered in all their duties and ſufferings. 4. The triumph of the ſaints in the view of immortality. 5. Their praiſes to God for this bleſſed hope.

SECT. 1. *The doctrine of a future ſtate known in the moſt ancient ages, and under the diſpenſation of the law*

ENOCH walked with God; and he was not, for God took him [a]. By faith Enoch was tranſlated, that he ſhould not ſee death; and was not found, becauſe God had tranſlated him: For before his tranſlation, he had this teſtimony, that he pleaſed God [b]: And the Lord ſaid, I am the Lord God of Abraham thy father, and the God of Iſaac [c]: The Lord God of your fathers, the God of Abraham, the God of Iſaac, and the God of Jacob [d]. As touching the reſurrection of the dead, have you not read that which was ſpoken to you by God, ſaying, I am the God of Abraham, and the God of Iſaac, and the God of Jacob? God is not the God of the dead, but of the living [e].—I am thy ſhield, and thy exceeding great reward [f].—Jacob ſaid unto Pharaoh, The days of the years of my pilgrimage are an hundred and thirty years: Few and evil have the days of the years of my life been [g].—Theſe all died in faith, not having received the promiſes, and confeſſed that they were ſtrangers and pilgrims on the earth: For they that ſay ſuch things declare plainly that they ſeek a country,—a better country, that is an heavenly: Wherefore God is not aſhamed to be called their God; for he hath prepared for them a city [h]. I know that my Redeemer liveth, and that he ſhall ſtand at the latter day upon the earth: And though after my ſkin worms deſtroy this body, yet in my fleſh ſhall I ſee God [i].—Therefore my heart is glad, and my glory rejoiceth; my fleſh alſo ſhall reſt in hope. For thou wilt not leave my ſoul in hell; neither wilt thou ſuffer thine holy One to ſee corruption. Thou wilt ſhew me the path of life: In thy preſence is fulneſs of joy;

§ 1. [a] Gen. v. 22, 24. [b] Heb. xi. 5. [c] Gen. xxviii. 13. [d] Exod. iii. 15. [e] Matth. xxii. 31, 32. [f] Gen. xv. 1. [g] Gen. xlvii. 9. [h] Heb. xi. 13,—16. [i] Job xix. 25, 26.

joy; at thy right hand there are pleaſures for ever more[k]. Whom have I in heaven but thee? and there is none upon earth that I deſire beſides thee. My fleſh and my heart faileth: But God is the ſtrength of my heart, and my portion for-ever[l].—I ſaid in my heart, God ſhall judge the righteous and the wicked[m]. Then ſhall the duſt return to the earth as it was; and the ſpirit ſhall return unto God who gave it.—*Who* ſhall bring every work into judgment, with every ſecret thing, whether it be good, or whether it be evil[n]. The wicked is driven away in his wickedneſs; but the righteous hath hope in his death[o]. The righteous periſheth, and no man layeth it to heart; and merciful men are taken away; none conſidering that the righteous is taken away from the evil to come. He ſhall enter into peace, they ſhall reſt in their beds, each one walking in his uprightneſs[p]. I will ranſom them from the power of the grave: I will redeem them from death. O death, I will be thy plague; O grave, I will be thy deſtruction[q]. Thy dead men ſhall live; together with my dead body ſhall they ariſe: awake and ſing, ye that dwell in duſt[r]. He will ſwallow up death in victory; and the Lord God will wipe away tears from off all faces[s]. And many of them that ſleep in the duſt of the earth ſhall awake, ſome to everlaſting life, and ſome to ſhame and everlaſting contempt[t]. I have hope towards God, which they themſelves alſo allow, that there ſhall be a reſurrection of the dead, both of the juſt and unjuſt[u].

SECT. 2. *Life and immortality are fully brought to light by the goſpel.*

THEN came to *Jeſus* certain of the Saducees, which deny there is any reſurrection, and they aſked him, ſaying, Maſter, Moſes wrote unto us, if any man's brother die having a wife, and he die without children, that his brother ſhould take his wife, and raiſe up ſeed unto his brother. There were therefore ſeven brethren; and the firſt took a wife, and died without children. And the ſecond took her to wife, and he died childleſs. And the third took her; and in like manner the ſeven alſo; and they left no children, and died. Laſt of all the woman died alſo. Therefore in the reſurrection whoſe wife of them is ſhe? for ſeven had her to wife[a]. Jeſus anſwering, ſaid unto them, Ye do err, not knowing the ſcriptures nor the power of God[b]. The children of this world marry, and are given in marriage; but they which ſhall be accounted worthy to obtain that world, and the reſurrection from the dead, neither marry, nor are given in marriage; neither can they die any more; for they are equal unto the angels, and are the children of God, being the children of the reſurrection. Now that the dead are raiſed, even Moſes ſhewed at the buſh, when he calleth the Lord, the God of Abraham,

[k] Pſal. xvi. 9,—11. [l] Pſal. lxxiii. 25, 26. [m] Eccleſ. iii. 17. [n] Eccleſ. xii. 7, 14.
[o] Prov. xiv. 32. [p] Iſa. lvii. 1, 2. [q] Hoſ. xiii. 14. [r] Iſa. xxvi. 19.
[s] Iſa. xxv. 8. [t] Dan. xii. 2. [u] Acts xxiv. 15.

§ 2. [a] Luke xx. 27,—33. [b] Matth. xxii. 29.

braham, and the God of Iſaac, and the God of Jacob. For he is not a God of the dead, but of the living; for all live unto him [c].

I came down from heaven, not to do mine own will, but the will of him that ſent me. And this is the will of him that ſent me, that every one which ſeeth the ſon, and believeth on him, may have everlaſting life; and I will raiſe him up at the laſt day [d]. I am the reſurrection and the life; he that believeth in me, though he were dead, yet ſhall he live; and whoſoever liveth and believeth in me, ſhall never die [e]. Becauſe I live, ye ſhall live alſo [f].—Who hath ſaved us, according to his own purpoſe and grace in Chriſt Jeſus, who hath aboliſhed death, and hath brought life and immortality to light, through the goſpel [g].

SECT. 3. *By this glorious proſpect the apoſtles and followers of our Lord were animated and cheared in all their duties and ſufferings.*

GOD hath not appointed us to wrath; but to obtain ſalvation by our Lord Jeſus Chriſt, who died for us, that whether we wake or ſleep, we ſhould live together with him [a]. He alſo himſelf likewiſe took part of fleſh and blood; that through death he might deſtroy him that had the power of death, that is the devil; and deliver them who through fear of death were all their lifetime ſubject to bondage [b]. Therefore we are always confident; knowing that whilſt we are at home in the body, we are abſent from the Lord; and willing rather to be abſent from the body and to be preſent with the Lord. Wherefore we labour, that whether preſent or abſent, we may be accepted of him [c]. For none of us liveth to himſelf, and no man dieth to himſelf. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord; whether we live therefore, or die, we are the Lord's. For to this end Chriſt both died, and roſe, and revived, that he might be Lord both of the dead and living [d].

Here we have no continuing city; but we ſeek one to come [e]; a city which hath foundations, whoſe builder and maker is God [f]. For we know that if our earthly houſe of this tabernacle were diſſolved, we have a building of God, an houſe not made with hands, eternal in the heavens. For in this we groan earneſtly, deſiring to be clothed upon with our houſe which is from heaven; that mortality might be ſwallowed up of life [g]. For which cauſe we faint not, but though our outward man periſh, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us an eternal weight

[c] Luke xx. 34, —38. [d] John vi. 38, 40. [e] John xi. 25, 26. [f] John xiv. 19. [g] 2 Tim. i. 9, 10.

§ 3. [a] 1 Theſſ. v. 9, 10. [b] Heb. ii. 14, 15. [c] 2 Cor. v. 6, 8, 9. [d] Rom. xiv. 7, 8, 9. [e] Heb. xiii. 14. [f] Heb. xi. 10. [g] 2 Cor. v. 1, 2. 4.

weight of glory; while we look not at the things which are ſeen, but at the things which are not ſeen; for the things which are ſeen are temporal; but the things which are not ſeen are eternal [h]. Therefore, my beloved brethren, be ye ſtedfaſt, unmoveable, always abounding in the work of the Lord, for as much as ye know that your labour is not in vain in the Lord [i].

SECT. 4. *The triumph of the ſaints in the view of immortality.*

I KNOW that my Redeemer liveth; and that he ſhall ſtand at the latter day upon the earth; and though after my ſkin, worms deſtroy this body, yet in my fleſh ſhall I ſee God; whom I ſhall ſee for myſelf, and mine eyes ſhall behold, and not another, though my reins be conſumed within me [a]. For I know whom I have believed; and I am perſwaded, that he is able to keep that which I have committed unto him, againſt that day [b]. I have fought a good fight; I have finiſhed my courſe; I have kept the faith: Henceforth there is laid up for me a crown of righteouſneſs, which the Lord, the righteous judge ſhall give me at that day; and not to me only, but unto all them alſo that love his appearing [c]. For to me to live is Chriſt; and to die is gain. Yet what I ſhall chooſe, I wot not. For I am in a ſtrait betwixt two, having a deſire to depart, and to be with Chriſt; which is far better; nevertheleſs, to abide in the fleſh is more needful for you [d]. O death, where is thy ſting? O grave, where is thy victory? Thanks be to God, which giveth us the victory through our Lord Jeſus Chriſt [e].

SECT. 5. *Their praiſes to God for this bleſſed hope.*

I WILL praiſe thee, O Lord my God, with all my heart; and I will glorify thy name for ever more; for great is thy mercy towards me; and thou haſt delivered my ſoul from the loweſt hell [a]. Thou ſhalt guide me with thy counſel, and afterwards receive me to glory [b]. Yea though I walk through the valley of the ſhadow of death, I will fear no evil; for thou art with me; thy rod and thy ſtaff they comfort me [c]. I will behold thy face in righteouſneſs; I ſhall be ſatisfied when I awake with thy likeneſs [d]. Bleſſed be the God and Father of our Lord Jeſus Chriſt, which, according to his abundant mercy, hath begotten us again unto a lively hope, by the reſurrection of Jeſus Chriſt from the dead, to an inheritance

[h] 2 Cor. iv. 16, 17, 18. [i] 1 Cor. xv. 58.

§ 4. [a] Job xix 25, 26, 27. [b] 2 Tim. i. 12. [c] 2 Tim. iv. 7, 8. [d] Phil. i. 21,—24. [e] 1 Cor. xv. 55, 57.

§ 5. [a] Pſal. lxxxvi. 12, 13. [b] Pſal. lxxiii. 24. [c] Pſal. xxiii. 4. [d] Pſal. xvii. 15.

heritance incorruptible and undefiled, and that fadeth not away, reſerved in heaven for you, who are kept by the power of God, through faith unto ſalvation, ready to be revealed in the laſt time[c] *.

CHAP. VIII.

Man, in this ſtate of ignorance, guilt, vanity, and mortality, can neither extricate himſelf from his miſeries, nor entertain the hope of future happineſs, without the divine interpoſition:—For,

SECT. 1. He can have no merit on which he may plead with God. 2. He is unable to rectify his own nature. 3. He can make no atonement to God for paſt tranſgreſſions. 4. All this is acknowledged in the confeſſions and prayers of the moſt eminent ſaints of God. 5. But in God is our help found.

SECT. 1. *Man can have no merit on which he may plead with God.*

HOW ſhould man be juſt with God? If he will contend with him, he cannot anſwer him one of a thouſand[a]. If thou ſinneſt, what doſt thou againſt him? or if thy tranſgreſſions be multiplied, what doſt thou unto him? If thou be righteous, what giveſt thou him? or what receiveth he of thine hand? Thy wickedneſs may hurt a man as thou art; and thy righteouſneſs may profit the ſon of man[b]. Can a man be profitable unto God, as he that is wiſe may be profitable unto himſelf? Is it any pleaſure to the Almighty, that thou art righteous? or is it gain to him, that thou makeſt thy ways perfect? Will he reprove thee for fear of thee? Will he enter with thee into judgment[c]?

Which of you having a ſervant plowing, or feeding cattle, will ſay unto him by and by, when he is come from the field, Go and ſit down to meat? and will not rather ſay unto him, Make ready wherewith I may ſup, and gird thyſelf and ſerve me; and afterwards thou ſhalt eat and drink? Doth he thank that ſervant, becauſe he did the things that were commanded him? I trow not.—So likeways

[c] 1 Pet. i. 3, 4, 5.

* Any that would ſee more on this intereſting ſubject, may turn to Part III. chap. iv. "Of the ſove-"reign power of Chriſt," Art. III. "in conquering death, and giving eternal life to his followers," where they will find a great many texts relative to it, not quoted in this chapter.

§ 1. [a] Job ix. 2, 3. [b] Job xxxv. 6, 7, 8. [c] Job xxii. 2, 3, 4.

likeways ye, when ye ſhall have done all thoſe things which are commanded you, ſay, We are unprofitable ſervants; we have done that which was our duty to do [d].

By grace are ye ſaved, through faith; and that not of yourſelves, it is the gift of God; not of works, leſt any man ſhould boaſt: For we are his workmanſhip, created in Chriſt Jeſus unto good works, which God hath before ordained that we ſhould walk in them [e]. Not by works of righteouſneſs which we have done, but according to his mercy he ſaved us, by the waſhing of regeneration, and renewing of the Holy Ghoſt [f]. For, by the deeds of the law, there ſhall no fleſh be juſtified in his ſight; for all have ſinned, and come ſhort of the glory of God [g]. But now the righteouſneſs of God without the law is manifeſted, being witneſſed by the law and the prophets [h]. For we are the circumciſion, which worſhip God in the ſpirit, and rejoice in Chriſt Jeſus, and have no confidence in the fleſh. If any other man thinketh that he hath whereof he might truſt in the fleſh, I more [i]. But what things were gain to me, thoſe I counted loſs for Chriſt. Yea doubtleſs, and I count all things but loſs for the excellency of the knowledge of Chriſt Jeſus my Lord; for whom I have ſuffered the loſs of all things, and do count them but dung, that I may win Chriſt, and be found in him, not having mine own righteouſneſs, which is of the law; but that which is through the faith of Chriſt, the righteouſneſs which is of God by faith [k].

SECT. 2. *He is unable to rectify his own nature.*

A MAN'S heart deviſeth his way; but the Lord directeth his ſteps [a]. Man's goings are of the Lord; How can a man then underſtand his own way [b]? A man can receive nothing, except it be given him from heaven [c]. Can the Ethiopian change his ſkin, or the leopard his ſpots? then may ye alſo do good, that are accuſtomed to do evil [d].

The fleſh luſteth againſt the ſpirit, and the ſpirit againſt the fleſh; and theſe are contrary the one to the other; ſo that ye cannot do the things that ye would [e]. For I know that in me, that is, in my fleſh dwelleth no good thing; for to will is preſent with me, but how to perform that which is good, I find not: For the good that I would, I do not; but the evil which I would not, that I do [f]. The ſpirit indeed is willing, but the fleſh is weak [g]. But I can do all things through Chriſt which ſtrengthneth me [h]. Not that we are ſufficient of ourſelves to think any thing as of ourſelves; but our ſufficiency is of God [i]: For it is God who

[d] Luke xvii. 7,—10. [e] Eph. ii. 8, 9, 10. [f] Tit. iii. 5. [g] Rom. iii. 20, 23.
[h] Rom. iii. 21. [i] Philip. iii. 3, 4. [k] Philip. iii. 7, 8, 9.

§ 2. [a] Prov. xvi. 9. [b] Prov. xx. 24. [c] John iii. 27. [d] Jer. xiii. 23.
[e] Gal. v. 17. [f] Rom. vii. 18, 19. [g] Matth. xxvi. 41. [h] Philip. iv. 13.
[i] 2 Cor. iii. 5.

worketh in you, both to will, and to do, of his good pleaſure [k]. Wherefore, lift up the hands which hang down, and the feeble knees, and make ſtraight paths for your feet; leſt that which is lame be turned out of the way, but let it rather be healed [l]: And you hath he quickned who were dead in treſpaſſes and ſins [m].

Abide in me, and I in you. As the branch cannot bear fruit of itſelf, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the ſame bringeth forth much fruit; for without me ye can do nothing [n].

Wait on the Lord; be of good courage, and he ſhall ſtrengthen thine heart: Wait, I ſay, on the Lord [o].

SECT. 3. *He can make no atonement to God for paſt tranſgreſſions.*

WHEREWITH ſhall I come before the Lord, and bow myſelf before the High God? Shall I come before him with burnt offerings, with calves of a year old? Will the Lord be pleaſed with thouſands of rams, or with ten thouſands of rivers of oil? Shall I give my firſt-born for my tranſgreſſion, the fruit of my body for the ſin of my ſoul? He hath ſhewed thee, O man, what is good; and what doth the Lord require of thee, but to do juſtly, to love mercy, and to walk humbly with thy God [a]: For it is not poſſible that the blood of bulls and of goats ſhould take away ſins. Wherefore, when he cometh into the world, he ſaith, Sacrifice and offering thou wouldſt not, but a body haſt thou prepared me: In burnt-offerings, and ſacrifices for ſin, thou haſt had no pleaſure [b]. While as the firſt tabernacle was yet ſtanding, in *it* were offered both gifts and ſacrifices, that could not make him that did the ſervice perfect, as pertaining to the conſcience [c]: For the law made nothing perfect, but the bringing in of a better hope [d]. For if that firſt covenant had been faultleſs, then ſhould no place have been ſought for the ſecond [e]. *But* what the law could not do, in that it was weak through the fleſh, God ſending his own ſon in the likeneſs of ſinful fleſh, and for ſin condemned ſin in the fleſh; that the righteouſneſs of the law might be fulfilled in us [f]: For when we were yet without ſtrength, in due time Chriſt died for the ungodly [g].

SECT.

[k] Philip. ii. 13. [l] Heb. xii. 12, 13 [m] Eph. ii. 1. [n] John xv. 4, 5. [o] Pſal. xxvii. 14.

§ 3. [a] Mic. vi. 6, 7, 8. [b] Heb. x. 4, 5, 6. [c] Heb. ix. 8, 9. [d] Heb. vii. 19. [e] Heb. viii. 7. [f] Rom. viii. 3, 4. [g] Rom. v. 6.

SECT. 4. *All this is acknowledged in the confeſſions and prayers of the moſt eminent ſaints of God.*

O LORD, I know that the way of man is not in himſelf: It is not in man that walketh to direct his ſteps[a]. We are all as an unclean thing, and all our righteouſneſſes are as filthy rags; and we all do fade as a leaf, and our iniquities, like the wind, have taken us away[b]. O Lord, righteouſneſs belongeth unto thee, but unto us confuſion of faces; becauſe *we* have treſpaſſed againſt thee[c]. We do not preſent our ſupplications before thee for our righteouſneſſes, but for thy great mercies[d]. If thou, Lord, ſhouldſt mark iniquities, O Lord, who ſhall ſtand[e]? Enter not into judgment with thy ſervant; for in thy ſight ſhall no man living be juſtified[f]. Turn us again, O God of hoſts, and cauſe thy face to ſhine, and we ſhall be ſaved[g]. Let thy hand be upon the man of thy right hand, upon the ſon of man whom thou madeſt ſtrong for thyſelf. So will not we go back from thee: Quicken us, and we will call upon thy name[h].

Have mercy upon me, O Lord[i]: I am poor and needy, and my heart is wounded within me[k]. Help me, O Lord my God: O ſave me according to thy mercy[l]. With my whole heart have I ſought thee: O let me not wander from thy commandments. My ſoul melteth for heavineſs: Strengthen me according unto thy word[m]. For thou haſt delivered my ſoul from death: Wilt thou not deliver my feet from falling, that I may walk before God in the light of the living[n]? I am poor and needy; yet the Lord thinketh upon me: Thou art my help, and my deliverer; make no tarrying, O my God[o].

SECT 5. *In God our help is found.*

"On this ſubject ſee the PART immediately following."

T 2 PART

§ 4. [a] Jer. x. 23. [b] Iſa. lxiv. 6. [c] Dan. ix. 7. [d] Dan. ix. 18.
[e] Pſal. cxxx. 3. [f] Pſal. cxliii. 2. [g] Pſal. lxxx. 7. [h] Pſal. lxxx. 17, 18.
[i] Pſal. xxxi. 9. [k] Pſal. cix. 22. [l] Pſal. cix. 26. [m] Pſal. cxix. 10, 28.
[n] Pſal. lvi. 13. [o] Pſal. xl. 17.

PART III.

Of the METHOD *of* MAN's REDEMPTION.

ARTICLE I.

Of the redeeming love of God.

SECT. 1. This great purpoſe of redemption to all nations declared to the ſaints from the earlieſt ages. 2. The character of the Divine Perſon by whom this redemption ſhould be wrought. 3. This unſpeakable love of God to men, fulfilled by Chriſt Jeſus our Saviour, who acted in the Father's name, and appeals to his works as a proof of his divine miſſion. 4. The praiſes and thankſgivings of the ſaints, on this great event.

SECT. 1. *This great purpoſe of redemption to all nations declared to the ſaints from the earlieſt ages.*

THE glory of the Lord ſhall be revealed, and all fleſh ſhall ſee it together [a]. Of which ſalvation the prophets have enquired, and ſearched diligently, who propheſied of the grace that ſhould come unto you [b]. The Lord ſaid unto the ſerpent, I will put enmity between thee and the woman, and between thy ſeed and her ſeed; and it ſhall bruiſe thy head, and thou ſhalt bruiſe his heel [c]. The Lord ſaid unto Abraham, I will make of thee a great nation, and in thee ſhall all the families of the earth be bleſſed [d]. The ſceptre ſhall not depart from Judah, nor a law-giver from between his feet, until Shiloh come, and unto him ſhall the gathering of the people be [e]. There ſhall come a ſtar out of Jacob, and a ſceptre ſhall riſe out of Iſrael, out of Jacob ſhall come he that ſhall have dominion [f]. I know that my Redeemer liveth, and that he ſhall ſtand at the latter day upon the earth, and though after my ſkin worms deſtroy this body, yet in my fleſh ſhall I ſee God [g]. Thou haſt aſcended on high, thou haſt led captivity captive; thou haſt received gifts for men, yea for the rebellious alſo, that the Lord God might dwell among them [h]. The ſtone which the builders refuſed is

§ 1. [a] Iſa. xl. 5. [b] 1 Pet. i. 10. [c] Gen. iii. 14, 15. [d] Gen. xii. 1, 2, 3. [e] Gen. xlix. 10. [f] Numb. xxiv. 17, 19. [g] Job xix. 25, 26. [h] Pſal. lxviii. 18.

is become the head of the corner[i]. His name ſhall endure for ever, his name ſhall be continued as long as the ſun: and men ſhall be bleſſed in him, all nations ſhall call him bleſſed[k]. Behold my ſervant whom I uphold, mine elect in whom my ſoul delighteth, I have put my ſpirit upon him, he ſhall bring forth judgment to the Gentiles. He ſhall not fail nor be diſcouraged till he have ſet judgment in the earth, and the iſles ſhall wait for his law[l]. How beautiful upon the mountains are the feet of him that bringeth good tidings, that publiſheth ſalvation, that ſaith unto Zion, Thy God reigneth[m]. I will ſhake all nations, and the deſire of all nations ſhall come, and I will fill this houſe with glory, ſaith the Lord of Hoſts[n]. Behold the days come, ſaith the Lord, that I will make a new covenant with the houſe of Iſrael, and with the houſe of Judah. I will put my law in their inward parts, and write it in their hearts, and will be their God, and they ſhall be my people. And they ſhall teach no more every man his neighbour, ſaying, Know the Lord; for they ſhall all know me from the leaſt unto the greateſt of them, ſaith the Lord; for I will forgive their iniquity, and their ſin will I remember no more[o]. I ſaw in the viſions of the night, and behold one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion and glory, and a kingdom that all people, nations, and languages ſhould ſerve him, his dominion is an everlaſting dominion which ſhall not paſs away, and his kingdom that which ſhall not be deſtroyed[p]. I the Lord have called thee in righteouſneſs, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light to the Gentiles[q]. Behold I will ſend my meſſenger, and he ſhall prepare the way before me, and the Lord whom ye ſeek, ſhall ſuddenly come to his temple, even the meſſenger of the covenant whom ye delight in. Then ſhall the offering of Judah and Jeruſalem be pleaſant unto the Lord[r].

SECT. 2. *The character of the Divine Perſon by whom this redemption ſhould be wrought.*

UNTO us a child is born, unto us a ſon is given, and the government ſhall be upon his ſhoulder, and his name ſhall be called Wonderful, Counſellor, the Mighty God, the Everlaſting Father, the Prince of Peace. Of the increaſe of his government and peace there ſhall be no end, upon the throne of David, and upon his kingdom to order it, and to eſtabliſh it with judgment, and with juſtice, from henceforth even for ever[a]. Behold the days come, ſaith the Lord, that I will

[i] Pſal. cxviii. 22.
[k] Pſal. lxxii. 17.
[l] Iſa. xlii. 1, 4.
[m] Iſa. lii. 7.
[n] Hag. ii. 7.
[o] Jer. xxxi. 31, 33, 34.
[p] Dan. vii. 13, 14.
[q] Iſa. xlii. 6.
[r] Mal. iii. 1, 4.

§ 2. [a] Iſa. ix. 6, 7.

will raiſe unto David, a righteous Branch, and a King ſhall reign and proſper, and ſhall execute judgment and juſtice in the earth. In his days Judah ſhall be ſaved, and Iſrael ſhall dwell ſafely. And this is his name, whereby he ſhall be called, THE LORD OUR RIGHTEOUSNESS [b]. He ſhall be great, and ſhall be called the Son of the Higheſt, and the Lord God ſhall give unto him the throne of his father David, and he ſhall reign over the houſe of Jacob for ever, and of his kingdom there ſhall be no end [c]. Behold the man whoſe name is the BRANCH, and he ſhall grow up out of his place, and he ſhall build the temple of the Lord, and he ſhall bear the glory, and ſhall ſit and rule upon his throne, and he ſhall be a Prieſt upon his throne, and the council of peace ſhall be between them both [d]. Rejoice greatly O daughter of Zion; ſhout O daughter of Jeruſalem, Behold thy King cometh unto thee; he is juſt and having ſalvation, lowly, and riding upon an aſs, and upon a colt the foſe of an aſs [e]. He ſhall not cry, nor liſt up, nor cauſe his voice to be heard in the ſtreets, a bruiſed reed ſhall he not break, a ſmoking flax ſhall he not quench; he ſhall bring forth judgment unto truth [f]. To whom is the arm of the Lord revealed; for he ſhall grow up before him as a tender plant, and as a root out of a dry ground, and when we ſhall ſee him, there is no beauty that we ſhould deſire him. He is brought as a lamb to the ſlaughter, and as a ſheep before her ſhearers is dumb, ſo he opened not his mouth. He ſhall ſee of the travail of his ſoul, and ſhall be ſatisfied, by his knowledge ſhall my righteous ſervant juſtify many, for he ſhall bear their iniquities; therefore will I divide him a portion with the great, and he ſhall divide the ſpoil with the ſtrong [g]. He ſhall judge the poor of the people, and break in pieces the oppreſſor. The righteous ſhall flouriſh in his days; he ſhall have dominion alſo from ſea to ſea. They that dwell in the wilderneſs ſhall bow before him, and his enemies ſhall lick the duſt [h]. Hoſannah to the Son of David; bleſſed is he that cometh in the name of the Lord. Hoſannah in the higheſt [i].

SECT. 3. *This unſpeakable love of God to men fulfilled by Chriſt Jeſus our Saviour, who acted in the Father's name, and appeals to his works as a proof of his divine miſſion.*

GOD who at ſundry times, and in divers manners, ſpake in time paſt unto the fathers by the prophets, hath in theſe laſt days ſpoken to us by his ſon [a]. The Word was made fleſh and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth. He came unto his own

[b] Jer xxiii. 5, 6. [c] Luke i. 32, 33. [d] Zech. vi. 12, 13. [e] Zech. ix. 9.
[f] Iſa. xlii. 2, 3. [g] Iſa. liii. 1, 2, 7, 11, 12. [h] Pſal. lxxii. 4, 7, 8, 9. [i] Matth. xxi. 9.

§ 3. [a] Heb. i. 1, 2.

own, and his own received him not, but as many as received him to them gave he power to become the ſons of God, even to them that believe in his name [b]. Who gave himſelf for us, that he might redeem us from all iniquity and purify unto himſelf a peculiar people zealous of good works [c]. *Chriſt* now once in the end of the world hath appeared to put away ſin by the ſacrifice of himſelf. Unto them that look for him ſhall he appear the ſecond time without ſin unto ſalvation [d]. He humbled himſelf and became obedient unto death, even the death of the croſs, wherefore God hath alſo highly exalted him and hath given him a name which is above every name, That at the name of Jeſus every knee ſhould bow, and every tongue ſhould confeſs that Jeſus is Lord, to the glory of God the Father [e]. Jeſus ſaid, my doctrine is not mine, but his that ſent me. I am not come of myſelf; but he that ſent me is true [f]. I am one that bear witneſs of myſelf, and the Father that ſent me beareth witneſs of me. When ye have lift up the ſon of man, then ſhall ye know that I am he, and that I do nothing of myſelf, but as my Father hath taught me, I ſpeak theſe things [g]. If I do not the works of my Father, believe me not: But if I do, though ye believe not me, believe the works, that ye may know and believe that the Father is in me and I in him [h]. John calling unto him two of his diſciples, ſent them unto Jeſus, ſaying, Art thou he that ſhould come, or look we for another? And in that ſame hour he cured many of their infirmities and plagues, and of evil ſpirits, and unto many that were blind he gave ſight. Then Jeſus anſwering, ſaid uuto them, Go your way and tell John what things you have ſeen and heard, how that the blind ſee, the lame walk, the lepers are cleanſed, the deaf hear, the dead are raiſed, to the poor the goſpel is preached; and bleſſed is he whoſoever ſhall not be offended in me [i].

Sect. 4. *The praiſes and thankſgivings of the ſaints on this great event.*

Blessed be the Lord God of Iſrael, for he hath viſited and redeemed his people; and hath raiſed up an horn of ſalvation for us in the houſe of his ſervant David; as he ſpake by the mouth of his holy prophets ſince the world began, that we ſhould be ſaved from our enemies, and from the hand of all that hate us; to perform the mercy promiſed to our fathers, and to remember his holy covenant, the oath which he ſware to our father Abraham, that he would grant unto us, that we being delivered out of the hands of our enemies, might ſerve him without fear in holineſs and righteouſneſs before him all the days of our life [a].

Bleſſed

[b] John i. 14. 11, 12. [c] Tit. ii. 14. [d] Heb. ix. 26, 28. [e] Phil. ii. 8, 9, 10, 11.
[f] John vii. 16, 28. [g] John viii. 18, 28. [h] John x. 37, 38. [i] Luke vii. 19, 21, 22, 23.

§ 4. [a] Luke i. 68,—75.

Bleſſed be the God and Father of our Lord Jeſus Chriſt, which according to his abundant mercy hath begotten us again unto a lively hope by the reſurrection of Jeſus Chriſt from the dead, to an inheritance, incorruptible, and undefiled and that fadeth not away, reſerved in heaven for you who are kept by the power of God through faith unto ſalvation, ready to be revealed in the laſt time [b]. Bleſſed be God, even the Father of our Lord Jeſus Chriſt, the Father of mercies, and the God of all comfort, who hath bleſſed us with all ſpiritual bleſſings in heavenly places in Chriſt [c].

ARTICLE

[b] 1 Pet. i. 3, 4, 5. [c] Eph. i. 3, and 2 Cor. i. 3.

ARTICLE II.

Of our LORD JESUS CHRIST.

CHAP. I.

Of the divinity of our Lord Jeſus Chriſt.

SECT. 1. That he is the eternal Son of God, and one with the Father. 2. Divine titles and attributes are given him. 3. Divine works are done by him. 4. Divine worſhip is appointed to be paid to him.

SECT. 1. *That he is the eternal Son of God, and one with the Father.*

IN the beginning was the Word, and the Word was with God, and the Word was God. The ſame was in the beginning with God [a]. Behold a virgin ſhall be with child, and ſhall bring forth a ſon, and they ſhall call his name Emmanuel, which being interpreted, is God with us [b]. The angel ſaid unto him, fear not Zacharias, thy wife Elizabeth ſhall bear a ſon,—and many of the children of Iſrael ſhall he turn to the Lord their God. And he ſhall go before him in the ſpirit and power of Elias, to make ready a people prepared for the Lord [c]. Concerning the fleſh Chriſt came, who is over all God bleſſed for ever [d]. Hereby perceive we the love of God, becauſe he laid down his life for us [e].—Great is the myſtery of godlineſs: God was manifeſt in the fleſh, juſtified in the ſpirit, ſeen of angels, preached unto the Gentiles, believed on in the world, received up into glory [f]. And we know that the Son of God is come, and hath given us an underſtanding that we may know him that is true. This is the true God and eternal life [g]. Who being in the form of God, thought it not robbery to be equal with God [h]. He ſaid, except I ſhall ſee in his hands the print of the nails, I will not believe. Then ſaid he to Thomas, Reach hither thy finger; and Thomas anſwered, My Lord and my God [i]. *The Jews* ſaid unto him, Where is thy Father? Jeſus anſwered, If ye had known me, ye ſhould have known my Father

alſo.

§ 1. [a] John i. 1, 2. [b] Matth. i. 23. [c] Luke i. 13, 16, 17. [d] Rom. ix. 5.
[e] 1 John iii. 16. [f] 1 Tim. iii. 16. [g] 1 John v. 20. [h] Phil. ii. 6.
[i] John xx. 25, 27, 28.

alſo[k]. As the Father knoweth me, even ſo know I the Father. I and my Father are one. Ye may know and believe that the Father is in me and I in him[l]. For in him dwelleth the fulneſs of the Godhead bodily[m]. Unto which of the angels ſaid he at any time, thou art my Son.—But unto the Son he ſaith, Thy throne, O God, is for ever and ever, a ſcepter of righteouſneſs is the ſcepter of thy kingdom[n]. Take heed therefore to feed the church of God which he hath purchaſed with his own blood[o]. Looking for the appearing of the great God and our Saviour Jeſus Chriſt[p].

SECT. 2. *Divine titles and attributes are given him.*

GOD—hath in theſe laſt days ſpoken unto us by his Son, whom he hath appointed heir of all things, by whom alſo he made the worlds. Who being the brightneſs of his glory, and the expreſs image of his perſon,—when he had by himſelf purged our ſins, ſat down on the right hand of the Majeſty on high, being made ſo much better than the angels, as he hath by inheritance obtained a more excellent name than they. *For* to which of the angels ſaid he at any time, Thou art my Son this day have I begotten thee. Again, I will be to him a Father and he ſhall be to me a Son. Sit on my right hand until I make thine enemies thy footſtool[a]. No man hath ſeen God at any time, the only begotten Son which is in the boſom of the Father he hath declared him[b]. And no man hath aſcended up to heaven, but he that came down from heaven, even the Son of man which is in heaven. He that cometh from above is above all.—For God giveth not the Spirit by meaſure unto him. The Father loveth the Son, and hath given all things into his hand[c].—As the Father hath life in himſelf, ſo hath he given to the Son to have life in himſelf[d]. Jeſus knew from the beginning who they were that believed not, and who ſhould betray him[e].—He knew all men, and needed not that any ſhould teſtify of man, for he knew what was in man[f]. Nathaniel ſaith unto him, Whence knoweſt thou me? Jeſus anſwered and ſaid unto him, Before that Philip called thee, when thou waſt under the fig-tree, I ſaw thee. Nathaniel ſaith unto him, Rabbi, thou art the Son of God, thou art the King of Iſrael[g]. Philip ſaith unto him, Lord ſhow us the Father. Jeſus ſaith unto him, He that hath ſeen me hath ſeen the Father. *Believe me*, that I am in the Father, and the Father in me[h]. And whatſoever ye ſhall aſk in my name, that I will do, that the Father may be glorified in the ſon[i]. And now,

O

[k] John viii. 19. [l] John x. 15, 30, 38. [m] Col. ii. 9. [n] Heb. i. 5, 8.
[o] Acts xx. 28. [p] Tit. ii. 13.

§ 2. [a] Heb. i. 1,—5, 13. [b] John i. 18. [c] John iii. 13, 31, 34, 35. [d] John v. 26.
[e] John vi. 64. [f] John ii. 24, 25. [g] John i. 48, 49. [h] John xiv. 8, 9, 10.
[i] John xiv. 13.

O Father, glorify thou me with thine own ſelf, with the glory which I had with thee before the world was. Father, I will that they alſo whom thou haſt given me be with me, where I am, that they may behold my glory, which thou haſt given me, for thou lovedſt me before the foundation of the world [k].

Chriſt both died, and roſe, and revived, that he might be the Lord both of the dead and living: For we ſhall all ſtand before the judgment-ſeat of Chriſt: Every knee ſhall bow, and every tongue ſhall confeſs to God. So then every one of us ſhall give an account of himſelf to God [l]. We preach Chriſt crucified, —unto them which are called, both Jews and Greeks, the power of God, and the wiſdom of God [m]. Who both will bring to light the hidden things of darkneſs, and make manifeſt the counſels of the hearts [n]. Wherefore God alſo hath highly exalted him, and given him a name which is above every name, that at the name of Jeſus every knee ſhould bow, of things in heaven, and things in earth, and things under the earth; and that every tongue ſhould confeſs, that Jeſus Chriſt is Lord, to the glory of God the Father [o]. He raiſed him from the dead, and ſet him at his own right hand in heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but alſo in that which is to come; and hath put all things under his feet, and gave him to be head over all things to the church, which is his body, the fulneſs of him that filleth all in all [p].—Who is the image of the inviſible God, the firſt-born of every creature; and he is the head of the body the church, who is the beginning, the firſt-born from the dead; that in all things he might have the pre-eminence: For it pleaſed the Father that in him ſhould all fulneſs dwell; and, having made peace through the blood of his croſs, by him to reconcile all things unto himſelf; by him, I ſay, whether they be things on earth, or things in heaven [q].—Who is gone into heaven, and is on the right hand of God, angels, and authorities, and powers, being made ſubject unto him [r].—Who is ſet down at the right hand of the Majeſty in the heavens [s].—The ſame yeſterday, to-day, and for ever [t].—Who is the faithful witneſs, and the firſt-begotten of the dead, and the Prince of the kings of the earth [u]. I am Alpha and Omega, the beginning and the ending, ſaith the Lord, which is, and which was, and which is to come, the Almighty. I am the firſt and the laſt. I am he that liveth, and was dead; and behold I am alive for evermore, and have the keys of hell, and of death [x]. And all the churches ſhall know, that I am he which ſearcheth the reins and the hearts; and I will give unto every one of you according to your works [y]. Theſe things ſaith he that is holy, he that is true, he that hath the key of David, he that openeth and no man ſhutteth, and ſhutteth and no man

[k] John xvii. 5, 24. [l] Rom. xiv. 9, 10, 11, 12. [m] 1 Cor. i. 23, 24. [n] 1 Cor. iv. 5.
[o] Philip. ii. 9, 10. 11. [p] Eph. i. 20, 21, 22, 23. [q] Col. i. 15, 18, 19, 20. [r] 1 Pet. iii. 22.
[s] Heb. viii. 1. [t] Heb. xiii. 8. [u] Rev. i. v. [x] Rev. i. 8, 17, 18.
[y] Rev. ii. 23.

openeth [z]. The kingdoms of this world are become the kingdoms of our Lord and of his Chriſt, and he ſhall reign for ever and ever. And the four and twenty elders, which ſat before God on their ſeats, fell upon their faces, and worſhipped God, ſaying, We give thee thanks, O Lord Almighty, which art, and waſt, and art to come; becauſe thou haſt taken to thee thy great power, and haſt reigned [a].—For he is Lord of lords, and King of kings [b].

SECT. 3. *Divine works are done by him.*

ALL things were made by him; and without him was not any thing made that was made [a]. To us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jeſus Chriſt, by whom are all things, and we by him [b].—For by him were all things created that are in heaven, and that are in earth, viſible and inviſible, whether they be thrones or dominions, or principalities or powers; all things were created by him and for him. And he is before all things, and by him all things conſiſt [c]; upholding all things by the word of his power.—Unto the Son he ſaith, Thy throne, O God, is for ever and ever, a ſcepter of righteouſneſs is the ſcepter of thy kingdom. And thou, Lord, in the beginning, haſt laid the foundation of the earth, and the heavens are the works of thine hands. They ſhall periſh, but thou remaineſt; and as a veſture ſhalt thou fold them, and they ſhall be changed; but thou art the ſame, and thy years ſhall not fail [d]. My Father worketh hitherto, and I work; whatſoever things he doth, theſe alſo doth the Son likeways [e]. That ye may know that the Son of man hath power on earth to forgive ſins, he ſaith to the ſick of the palſy, Ariſe, take up thy bed, and go to thine houſe [f]. Therefore doth my Father love me, becauſe I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myſelf. I have power to lay it down, and I have power to take it again.—And I give unto them eternal life, and they ſhall never periſh, neither ſhall any pluck them out of my hand [g]. Behold I come quickly, and my reward is with me, to give every man according as his work ſhall be [h].

SECT. 4. *Divine worſhip is appointed to be paid to him.*

THE Father judgeth no man, but hath committed all judgment unto the Son, that all men ſhould honour the Son even as they honour the Father. He that honoureth not the Son, honoureth not the Father which hath ſent him [a]. The ſun

[z] Rev. iii. 7. [a] Rev. xi. 15, 16, 17. [b] Rev. xvii. 14.

§ 3. [a] John i. 3. [b] 1 Cor. viii. 6. [c] Col. i. 16, 17. [d] Heb. i. 3, 8, 10, 11, 12. [e] John v. 17, 19. [f] Mark ii. 10, 11. [g] John x. 17, 18, 28. [h] Rev. xxii. 12.

§ 4. [a] John v. 22, 23.

ſun ſhall be turned into darkneſs, and the moon into blood, before that great and notable day of the Lord come. And it ſhall come to paſs, that whoſoever ſhall call on the name of the Lord, ſhall be ſaved [b]. He being full of the Holy Ghoſt, looked up ſtedfaſtly unto heaven, and ſaw the glory of God, and Jeſus ſtanding on the right hand of God, and ſaid, Behold I ſee the heavens opened, and the Son of man ſtanding on the right hand of God. And they ſtoned Stephen calling upon God, and ſaying, Lord Jeſus receive my ſpirit. And he kneeled down, and cried with a loud voice, Lord lay not this ſin to their charge [c]. The ſcripture ſaith, Whoſoever believeth on him ſhall not be aſhamed;—the ſame Lord over all is rich to all that call upon him: For whoſoever ſhall call upon the name of the Lord, ſhall be ſaved [d]. And I thank Chriſt Jeſus our Lord, who hath enabled me; for that he counted me faithful, putting me into the miniſtry [e]. Now our Lord Jeſus Chriſt himſelf, and God, even our Father, which hath loved us, and given us everlaſting conſolation and good hope, through grace, comfort your hearts, and ſtabliſh you in every good word and work [f]: And the Lord direct your hearts unto the love of God, and unto the patient waiting for Chriſt [g]. And again, when he bringeth in the firſt-begotten into the world, he ſaith, And let all the angels of God worſhip him [h]. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghoſt [i]. Unto him that loved us, and waſhed us from our ſins in his own blood, and hath made us kings and prieſts unto God and his Father; to him be glory and dominion for ever and ever [k]. And I beheld, and I heard the voice of many angels round about the throne, and the elders, and the number of them was ten thouſand times ten thouſand, and thouſands of thouſands, ſaying with a loud voice, Worthy is the Lamb that was ſlain to receive power, and riches, and wiſdom, and ſtrength, and honour, and glory, and bleſſing; and every creature which is in heaven, and on the earth, and under the earth, and ſuch as are in the ſea, and all that are in them, heard I ſaying, Bleſſing, and honour, and glory, and power, be unto him that ſitteth upon the throne, and unto the Lamb, for ever and ever. And the four and twenty elders fell down, and worſhipped him that liveth for ever and ever [l]. Salvation to our God that ſitteth upon the throne, and unto the Lamb [m]. Grace be with you, mercy and peace from God the Father, and from the Lord Jeſus Chriſt, the Son of the Father, in truth and love [n].

CHAP.

[b] Acts ii. 20, 21. [c] Acts vii. 55, 56, 59, 60. [d] Rom. x. 11, 12, 13. [e] 1 Tim. i. 12.
[f] 2 Theſſ. ii. 16, 17. [g] 2 Theſſ. iii. 5. [h] Heb. i. 6. [i] Matth. xxviii. 19.
[k] Rev. i. 5, 6. [l] Rev. v. 11, 12, 13, 14. [m] Rev. vii. 10. [n] 2 John, 3.

CHAP. II.

Of the peculiar circumſtances which preceded and attended his incarnation.

SECT. 1. The viſion of Zacharias in the temple. 2. The annunciation by the angel to Mary. 3. Mary's viſit to Elizabeth, and their hymns of praiſe. 4. The birth of John the baptiſt, and the ſong of Zacharias on that occaſion. 5. The birth of Jeſus Chriſt. 6. The reception given him by Simeon and Anna. 7. The wiſe men come to worſhip, and Herod ſeeks to ſlay him. 8. Some circumſtances of his youth.

SECT. 1. *The viſion of Zacharias in the temple.*

THERE was in the days of Herod the king of Judea, a certain prieſt named Zacharias, of the courſe of Abia; and his wife was of the daughters of Aaron, and her name was Elizabeth. And they were both righteous before God, walking in all the commandments and ordinances of the Lord, blameleſs. And they had no child, becauſe that Elizabeth was barren; and they both were now well ſtricken in years. And it came to paſs, that, while he executed the prieſt's office before God, in the order of his courſe, according to the cuſtom of the prieſt's office, his lot was to burn incenſe when he went into the temple of the Lord. And the whole multitude of the people were praying without, at the time of incenſe. And there appeared unto him an angel of the Lord, ſtanding on the right ſide of the altar of incenſe. And when Zacharias ſaw him, he was troubled, and fear fell upon him. But the angel ſaid unto him, Fear not, Zacharias; for thy prayer is heard; and thy wife Elizabeth ſhall bear thee a ſon, and thou ſhalt call his name John. And thou ſhalt have joy and gladneſs, and many ſhall rejoice at his birth: For he ſhall be great in the ſight of the Lord, and ſhall drink neither wine, nor ſtrong drink; and he ſhall be filled with the Holy Ghoſt, even from his mother's womb. And many of the children of Iſrael ſhall he turn to the Lord their God. And he ſhall go before him in the ſpirit and power of Elias, to turn the hearts of the fathers to the children, and the diſobedient to the wiſdom of the juſt, to make ready a people prepared for the Lord. And Zacharias ſaid unto the angel, Whereby ſhall I know this? For I am an old man, and my wife well ſtricken in years[a].—And the angel anſwering, ſaid unto him, I am Gabriel, that ſtand in the preſence of God; and am ſent

§ 1. [a] Luke i. 5,——19.

ſent to ſpeak unto thee, and to ſhew thee theſe glad tidings. And behold, thou ſhalt be dumb, and not able to ſpeak, until the day that theſe things ſhall be performed; becauſe thou believeſt not my words, which ſhall be fulfilled in their ſeaſon. And the people waited for Zacharias, and marvelled that he tarried ſo long in the temple. And when he came out, he could not ſpeak unto them; and they perceived that he had ſeen a viſion in the temple; for he beckned unto them and remained ſpeechleſs. And it came to paſs, that as ſoon as the days of his miniſtration were accompliſhed, he departed to his own houſe. And after thoſe days his wife Elizabeth conceived, and hid herſelf five months ſaying, Thus hath the Lord dealt with me in the days wherein he looked on me, to take away my reproach among men [b].

SECT. 2. *The annunciation by the angel to Mary.*

AND in the ſixth month, the angel Gabriel was ſent from God, into a city of Galilee, named Nazareth, to a virgin eſpouſed to a man whoſe name was Joſeph, of the houſe of David; and the virgin's name was Mary. And the angel came in unto her, and ſaid, Hail, thou that art highly favoured, the Lord is with thee [a]; bleſſed art thou among women. And when ſhe ſaw him, ſhe was troubled at his ſaying, and caſt in her mind, what manner of ſalutation this ſhould be. And the angel ſaid unto her, Fear not, Mary; for thou haſt found favour with God. And behold, thou ſhalt conceive in thy womb, and bring forth a ſon, and ſhall call his name Jeſus. He ſhall be great, and be called the Son of the Higheſt; and the Lord God ſhall give unto him the throne of his father David, and he ſhall reign over the houſe of Jacob for ever, and of his kingdom there ſhall be no end. Then ſaid Mary unto the angel, How ſhall this be, ſeeing I know not a man? And the angel anſwered, and ſaid unto her, The Holy Ghoſt ſhall come upon thee, and the power of the Higheſt ſhall overſhadow thee; therefore alſo that Holy Thing which ſhall be born of thee, ſhall be called the Son of God. And behold thy couſin Elizabeth, ſhe hath alſo conceived a ſon in her old age; and this is the ſixth month with her who was called barren. For with God nothing ſhall be impoſſible. And Mary ſaid, Behold the hand-maid of the Lord, be it unto me according to thy word: And the Angel departed from her [b].

SECT. 3. *Mary's viſit to Elizabeth, and their hymns of praiſe.*

AND Mary aroſe in thoſe days, and went into the hill-country with haſte, into a city of Judah, and entered into the houſe of Zacharias, and ſaluted Elizabeth. And it came to paſs, that when Elizabeth heard the ſalutation of Mary, the

[a] Luke i. 19. – 25.

§ 2. [a] Luke i. 26, 27, 28. [b] Luke i. 29, – 38.

the babe leaped in her womb; and ſhe was filled with the Holy Ghoſt. And ſhe ſpake out with a loud voice, and ſaid, Bleſſed art thou among women, and bleſſed is the fruit of thy womb. And whence is this to me, that the mother of my Lord ſhould come to me? For lo, aſſoon as the voice of thy ſalutation ſounded in mine ears, the babe leaped in my womb for joy. And bleſſed is ſhe that believed; for there ſhall be a performance of thoſe things which were told her from the Lord. And Mary ſaid, My ſoul doth magnify the Lord, and my ſpirit hath rejoiced in God my Saviour [a]. For he hath regarded the low eſtate of his handmaiden; for behold from henceforth, all generations ſhall call me bleſſed. For he that is mighty hath done to me great things, and holy is his name. And his mercy is on them that fear him from generation to generation. He hath ſhewed ſtrength with his arm; he hath ſcattered the proud in the imagination of their hearts; he hath put down the mighty from their ſeats, and exalted them of low degree; he hath filled the hungry with good things, and the rich he hath ſent empty away. He hath holpen his ſervant Iſrael in remembrance of his mercy, as he ſpake to our fathers, to Abraham, and to his ſeed for ever. And Mary abode with her about three months, and returned to her own houſe [b].

SECT. 4. *The birth of John the Baptiſt, and the ſong of Zacharias on that occaſion.*

Now Elizabeth's full time came that ſhe ſhould be delivered; and ſhe brought forth a ſon. And her neighbours and her couſins heard how the Lord had ſhewed great mercy upon her; and they rejoiced with her. And it came to paſs, that on the eighth day they came to circumciſe the child; and they called him Zacharias after the name of his father. And his mother anſwered, and ſaid, Not ſo; but he ſhall be called John. And they ſaid unto her, There is none of thy kindred that is called by this name. And they made ſigns to his father, how he would have him called. And he aſked for a writing table, and wrote, ſaying, His name is John, and they marvelled all. And his mouth was opened immediately, and his tongue looſed, and he ſpake and praiſed God. And fear came on all that dwelt round about them; and all thoſe ſayings were noiſed abroad throughout all the hill-country of Judea. And all they that heard them, laid them up in their hearts, ſaying, What manner of child ſhall this be? And the hand of the Lord was with him. And his father Zacharias was filled with the Holy Ghoſt, and propheſied, ſaying, Bleſſed be the Lord God of Iſrael; for he hath viſited and redeemed his people, and hath raiſed up an horn of ſalvation for us in the houſe of his ſervant David [a]; as he ſpake by the mouth of his holy prophets, which have been ſince the world began; that we ſhould be ſaved from

§ 3. [a] Luke i. 39,—47. [b] Luke i. 48,—56.

§ 4. [a] Luke i. 57,—69.

from our enemies, and from the hand of all that hate us. To perform the mercy promiſed unto our fathers, and to remember his holy covenant; the oath which he ſware to our father Abraham, that he would grant unto us, that we being delivered out of the hands of our enemies, might ſerve him without fear, in holineſs and righteouſneſs before him all the days of our life. And thou child ſhalt be called the Prophet of the Higheſt; for thou ſhalt go before the face of the Lord to prepare his ways; to give knowledge of ſalvation unto his people, by the remiſſion of their ſins through the tender mercy of our God; whereby the day ſpring from on high hath viſited us, to give light to them that ſit in darkneſs, and in the ſhadow of death; to guide our feet into the way of peace. And the child grew, and waxed ſtrong in ſpirit; and was in the deſerts till the day of his ſhewing unto Iſrael [b].

SECT. 5. *The birth of our Lord Jeſus Chriſt.*

Now the birth of Jeſus Chriſt was on this wiſe; when as his mother Mary was eſpouſed to Joſeph, before they came together, ſhe was found with child of the Holy Ghoſt. Then Joſeph her huſband being a juſt man, and not willing to make her a public example, was minded to put her away privily. But while he thought on theſe things, Behold the angel of the Lord appeared unto him in a dream, ſaying, Joſeph thou ſon of David, Fear not to take unto thee Mary thy wife; for that which is conceived in her is, of the Holy Ghoſt. And ſhe ſhall bring forth a ſon, and thou ſhalt call his name JESUS; for he ſhall ſave his people from their ſins. Now all this was done that it might be fulfilled which was ſpoken of the Lord by the prophet, ſaying, Behold a virgin ſhall be with child, and ſhall bring forth a ſon, and they ſhall call his name EMMANUEL; which being interpreted, is, GOD WITH US. Then Joſeph being raiſed from ſleep, did as the angel of the Lord had bidden him; and took unto him his wife; and knew her not, till ſhe had brought forth her firſt born ſon; and he called his name JESUS [a].

AND it came to paſs in thoſe days, that there went out a decree from Cæſar Auguſtus, that all the world ſhould be taxed. And all went to be taxed; every one into his own city And Joſeph alſo went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David which is called Bethlehem; becauſe he was of the houſe and lineage of David; to be taxed with Mary his eſpouſed wife, being great with child; and ſo it was that while they were there, the days were accompliſhed that ſhe ſhould be delivered. And ſhe

[b] Luke i. 71,—80.

§ 5. [a] Matth. i. 18,—25.

brought forth her firſt born ſon, and wrapped him in ſwaddling cloaths, and laid him in a manger; becauſe there was no room for them in the inn. And there were in the ſame country, ſhepherds abiding in the field, keeping watch over their flock by night. And lo, the angel of the Lord came upon them, and the glory of the Lord ſhone round about them; and they were ſore afraid. And the angel ſaid unto them, Fear not; for behold I bring you good tidings of great joy, which ſhall be to all people. For unto you is born this day in the city of David a Saviour, which is Chriſt the Lord. And this ſhall be a ſign unto you, ye ſhall find the babe, wrapt in ſwaddling cloaths, lying in a manger. And ſuddenly there was with the angel a multitude of the heavenly hoſt, praiſing God, and ſaying, Glory to God in the higheſt, and on earth peace, good-will towards men. And it came to paſs as the angels were gone away from them into heaven, the ſhepherds ſaid one to another, Let us now go even unto Bethlehem, and ſee this thing which is come to paſs, which the Lord hath made known unto us. And they came with haſte, and found Mary and Joſeph, and the babe lying in a manger. And when they had ſeen it, they made known abroad the ſaying which was told them concerning this child. And all they that heard it, wondered at thoſe things which were told them by the ſhepherds: But Mary kept all theſe things, and pondered them in her heart. And the ſhepherds returned, glorifying and praiſing God for all the things that they had heard and ſeen, as it was told unto them [b].

SECT. 6. *The reception given to him by Simeon and Anna.*

AND when eight days were accompliſhed for the circumciſing of the child, his name was called JESUS, which was ſo named of the angel, before he was conceived in the womb. And when the days of her purification according to the law of Moſes were accompliſhed, they brought him to Jeruſalem to preſent him to the Lord [a]; and to offer a ſacrifice according to that which is ſaid in the law of the Lord, a pair of turtle doves, or two young pigeons. And behold there was a man in Jeruſalem, whoſe name was Simeon; and the ſame man was juſt and devout, waiting for the conſolation of Iſrael; and the Holy Ghoſt was upon him; and it was revealed unto him by the Holy Ghoſt, that he ſhould not ſee death before he had ſeen the Lord's Chriſt. And he came by the Spirit into the temple; and when the parents brought in the child Jeſus to do for him after the cuſtom of the law, then took he him up in his arms, and bleſſed God, and ſaid, Lord, now letteſt thou thy ſervant depart in peace, according to thy word; for mine eyes have ſeen thy ſalvation; which thou haſt prepared before the face of all people; a light to lighten

[b] Luke ii. 1,—20.

§ 6. [a] Luke ii. 21, 22.

en the Gentiles, and the glory of thy people Iſrael. And Joſeph, and his mother marvelled at thoſe things which were ſpoken of him. And Simeon bleſſed them, and ſaid unto Mary his mother, Behold this child is ſet for the fall and riſing again of many in Iſrael; and for a ſign which ſhall be ſpoken againſt; (yea a ſword ſhall pierce through thy own ſoul alſo) that the thoughts of many hearts may be revealed.

And there was one Anna a propheteſs, the daughter of Phanuel, of the tribe of Aſer; ſhe was of a great age, and had lived with a huſband ſeven years from her virginity; and ſhe was a widow of about fourſcore and four years; which departed not from the temple, but ſerved God with faſtings and prayers night and day. And ſhe coming in that inſtant, gave thanks likewiſe unto the Lord; and ſpake of him to all them that looked for redemption in Jeruſalem. And when they had performed all things according to the law of the Lord, they returned into Galilee to their own city Nazareth. And the child grew, and waxed ſtrong in ſpirit, filled with wiſdom; and the grace of God was upon him [b].

SECT. 7. *The wiſe men come to worſhip, and Herod ſeeks to ſlay him.*

Now when Jeſus was born in Bethlehem of Judea, in the days of Herod the king, behold there came wiſe men from the eaſt to Jeruſalem, ſaying, Where is he that is born King of the Jews? For we have ſeen his ſtar in the eaſt, and are come to worſhip him. When Herod the king had heard theſe things, he was troubled, and all Jeruſalem with him. And when he had gathered all the chief prieſts, and ſcribes of the people together, he demanded of them where Chriſt ſhould be born. And they ſaid unto him, In Bethlehem of Judea: For thus it is written by the prophet, And thou Bethlehem, in the land of Juda, art not the leaſt of the princes of Juda; for out of thee ſhall come a governor that ſhall rule my people Iſrael. Then Herod, when he had privily called the wiſe men, enquired of them diligently, what time the ſtar appeared. And he ſent them to Bethlehem, and ſaid, Go, and ſearch diligently for the young child; and when ye have found him, bring me word again, that I may come and worſhip him alſo. When they had heard the king, they departed; and lo, the ſtar which they ſaw in the eaſt, went before them, till it came and ſtood over where the child was. When they ſaw the ſtar, they rejoiced with exceeding great joy. And, when they were come into the houſe, they ſaw the young child, with Mary his mother; and fell down, and worſhipped him: And, when they had opened their treaſures, they preſented unto him gifts; gold, and frankincenſe, and myrrh. And being warned of God in a dream, that they ſhould not return to Herod, they departed into their own country another way [a]. And when they were de-

 parted,

[b] Luke ii. 24,—40.

§ 7. [a] Matth. ii. 1,—12.

parted, behold the angel of the Lord appeared to Joſeph in a dream, ſaying, Ariſe, and take the young child and his mother, and fly into Egypt; and be thou there until I bring thee word: For Herod will ſeek the young child to deſtroy him. When he aroſe, he took the young child and his mother by night, and departed into Egypt; and was there until the death of Herod, that it might be fulfilled which was ſpoken of the Lord by the prophet, ſaying, Out of Egypt have I called my Son. Then Herod, when he ſaw that he was mocked of the wiſe men, was exceeding wroth; and ſent forth and ſlew all the children that were in Bethlehem, and in all the coaſts thereof, from two years old and under, according to the time which he had diligently enquired of the wiſe men. Then was fulfilled that which was ſpoken by Jeremy the prophet, ſaying, In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted; becauſe they are not. But when Herod was dead, behold an angel of the Lord appeareth in a dream to Joſeph in Egypt, ſaying, Ariſe, and take the young child and his mother, and go into the land of Iſrael; for they are dead which ſought the young child's life. And he aroſe, and took the young child and his mother, and came into the land of Iſrael. But when he heard that Archelaus did reign in Judea in the room of his father Herod, he was afraid to go thither. Notwithſtanding, being warned of God in a dream, he turned aſide into the parts of Galilee; and he came and dwelt in a city called Nazareth, that it might be fulfilled which was ſpoken by the prophets, He ſhall be called a Nazarene [b].

SECT. 8. *Some particulars of his youth.*

Now his parents went to Jeruſalem every year, at the feaſt of the paſſover. And when he was twelve years old, they went up to Jeruſalem, after the cuſtom of the feaſt. And when they had fulfilled the days, as they returned, the child Jeſus tarried behind in Jeruſalem; and Joſeph and his mother knew not of it. But they ſuppoſing him to have been in the company, went a days journey; and they ſought him among their kinsfolks and acquaintance. And when they found him not, they turned back again to Jeruſalem, ſeeking him. And it came to paſs, that, after three days, they found him in the temple, ſitting in the midſt of the doctors, both hearing them, and aſking them queſtions. And all that heard him were aſtoniſhed, at his underſtanding and anſwers. And when they ſaw him, they were amazed; and his mother ſaid unto him, Son, why haſt thou thus dealt with us? Behold thy father and I have ſought thee ſorrowing [a]. And he

[b] Matth. ii. 13,—23.

§ 8. [a] Luke ii. 41,—49.

he ſaid unto them, How is it that ye ſought me? Wiſt ye not that I muſt be about my Father's buſineſs? And they underſtood not the ſaying which he ſpake unto them. And he went down with them, and came to Nazareth, and was ſubject unto them; but his mother kept all theſe ſayings in her heart. And Jeſus increaſed in wiſdom and ſtature, and in favour with God and man [b].

CHAP. III.

Of the deſigns and purpoſes for which Chriſt was manifeſted to the world.

I. "To inſtruct his people in things belonging to ſalvation."

SECT. 1. Promiſes, which God was graciouſly pleaſed to make to men, of peculiar degrees of light in the latter days. 2. That theſe promiſes ſhould be accompliſhed in virtue of a new covenant. 3. That the accompliſhment of theſe promiſes was expected from the Great Meſſiah. 4. That in the Lord Jeſus they are actually fulfilled. 5. Jeſus chears his diſciples with the aſſurance of this divine light. 6. The wiſdom of Jeſus acknowledged by ſtrangers, and even by enemies. 7. The teſtimony of the apoſtles on this ſubject. 8. The miſſion of the apoſtle Paul. 9. That this light maketh wiſe unto ſalvation. 10. The importance of making a right uſe of this light. 11. The prayers of the apoſtles for the increaſe of this knowledge.

SECT. 1. *Promiſes, which God was graciouſly pleaſed to make to men, of peculiar degrees of light in the latter days.*

HEARKEN unto me, my people, and give ear unto me, O my nation: For a law ſhall proceed from me; and I will make my judgment to reſt for a light of the people [a]. Behold my Servant whom I uphold, mine Elect in whom my ſoul delighteth: I have put my ſpirit upon him, he ſhall bring forth judgment to the Gentiles.—He ſhall not cry, nor lift up, nor cauſe his voice to be heard in the ſtreet. A bruiſed reed ſhall he not break, and the ſmoking flax ſhall he not quench; he ſhall bring forth judgment unto truth. He ſhall not fail, nor be diſcouraged, till he have ſet judgment in the earth; and the iſles ſhall wait

[b] Luke ii. 49,—52.

§ 1. [a] Iſa. li. 4.

wait for his law. Thus ſaith God the Lord, he that created the heavens, and ſtretched them out; he that ſpread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and ſpirit to them that walk therein; I the Lord have called thee in righteouſneſs, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the priſoners from the priſon, and them that ſit in darkneſs out of the priſon-houſe [b]: That thou mayeſt ſay to the priſoners, Go forth; to them that are in darkneſs, ſhew yourſelves [c]. In that day ſhall the deaf hear the words of the book; and the eyes of the blind ſhall ſee out of obſcurity, and out of darkneſs [d]. They alſo that erred in ſpirit, ſhall come to underſtanding; and they that murmured, ſhall learn doctrine [e]. And the eyes of them that ſee ſhall not be dim; and the ears of them that hear ſhall hearken. The heart alſo of the raſh ſhall underſtand knowledge; and the tongue of the ſtammerers ſhall be ready to ſpeak plainly [f]. So ſhall he ſprinkle many nations, the kings ſhall ſhut their mouths at him: For that which had not been told them, ſhall they ſee; and that which they had not heard, ſhall they conſider [g]. Then the eyes of the blind ſhall be opened, and the ears of the deaf ſhall be unſtopped. Then ſhall the lame man leap as an hart, and the tongue of the dumb ſing [h]. And I will bring the blind by a way that they knew not, I will lead them in paths that they have not known: I will make darkneſs light before them, and crooked things ſtraight. Theſe things will I do unto them, and not forſake them [i]. Moreover, the light of the moon ſhall be as the light of the ſun, and the light of the ſun ſhall be ſeven-fold, as the light of ſeven days [k]. And the Gentiles ſhall come to thy light, and kings to the brightneſs of thy riſing [l].

SECT. 2. *That theſe promiſes ſhould be accompliſhed in virtue of a new covenant.*

BEHOLD the days come, ſaith the Lord, that I will make a new covenant with the houſe of Iſrael, and with the houſe of Judah; not according to the covenant that I made with their fathers, in the day that I took them by the hand, to bring them out of the land of Egypt; but this ſhall be the covenant that I will make with the houſe of Iſrael, After thoſe days, ſaith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they ſhall be my people; and they ſhall teach no more every man his neighbour, and every man his brother, ſaying, Know the Lord: For they ſhall all

[b] Iſa xlii. 1,—7. [c] Iſa. xlix. 9. [d] Iſa. xxix. 18. [e] Iſa. xxix. 24.
[f] Iſa. xxxii. 3, 4. [g] Iſa. lii. 15. [h] Iſa. xxxv. 5, 6. [i] Iſa. xlii. 16.
[k] Iſa. xxx. 26. [l] Iſa. lx. 3.

all know me from the leaſt of them unto the greateſt of them, ſaith the Lord [a]. And though the Lord give you the bread of adverſity, and the water of affliction, yet ſhall not thy teachers be removed into a corner any more; but thine eyes ſhall ſee thy teachers. And thine ears ſhall hear a word behind thee, ſaying, This is the way, walk ye in it; when ye turn to the right hand, and when ye turn to the left [b]. I will inſtruct thee, and teach thee in the way which thou ſhalt go: I will guide thee with mine eye [c]. And all thy children ſhall be taught of the Lord; and great ſhall be the peace of thy children [d]. Come, and let us go up to the mountain of the Lord, and to the houſe of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: For the law ſhall go forth of Zion, and the word of the Lord from Jeruſalem [e]; *and* the earth ſhall be filled with the knowledge of the glory of the Lord, as the waters cover the ſea [f].

SECT. 3. *That the accompliſhment of theſe promiſes was expected from the Great Meſſiah.*

BLESSED be the Lord God of Iſrael, for he hath viſited and redeemed his people; and hath raiſed up an horn of ſalvation for us in the houſe of his ſervant David; as he ſpake by the mouth of his holy prophets, which have been ſince the world began [a]; to give knowledge of ſalvation unto his people by the remiſſion of their ſins, through the tender mercy of our God; whereby the day ſpring from on high hath viſited us; to give light to them that ſit in darkneſs, and in the ſhadow of death; to guide our feet into the way of peace [b]. That it might be fulfilled which was ſpoken by Eſaias the prophet, ſaying, The land of Zabulon, and the land of Nephtalim, by the way of the ſea beyond Jordan, Galilee of the Gentiles; the people which ſat in darkneſs ſaw great light; and to them which ſat in the region and ſhadow of death, light is ſprung up [c] *. For ſo hath the Lord commanded us, ſaying, I have ſet thee to be a light of the Gentiles; that thou ſhouldſt be for ſalvation to the ends of the earth [d]; a light to lighten the Gentiles, and the glory of thy people Iſrael [e]. Now I ſay, that Jeſus Chriſt was a miniſter of the circumciſion for the truth of God, to confirm the promiſes made unto the fathers; and that the Gentiles might glorify God for his mercy. As it is written, For this cauſe I will confeſs to thee among the Gentiles, and ſing unto thy name. And again he ſaith, Rejoice ye Gentiles with his people. And again, praiſe the Lord, all ye Gentiles, and laud him all ye people. And again

§ 2. [a] Jer. xxxi. 31,—34. [b] Iſa. xxx. 20. 21. [c] Pſal. xxxii. 8. [d] Iſa. liv. 13. [e] Micah iv. 2. [f] Hab. ii. 14.

§ 3. [a] Luke i. 68, 69, 70. [b] Luke i. 77, 78, 79. [c] Matth. iv. 14, 15, 16. * See Matth. iii. 14, 15. 16. [d] Acts xiii. 47. [e] Luke ii. 32.

again Eſaias ſaith [f], There ſhall come forth a rod out of the ſtem of Jeſſe, and a branch ſhall grow out of his roots; and the ſpirit of the Lord ſhall reſt upon him; the ſpirit of wiſdom, and underſtanding, the ſpirit of counſel and might, the ſpirit of knowledge and of the fear of the Lord. *He* ſhall ſtand for an enſign of the people: To it ſhall the Gentiles ſeek, and his reſt ſhall be glorious [g].

SECT. 4. *That in the Lord Jeſus they are actually fulfilled.*

AND Jeſus returned in the power of the ſpirit into Galilee; and there went out a fame of him through all the region round about. And he taught in their ſynagogues, being glorified of all. And he came to Nazareth, where he had been brought up; and as his cuſtom was, he went into the ſynagogue on the ſabbath day, and ſtood up for to read. And there was delivered unto him the book of the prophet Eſaias [a]; and when he had opened the book, he found the place where it was written, the ſpirit of the Lord is upon me, becauſe he hath anointed me to preach the goſpel to the poor, he hath ſent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of ſight to the blind, to ſet at liberty them that are bruiſed, to preach the acceptable year of the Lord. And he cloſed the book, and gave it again to the miniſter and ſat down; and the eyes of all them that were in the ſynagogue were faſtned on him; and he began to ſay unto them, This day is this ſcripture fulfilled in your ears [b]. I am the light of the world; he that followeth me, ſhall not walk in darkneſs, but ſhall have the light of life [c]. To this end was I born, and for this cauſe came I into the world, that I ſhould bear witneſs unto the truth. Every one that is of the truth heareth my voice [d]. Are there not twelve hours in the day? if any man walk, in the day he ſtumbleth not; becauſe he ſeeth the light of this world. But if a man walk in the night he ſtumbleth, becauſe there is no light in him [e]. Yet a little while is the light with you; walk while ye have the light, leſt darkneſs come upon you; for he that walketh in darkneſs, knoweth not whither he goeth. While ye have light, believe in the light, that ye may be the children of light. I am come a light into the world, that whoſoever believeth on me, ſhould not abide in darkneſs [f]. And this is the condemnation, that light is come into the world, and men loved darkneſs rather than light, becauſe their deeds were evil; for every one that doth evil, hateth the light, neither cometh to the light, leſt his deeds ſhould be reproved [g].

SECT.

[f] Rom. xv. 8,—12. [g] Iſa. xi. 1, 2, 10.

§ 4. [a] Luke iv. 14,—17. [b] Luke iv. 18,—21. [c] John viii. 12. [d] John xviii. 37.
[e] John xi. 9, 10 [f] John xii. 35, 36, 46. [g] John iii. 19, 20.

SECT. 5. *Jeſus chears his diſciples with the aſſurance of this divine light.*

It is given unto you to know the myſteries of the kingdom of Heaven [a]. Bleſſed are your eyes, for they ſee; and your ears for they hear. For verily I ſay unto you, that many prophets and righteous men, have deſired to ſee thoſe things which ye ſee, and have not ſeen them; and to hear thoſe things which ye hear, and have not heard them [b]. In that hour Jeſus rejoiced in ſpirit, and ſaid, I thank thee O Father, Lord of heaven and earth, that thou haſt hid theſe things from the wiſe and prudent, and haſt revealed them unto babes; even ſo Father, for ſo it ſeemed good in thy ſight [c]. If ye continue in my word, then are ye my diſciples indeed; and ye ſhall know the truth, and the truth ſhall make you free [d]. Henceforth I call you not ſervants; for the ſervant knoweth not what his Lord doth: But I have called you friends; for all things that I have heard of my Father, I have made known unto you [e]. Theſe things have I ſpoken unto you, being yet preſent with you. But the Comforter, which is the Holy Ghoſt, whom the Father will ſend in my name, he ſhall teach you all things, and bring all things to your remembrance, whatſoever I have ſaid unto you [f]. When he, the Spirit of truth is come, he will guide you into all truth; for he ſhall not ſpeak of himſelf; but whatſoever he ſhall hear, that ſhall he ſpeak; and he will ſhew you things to come. He ſhall glorify me; for he ſhall receive of mine, and ſhall ſhew it unto you [g]. And now I have told you before it come to paſs, that when it is come to paſs, ye might believe [h].

SECT. 6. *The wiſdom of Jeſus acknowledged by ſtrangers, and even by enemies.*

THOSE men, *who were miraculouſly fed*, when they had ſeen the miracle that Jeſus did, ſaid, This is of a truth that prophet that ſhould come into the world [a]. Now we believe, and know, That this is indeed the Chriſt, the Saviour of the world [b]. Never man ſpake like this man [c]. For he taught them as one having authority, and not as the ſcribes [d], Rabbi, We know that thou art a teacher come from God; for no man can do theſe miracles that thou doſt, except God be with him [e]. We know that thou art true, and teacheſt the way of God in truth; neither careſt thou for any man; for thou regardeſt not the perſon of men [f].

SECT.

§ 7. [a] Matth. xiii. 11. [b] Matth. xiii. 16, 17. [c] Luke x. 21. [d] John viii. 31, 32. [e] John xv. 15. [f] John xiv. 25, 26. [g] John xvi. 13, 14. [h] John xiv. 29.

§ 6. [a] John vi. 14. [b] John iv. 42. [c] John vii. 46. [d] Matth. vii. 29. [e] John iii. 2. [f] Matth. xxii. 16.

again Eſaias ſaith [f], There ſhall come forth a rod out of the ſtem of Jeſſe, and a branch ſhall grow out of his roots; and the ſpirit of the Lord ſhall reſt upon him; the ſpirit of wiſdom, and underſtanding, the ſpirit of counſel and might, the ſpirit of knowledge and of the fear of the Lord. *He* ſhall ſtand for an enſign of the people: To it ſhall the Gentiles ſeek, and his reſt ſhall be glorious [g].

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AND Jeſus returned in the power of the ſpirit into Galilee; and there went out a fame of him through all the region round about. And he taught in their ſynagogues, being glorified of all. And he came to Nazareth, where he had been brought up; and as his cuſtom was, he went into the ſynagogue on the ſabbath day, and ſtood up for to read. And there was delivered unto him the book of the prophet Eſaias [a]; and when he had opened the book, he found the place where it was written, the ſpirit of the Lord is upon me, becauſe he hath anointed me to preach the goſpel to the poor, he hath ſent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of ſight to the blind, to ſet at liberty them that are bruiſed, to preach the acceptable year of the Lord. And he cloſed the book, and gave it again to the miniſter and ſat down; and the eyes of all them that were in the ſynagogue were faſtned on him; and he began to ſay unto them, This day is this ſcripture fulfilled in your ears [b]. I am the light of the world; he that followeth me, ſhall not walk in darkneſs, but ſhall have the light of life [c]. To this end was I born, and for this cauſe came I into the world, that I ſhould bear witneſs unto the truth. Every one that is of the truth heareth my voice [d]. Are there not twelve hours in the day? if any man walk, in the day he ſtumbleth not; becauſe he ſeeth the light of this world. But if a man walk in the night he ſtumbleth, becauſe there is no light in him [e]. Yet a little while is the light with you; walk while ye have the light, leſt darkneſs come upon you; for he that walketh in darkneſs, knoweth not whither he goeth. While ye have light, believe in the light, that ye may be the children of light. I am come a light into the world, that whoſoever believeth on me, ſhould not abide in darkneſs [f]. And this is the condemnation, that light is come into the world, and men loved darkneſs rather than light, becauſe their deeds were evil; for every one that doth evil, hateth the light, neither cometh to the light, leſt his deeds ſhould be reproved [g].

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§ 7. [a] Matth. xiii. 11. [b] Matth. xiii. 16, 17. [c] Luke x. 21. [d] John viii. 31, 32.
[e] John xv. 15. [f] John xiv. 25, 26. [g] John xvi. 13, 14. [h] John xiv. 29.

§ 6. [a] John vi. 14. [b] John iv. 42. [c] John vii. 46. [d] Matth. vii. 29.
[e] John iii. 2. [f] Matth. xxii. 16.

SECT. 7. *The teſtimonies of the apoſtles on this ſubject.*

IN the beginning was the Word, and the word was with God, and the Word was God [a]. In him was life, and the life was the light of men [b]. That was the true light, which lighteth every man that cometh into the world [c]. A prophet mighty in deed and word before God, and all the people [d]; who hath aboliſhed death, and hath brought life and immortality to light, through the goſpel [e]. For the law was given by Moſes, but grace and truth came by Jeſus Chriſt. No man hath ſeen God at any time; the only begotten Son, who is in the boſom of the Father, he hath declared him [f]. The Jews require a ſign, and the Greeks ſeek after wiſdom; but we preach Chriſt crucified, unto the Jews a ſtumbling-block, and unto the Greeks fooliſhneſs; but unto them which are called, both Jews and Greeks, Chriſt the power of God and the wiſdom of God [g]. For Moſes truly ſaid unto the Fathers, a prophet ſhall the Lord your God raiſe up unto you, of your brethren, like unto me; him ſhall ye hear in all things whatſoever he ſhall ſay unto you. And it ſhall come to paſs, that every ſoul which will not hear that prophet, ſhall be deſtroyed from among the people. Yea, and all the prophets from Samuel, and thoſe that follow after, as many as have ſpoken, have likewiſe foretold of theſe days. Ye are the children of the prophets, and of the covenant which God made with our fathers, ſaying unto Abraham, And in thy ſeed ſhall all the kindreds of the earth be bleſſed. Unto you firſt, God having raiſed up his Son Jeſus, ſent him to bleſs you in turning away every one of you from his iniquities [h]. See that ye refuſe not him that ſpeaketh; for if they eſcaped not who refuſed him that ſpake on earth, much more ſhall not we eſcape if we turn away from him that ſpeaketh from heaven [i]. For if the word ſpoken by angels was ſtedfaſt, and every tranſgreſſion and diſobedience received a juſt recompence of reward; how ſhall we eſcape if we neglect ſo great ſalvation, which at the firſt began to be ſpoken by the Lord, and was confirmed unto us by them that heard him; God alſo bearing them witneſs, both with ſigns and wonders, and with divers miracles, and gifts of the Holy Ghoſt, according to his own will [k]?

SECT. 8. *The miſſion of the Apoſtle Paul.*

AS I *Paul* went to Damaſcus with authority and commiſſion from the chief prieſts; at mid-day, I ſaw in the way a light from heaven; above the brightneſs of the ſun, ſhining round about me, and them which journeyed with me. And when we were all fallen to the earth, I heard a voice ſpeaking unto me, and ſaying

§ 7. [a] John i. 1. [b] John i. 4. [c] John i. 9. [d] Luke xxiv. 19.
[e] 2 Tim. i. 10. [f] John i. 17, 18. [g] 1 Cor. i. 22, 23, 24. [h] Acts iii. 22,—26.
[i] Heb. xii. 25. [k] Heb. ii. 2, 3, 4.

ing in the Hebrew tongue, Saul, Saul, why perſecuteſt thou me? It is hard for thee to kick againſt the pricks. And I ſaid, who art thou, Lord? And he ſaid, I am Jeſus whom thou perſecuteſt. But riſe and ſtand upon thy feet; for I have appeared unto thee for this purpoſe, to make thee a miniſter and a witneſs, both of theſe things which thou haſt ſeen, and of thoſe things in the which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom now I ſend thee, to open their eyes, and to turn them from darkneſs to light, and from the power of Satan unto God, that they may receive forgiveneſs of ſins, and inheritance among them which are ſanctified by faith that is in me. Whereupon I was not diſobedient unto the heavenly viſion; but ſhewed firſt unto them of Damaſcus, and at Jeruſalem, and throughout all the coaſts of Judea, and then to the Gentiles, that they ſhould repent and turn to God, and do works meet for repentance [a]. Having therefore obtained help of God, I continue unto this day, witneſſing both to ſmall and great, ſaying none other things than thoſe which the prophets, and Moſes did ſay ſhould come; that Chriſt ſhould ſuffer, and that he ſhould be the firſt that ſhould riſe from the dead, and ſhould ſhew light unto the people, and to the Gentiles [b].

Ye have heard of the diſpenſation of the grace of God which is given me; how that by revelation he made known unto me the myſtery, which in other ages was not made known unto the ſons of men, as it is now revealed unto his holy apoſtles and prophets by the ſpirit [c]. Unto me who am leſs than the leaſt of all ſaints is this grace given, that I ſhould preach among the Gentiles the unſearchable riches of Chriſt; and to make all men ſee what is the fellowſhip of the myſtery, which from the beginning of the world hath been hid in God, who created all things by Jeſus Chriſt [d]: To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wiſdom of God [e]. Bleſſed be the God and Father of our Lord Jeſus Chriſt, who hath bleſſed us with all ſpiritual bleſſings in heavenly places in Chriſt [f]; having made known unto us the myſtery of his will, according to his good pleaſure, which he hath purpoſed in himſelf; that in the diſpenſation of the fulneſs of times, he might gather together in one all things in Chriſt, both which are in heaven, and which are in earth, even in him [g].

Moreover, brethren, I declare unto you the goſpel which I preached unto you, which alſo you have received, and wherein ye ſtand; by which alſo ye are ſaved, if ye keep in memory what I preached unto you [h]; *and* if ye continue in the faith grounded and ſettled, and be not moved away from the hope of the goſpel, which ye have heard, and which was preached to every creature which is un-

§ 8. [a] Acts xxvi. 12,—20. [b] Acts xxvi. 22, 23. [c] Eph. iii. 2, 3, 5. [d] Eph. iii. 8, 9. [e] Eph. iii. 10. [f] Eph. i. 3. [g] Eph. i. 9, 10. [h] 1 Cor. xv. 1, 2.

der heaven; whereof I Paul am made a miniſter [i], according to the diſpenſation of God, which is given to me for you, to fulfil the word of God; even the myſtery which hath been hid from ages, and from generations, but now is made manifeſt to his ſaints; to whom God would make known what is the riches of the glory of this myſtery among the Gentiles; which is Chriſt in you the hope of glory; whom we preach, warning every man, and teaching every man in all wiſdom; that we may preſent every man perfect in Chriſt Jeſus; whereunto I alſo labour, ſtriving according to his working, which worketh in me mightily [k]. *Therefore* I have written the more boldly unto you, in ſome ſort, as putting you in mind, becauſe of the grace that is given to me of God, that I ſhould be the miniſter of Jeſus Chriſt to the Gentiles, miniſtering the goſpel of God, that the offering up of the Gentiles might be acceptable, being ſanctified by the Holy Ghoſt. I have therefore whereof I may glory through Jeſus Chriſt, in thoſe things which pertain to God [l]. For I am not aſhamed of the goſpel of Chriſt; for it is the power of God unto ſalvation; to every one that believeth; for therein is the righteouſneſs of God revealed from faith to faith [m]. Yea doubtleſs, and I count all things but loſs, for the excellency of the knowledge of Chriſt Jeſus my Lord; for whom I have ſuffered the loſs of all things, and do count them but dung that I may win Chriſt, and be found in him; that I may know him, and the power of his reſurrection, and the fellowſhip of his ſufferings, being made conformable unto his death [n].

SECT. 9. *That this light maketh wiſe unto ſalvation.*

CONTINUE thou in the things which thou haſt learned, and haſt been aſſured of, knowing of whom thou haſt learned them; and that from a child thou haſt known the holy ſcriptures, which are able to make thee wiſe unto ſalvation, through faith which is in Chriſt Jeſus. All ſcripture is given by inſpiration of God, and is profitable for doctrine, for reproof, for correction, for inſtruction in righteouſneſs; that the man of God may be perfect, throughly furniſhed unto all good works [a]. For whatſoever things were written aforetime, were written for our learning; that we, through patience and comfort of the ſcriptures, might have hope [b]. We have alſo a more ſure word of prophecy; whereunto you do well that ye take heed, as unto a light that ſhineth in a dark place, until the day dawn, and the day ſtar ariſe in your hearts. Knowing this firſt, that no prophecy of the ſcripture is of any private interpretation. For the prophecy came not in old time by the will of man; but holy men of God ſpoke as they were moved by the Holy Ghoſt [c]; who propheſied of the grace that ſhould come unto you; ſearch-

[i] Col. i. 23. [k] Col. i. 25,—29. [l] Rom. xv. 15, 16, 17. [m] Rom. i. 16, 17. [n] Phil. iii. 8, 9, 10.

§ 9. [a] 2 Tim. iii. 14,—17. [b] Rom. xv. 4. [c] 2 Pet. i. 19, 20, 21.

ſearching what, or what manner of time the ſpirit of Chriſt which was in them did ſignify, when it teſtified before hand the ſufferings of Chriſt, and the glory that ſhould follow. Unto whom it was revealed, that not unto themſelves, but unto us they did miniſter the things which are now reported unto you by them that have preached the goſpel unto you, with the Holy Ghoſt ſent down from heaven; which things the angels deſire to look into [d].

SECT. 10. *The importance of making a right uſe of this light.*

GRACE and peace be multiplied unto you through the knowledge of God, and of Jeſus our Lord; according as his divine power hath given unto us all things that pertain unto life and godlineſs, through the knowledge of him that hath called us to glory and virtue [a]. This then is the meſſage which we have heard of him, and declare unto you, That God is light, and in him is no darkneſs at all. If we ſay that we have fellowſhip with him, and walk in darkneſs, we lie, and do not the truth. But if we walk in the light, as he is in the light, we have fellowſhip one with another, and the blood of Jeſus Chriſt his Son cleanſeth us from all ſin [b]. For God who commanded the light to ſhine out of darkneſs, hath ſhined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jeſus Chriſt [c]. And we know that the Son of God is come, and hath given us an underſtanding that we may know him that is true; and we are in him that is true, even in his Son Jeſus Chriſt [d]. For ye were ſometimes darkneſs, but now are ye light in the Lord; walk as children of light, and have no fellowſhip with the unfruitful works of darkneſs, but rather reprove them [e]; ſeeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of him that created him. Let the word of Chriſt dwell in you richly in all wiſdom; teaching and admoniſhing one another in pſalms, and hymns, and ſpiritual ſongs [f]. *For* ye are a peculiar people, that ye ſhould ſhew forth the praiſes of him who hath called you out of darkneſs into his marvellous light [g].

SECT. 11. *The prayers of the apoſtles for the increaſe of this knowledge.*

WE give thanks to God, and the Father of our Lord Jeſus Chriſt, praying always for you; for the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the goſpel [a]. We alſo do not ceaſe to pray

[d] 1 Pet. i. 10, 11, 12.

§ 10. [a] 2 Pet. i. 2, 3. [b] 1 John i. 5, 6, 7. [c] 2 Cor. iv. 6. [d] 1 John v. 20. [e] Eph. v. 8, 11. [f] Col. iii. 9, 10, 16. [g] 1 Pet. ii. 9.

§ 11. [a] Col. i. 3, 5.

pray for you, and to desire that ye might be filled with the knowledge of his will, in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God[b]; who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son[c]: That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him; the eyes of your understanding being enlightened; that ye may know what is the hope of his calling; and what the riches of the glory of his inheritance in the saints; and what is the exceeding greatness of his power to us-ward who believe[d]; that ye may be able to comprehend with all saints, what is the breadth, and length, and depth, and height, and to know the love of Christ, which passeth knowledge; that ye might be filled with all the fulness of God[e]. Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ; according to the revelation of the mystery, which was kept secret since the world began; but now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith; to God only wise, be glory through Jesus Christ for ever. Amen[f].

CHAP.

[b] Col. i. 9, 10. [c] Col. i. 13. [d] Eph. i. 17, 18, 19. [e] Eph. iii. 17, 18, 19.
[f] Rom. xvi. 25, 26, 27.

CHAP. IV.

Of the deſigns and purpoſes on which he was manifeſted to the world.

II. "That he is come to redeem man from deſtruction and to reconcile him "to God."

SECT. 1. A general view of this great deſign. 2. That it ſhould be executed in due time by the Meſſiah, and through his ſufferings and death. 3. Of the glory that ſhould follow his ſufferings. 4. Jeſus informs his diſciples of this grand purpoſe, and of the manner in which he was to accompliſh it, even by his death and interceſſion. 5. The apoſtles teſtified to the Jews that Jeſus was the Saviour. 6. Concerning the everlaſting prieſthood of Chriſt. 7. Of the efficacy of his merits and mediation. 8. Of the divine benefits procured by him in behalf of all that believe in his name. 9. Of the obligations on believers to walk worthy of theſe benefits. 10. The importance of our making a proper uſe of our acceſs to God by Jeſus Chriſt.

SECT. 1. *A general view of this great deſign.*

WE have before proved both Jews and Gentiles, that they are all under ſin; that every mouth may be ſtopped, and all the world may become guilty before God; for all have ſinned and come ſhort of the glory of God [a]. For as many as are of the works of the law are under the curſe; for it is written, Curſed is every one that continueth not in all things which are written in the book of the law to do them. But the ſcripture hath concluded all under ſin, that the promiſe by faith of Jeſus Chriſt might be given to them that believe [b]. Even as Abraham believed God, and it was accounted to him for righteouſneſs, and the ſcripture foreſeeing that God would juſtify the heathen through faith, preached before the goſpel unto Abraham, ſaying In thee ſhall all nations be bleſſed [c]. Now to Abraham and his ſeed were the promiſes made. He ſaith not, And to ſeeds as of many; but as of one, and to thy ſeed, which is Chriſt [d]. To him gave all the prophets witneſs, that through his name whoſoever believeth in him, ſhall receive remiſſion of ſins [e].

SECT.

§ 1. [a] Rom. iii. 9, 19, 23. [b] Gal. iii. 19, 22. [c] Gal. iii. 6, 8. [d] Gal. iii. 16. [e] Acts x. 43.

SECT. 2. *That it ſhould be executed in due time by the Meſſiah, and through his ſufferings and death.*

O ISRAEL thou haſt fallen by thine iniquity [a]; thou haſt deſtroyed thyſelf; but in me is thine help [b]. Behold the days come, ſaith the Lord, that I will make a new covenant with the houſe of Iſrael, and with the houſe of Judah [c]. I will be their God, and they ſhall be my people; for I will forgive their iniquity, and I will remember their ſin no more [d]. And I will make an everlaſting covenant with them, that I will not turn away from them to do them good; but I will put my fear in their hearts that they ſhall not depart from me [e]; and I will cleanſe them from all their iniquity, whereby they have ſinned againſt me; and I will pardon all their iniquities whereby they have ſinned, and whereby they have tranſgreſſed againſt me [f]. In thoſe days, and at that time, will I cauſe the Branch of Righteouſneſs to grow up unto David, and he ſhall execute judgment and righteouſneſs in the land. In thoſe days ſhall Judah be ſaved, and Jeruſalem ſhall dwell ſafely; and this is the name wherewith he ſhall be called, THE LORD OUR RIGHTEOUSNESS [g]. Thus ſpeaketh the Lord of hoſts, ſaying, Behold the man whoſe name is the BRANCH, and he ſhall grow up out of his place, and he ſhall build the temple of the Lord; even he ſhall build the temple of the Lord, and ſhall bear the glory and ſhall ſit and rule upon his throne, and he ſhall be a prieſt upon his throne, and the counſel of peace ſhall be between them both [h]. I bring near my righteouſneſs; it ſhall not be far off, and my ſalvation ſhall not tarry; and I will place ſalvation in Zion, for Iſrael my glory [i]. Sacrifice and offering thou didſt not deſire, burnt offering and ſin-offering haſt thou not required. Then ſaid I, Lo I come, in the volume of the book it is written of me [k].

After threeſcore and two weeks ſhall Meſſiah be cut off, but not for himſelf [l]. *But* to finiſh the tranſgreſſion, and to make an end of ſins, and to make reconciliation for iniquity, and to bring in everlaſting righteouſneſs [m]. Surely he hath born our griefs, and carried our ſorrows; yet we did eſteem him ſtricken, ſmitten of God and afflicted. But he was wounded for our tranſgreſſions, he was bruiſed for our iniquities; the chaſtiſement of our peace was upon him, and with his ſtripes we are healed. All we like ſheep have gone aſtray; we have turned every one to his own way, and the Lord hath laid on him the iniquity of us all. For he was cut off out of the land of the living; for the tranſgreſſion of my people was he ſtricken [n]. It pleaſed the Lord to bruiſe him, he hath put him to grief; when thou ſhalt make his ſoul an offering for ſin, he ſhall ſee his ſeed, he ſhall

§ 2. [a] Hoſ. xiv. 1. [b] Hoſ. xiii. 9. [c] Jer. xxxi. 31. [d] Jer. xxxi. 33, 34.
[e] Jer. xxxii. 40. [f] Jer. xxxiii. 8. [g] Jer. xxxiii. 15, 16. [h] Zech. vi. 12, 13.
[i] Iſa. xlvi, 13. [k] Pſal, xl. 6, 7. [l] Dan. ix. 26. [m] Dan. ix. 24.
[n] Iſa. liii. 4, 5, 6, 8.

ſhall prolong his days, and the pleaſure of the Lord ſhall proſper in his hand. He ſhall ſee of the travail of his ſoul, and ſhall be ſatisfied; by his knowledge ſhall my righteous ſervant juſtify many; for he ſhall bear their iniquities. Therefore will I divide him a portion with the great, and he ſhall divide the ſpoil with the ſtrong; becauſe he hath poured out his ſoul unto death; and he was numbered with the tranſgreſſors, and he bare the ſins of many, and made interceſſion for the tranſgreſſors [o]. In that day there ſhall be a fountain opened to the houſe of David, and to the inhabitants of Jeruſalem for ſin and for uncleanneſs [p]. And it ſhall come to paſs, that whoſoever ſhall call upon the name of the Lord, ſhall be ſaved [q].

SECT. 3. *Of the glory that ſhould follow his ſufferings.*

How beautiful upon the mountains are the feet of him that bringeth good tidings, that publiſheth peace, that bringeth good tidings of good, that publiſheth ſalvation, that ſaith unto Zion, Thy God reigneth. The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth ſhall ſee the ſalvation of our God [a]. Bleſſed be the Lord God of Iſrael; for he hath viſited and redeemed his people; and hath raiſed up an horn of ſalvation for us in the houſe of his ſervant David [b]; to perform the mercy promiſed to our fathers, and to remember his holy covenant; to give knowledge of ſalvation unto his people by the remiſſion of their ſins [c]. Glory to God in the higheſt; and on earth peace, good will towards men [d]. For unto us a child is born, unto us a ſon is given; and the government ſhall be upon his ſhoulder; and his name ſhall be called, Wonderful, Counſellor, the Mighty God, the Everlaſting Father, the Prince of Peace [e]. Thou ſhalt call his name Jeſus; for he ſhall ſave his people from their ſins. And they ſhall call his name Emmanuel, which being interpreted, is, God with us [f]. The Lord ſaid unto my Lord, Sit thou at my right hand until I make thine enemies thy footſtool: He ſhall drink of the brook in the way, therefore ſhall he lift up the head [g]. Yet have I ſet my king upon my holy hill of Zion. I will declare the decree: The Lord ſaid unto me, Thou art my Son, this day have I begotten thee. Aſk of me, and I ſhall give thee the heathen for thine inheritance, and the uttermoſt parts of the earth for thy poſſeſſion [h]. I ſaw in the night viſions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him: And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages ſhould ſerve him: His dominion is an everlaſting dominion, which ſhall not paſs away,

[o] Iſa. liii. 10, 11, 12. [p] Zech. xiii. 1. [q] Acts ii. 21.

§ 3. [a] Iſa. lii. 7, 10. [b] Luke i. 68, 69. [c] Luke i. 72, 77. [d] Luke ii. 14.
[e] Iſa. ix. 6. [f] Matth. i. 21, 23. [g] Pſal. cx. 1, 7. [h] Pſal. ii. 6, 7, 8.

and his kingdom that which ſhall not be deſtroyed [i]. Thou haſt aſcended on high, thou haſt led captivity captive; thou haſt received gifts for men, yea for the rebellious alſo, that the Lord God might dwell amongſt them [k].—His name ſhall endure for ever: And men ſhall be bleſſed in him; all nations ſhall call him bleſſed [l].

SECT. 4. *Jeſus informs his diſciples of this grand purpoſe, and of the manner in which he was to accompliſh it; even by his death and interceſſion.*

AND Jeſus going up to Jeruſalem, took the twelve diſciples apart in the way, and ſaid unto them, Behold we go up to Jeruſalem, and the Son of man ſhall be betrayed unto the chief prieſts, and unto the ſcribes; and they ſhall condemn him to death, and ſhall deliver him to the Gentiles to mock and to ſcourge, and to crucify him; and the third day he ſhall riſe again. *For* the Son of man came not to be miniſtred unto, but to miniſter, and to give his life a ranſom for many [a]. And as Moſes lifted up the ſerpent in the wilderneſs, even ſo muſt the Son of man be lifted up; that whoſoever believeth in him, ſhould not periſh, but have eternal life [b]. And I, if I be lifted up from the earth, will draw all men unto me [c]. For God ſent not his Son into the world to condemn the world; but that the world through him might be ſaved [d]. For the Son of man is come to ſeek and to ſave that which was loſt [e]. I am come that they might have life, and that they might have it more abundantly. I am the good Shepherd; and I lay down my life for the ſheep [f]. Therefore doth my Father love me, becauſe I lay down my life that I might take it again. No man taketh it from me, but I lay it down of myſelf; I have power to lay it down, I have power to take it again: This commandment have I received of my Father [g]. And if any man hear my words, and believe not, I judge him not; for I came not to judge the world, but to ſave the world [h]. Greater love hath no man than this, that a man lay down his life for his friends [i] And he took bread and gave thanks, and brake it, and gave unto them, ſaying, This is my body which is given for you: This do in remembrance of me: Likewiſe alſo the cup after ſupper, ſaying, This cup is the New Teſtament in my blood, which is ſhed for you [k]. And in that day ye ſhall aſk me nothing: Verily, verily, I ſay unto you, Whatſoever ye ſhall aſk the Father in my name, he will give it you. Hitherto have ye aſked nothing in my name; aſk and ye ſhall receive, that your joy may be full. At that day ye ſhall aſk in my name; and I ſay unto you, that I will pray the Father for you [l]; and whatſoever ye ſhall aſk in my name, that will I do; that the Father may be glorified

[i] Dan. vii. 13, 14. [k] Pſal. lxviii. 18, 19. [l] Pſal. lxxii. 17.

§ 4. [a] Matth. xx. 17, 18, 19, 28. [b] John iii. 14, 15. [c] John xii. 32. [d] John iii. 17.
[e] Luke xix. 10. [f] John x. 10, 14, 15. [g] John x. 17, 18. [h] John xii. 47.
[i] John xv. 13. [k] Luke xxii. 19, 20. [l] John xvi. 23, 24, 26.

glorified in the Son [m]. Then opened he their underſtanding, that they might underſtand the ſcriptures; and ſaid unto them, Thus it is written, and thus it behoved Chriſt to ſuffer, and to riſe from the dead the third day; and that repentance and remiſſion of ſins ſhould be preached in his name, among all nations, beginning at Jeruſalem [n].

SECT. 5. *The apoſtles teſtified to the Jews that Jeſus was the Saviour.*

YE men of Iſrael, hear theſe words; Jeſus of Nazareth, a man approved of God among you, by miracles and ſigns which God did by him in the midſt of you, as ye yourſelves alſo know; him being delivered by the determinate counſel and foreknowledge of God, ye have taken, and by wicked hands have crucified and ſlain; this Jeſus hath God raiſed up, whereof we all are witneſſes [a]. Be it known unto you therefore men and brethren, that through this man is preached unto you the forgiveneſs of ſins; and by him, all that believe are juſtified from all things from which ye could not be juſtified by the law of Moſes [b]. Neither is there ſalvation in any other; for there is none other name under heaven given among men, whereby we muſt be ſaved [c]. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Iſrael, and forgiveneſs of ſins. And we are witneſſes of theſe things; and ſo is alſo the Holy Ghoſt, whom God hath given to them that obey him [d]. Unto you firſt God having raiſed up his Son Jeſus, ſent him to bleſs you, in turning away every one of you from his iniquities. Repent ye therefore and be converted, that your ſins may be blotted out, when the times of refreſhing ſhall come from the preſence of the Lord [e].

SECT. 6. *Concerning the everlaſting prieſthood of Jeſus Chriſt.*

WHEREFORE, holy brethren, partakers of the heavenly calling, conſider the Apoſtle and High Prieſt of our profeſſion, Chriſt Jeſus [a]. For every high prieſt, taken from among men, is ordained for men in things pertaining to God, that he may offer both gifts and ſacrifices for ſins; who can have compaſſion on the ignorant, and on them that are out of the way; for that he himſelf alſo is compaſſed with infirmity; and, by reaſon hereof, he ought, as for the people, ſo alſo for himſelf, to offer for ſins. And no man taketh this honour unto himſelf, but he that is called of God, as was Aaron; ſo alſo Chriſt glorified not himſelf,

[m] John xiv. 13. [n] Luke xxiv. 45, 46, 47.

§ 5. [a] Acts ii. 22, 23, 32. [b] Acts xiii. 38, 39. [c] Acts iv. 12. [d] Acts v. 31, 32. [e] Acts iii. 26, 19.

§ 6. [a] Heb. iii. 1.

to be made an high prieſt; but he that ſaid unto him, Thou art my Son, to-day have I begotten thee. As he ſaith in another place, Thou art a Prieſt for ever after the order of Melchizedeck [b]. For this Melchizedeck, king of Salem, prieſt of the Moſt High God, who met Abraham returning from the ſlaughter of the kings, and bleſſed him; to whom alſo Abraham gave a tenth part of all; firſt being by interpretation King of Righteouſneſs, and, after that, alſo King of Salem, which is King of Peace; without father, without mother, without deſcent, having neither beginning of days, nor end of life; but made like unto the Son of God, abideth a prieſt continually. Now conſider how great this man was, unto whom even the patriarch Abraham gave the tenth of the ſpoils [c]; and bleſſed him that had the promiſes. And without all contradiction the leſs is bleſſed of the better. If, therefore, perfection were by the Levitical prieſthood, What further need was there that another prieſt ſhould riſe after the order of Melchizedeck, and not be called after the order of Aaron [d]? *But* it is evident, that, after the ſimilitude of Melchizedeck, there ariſeth another prieſt, who is made not after the law of a carnal commandment, but after the power of an endleſs life [e]. And in as much as not without an oath he was made prieſt, by ſo much was Jeſus made Surety of a better teſtament: And they truly were many prieſts, becauſe they were not ſuffered to continue, by reaſon of death; but this man, becauſe he continueth ever, hath an unchangeable prieſthood. Wherefore he is able alſo to ſave them to the uttermoſt, that come unto God by him, ſeeing he ever liveth to make interceſſion for them. For ſuch an high prieſt became us, who is holy, harmleſs, undefiled, ſeparated from ſinners, and made higher than the heavens; who needeth not daily, as thoſe high prieſts, to offer up ſacrifice, firſt for his own ſins, and then for the peoples; for this he did once, when he offered up himſelf. For the law maketh men high prieſts which have infirmity; but the word of the oath, which was ſince the law, maketh the Son, who is conſecrated for evermore [f].

Now we have ſuch an High Prieſt, who is ſet on the right hand of the throne of the Majeſty in the heavens; a Miniſter of the ſanctuary, and of the true tabernacle which the Lord pitched, and not man. For every high prieſt is ordained to offer gifts and ſacrifices; wherefore it is of neceſſity that this man have ſomewhat alſo to offer. But now hath he obtained a more excellent miniſtry, by how much alſo he is the Mediator of a better covenant, which was eſtabliſhed upon better promiſes [g]. Chriſt being come an High Prieſt of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to ſay, not of this building; neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal

[b] Heb. v. 1,—6. [c] Heb. vii. 1,—4. [d] Heb. vii. 6, 7, 11. [e] Heb. vii. 15, 16.
[f] Heb. vii. 20, 22,—28. [g] Heb. viii. 1, 2, 3, 6.

eternal redemption for us. For if the blood of bulls and of goats, and the aſhes of an heifer ſprinkling the unclean, ſanctifieth to the purifying of the fleſh, How much more ſhall the blood of Chriſt, who, through the eternal ſpirit, offered himſelf without ſpot to God, purge your conſcience from dead works to ſerve the living God? And for this cauſe, he is the Mediator of the new teſtament; that, by means of death, for the redemption of the tranſgreſſions that were under the firſt teſtament, they which are called might receive the promiſe of eternal inheritance [h]. For Chriſt is not entered into the holy places made with hands, which are the figures of the true, but into heaven itſelf, now to appear in the preſence of God for us: Nor yet that he ſhould offer himſelf often, as the high prieſt entereth into the holy place every year with blood of others; for then muſt he often have ſuffered ſince the foundation of the world: But now once in the end of the world hath he appeared to put away ſin by the ſacrifice of himſelf. And as it is appointed unto men once to die, but after this the judgment; ſo Chriſt was once offered to bear the ſins of many; and unto them that look for him ſhall he appear the ſecond time without ſin unto ſalvation [i]. And every prieſt ſtandeth daily miniſtring, and offering oftentimes the ſame ſacrifices, which can never take away ſins; but this man, after he had offered one ſacrifice for ſins, for ever ſat down on the right hand of God; from henceforth expecting till his enemies be made his footſtool; for, by one offering, he hath perfected for ever them that are ſanctified [k].

SECT. 7. *Of the efficacy of his merits and mediation.*

WHAT the law could not do, in that it was weak through the fleſh, God ſending his Son in the likeneſs of ſinful fleſh, for ſin condemned ſin in the fleſh; that the righteouſneſs of the law might be fulfilled in us who walk not after the fleſh, but after the ſpirit [a]. When the fulneſs of the time was come, God ſent forth his Son made of a woman, made under the law; to redeem them that were under the law, that we might receive the adoption of ſons [b]. Chriſt hath redeemed us from the curſe of the law, being made a curſe for us; for it is written, Curſed is every one that hangeth upon a tree [c]. Now the righteouſneſs of God without the law is manifeſted, being witneſſed by the law and the prophets; even the righteouſneſs of God, which is by faith of Jeſus Chriſt unto all, and upon all that believe [d], being juſtified freely by his grace through the redemption that is in Jeſus Chriſt, whom God hath ſet forth to be a propitiation through faith in his blood; to declare his righteouſneſs for the remiſſion of ſins that are paſt, through the forbearance of God; to declare, I ſay, at this time

[h] Heb. ix. 11,—15. [i] Heb. ix. 24,—28. [k] Heb. x. 11,—14.

§ 7. [a] Rom. viii. 3, 4. [b] Gal. iv. 4, 5. [c] Gal. iii. 13. [d] Rom. iii. 21, 22.

time his righteouſneſs; that he might be juſt, and the juſtifier of him which believeth in Jeſus [e]. Chriſt is the end of the law for righteouſneſs to every one that believeth [f]. For if by one man's offence, death reigned by one; much more they which receive abundance of grace, and of the gift of righteouſneſs, ſhall reign in life by one Jeſus Chriſt. Therefore as by the offence of one, judgment came upon all men to condemnation; even ſo, by the righteouſneſs of one, the free gift came upon all men unto juſtification of life. For as by one man's diſobedience many were made ſinners, ſo by the obedience of one ſhall many be made righteous [g]. There is therefore now, no condemnation to them who are in Chriſt Jeſus, who walk not after the fleſh, but after the ſpirit [h]. For we are the circumciſion who worſhip God in the ſpirit, and rejoice in Chriſt Jeſus, and have no confidence in the fleſh [i]. Yea doubtleſs, and I count all things but loſs, for the excellency of the knowledge of Chriſt Jeſus my Lord; for whom I have ſuffered the loſs of all things, and do count them but dung that I may win Chriſt, and be found in him, not having mine own righteouſneſs, which is of the law; but that which is through the faith of Chriſt; the righteouſneſs which is of God by faith [k].

All things are of God, who hath reconciled us to himſelf by Jeſus Chriſt, and hath given to us the miniſtry of reconciliation; to wit, that God was in Chriſt reconciling the world unto himſelf, not imputing their treſpaſſes unto them [l]. For he hath made him to be ſin for us, who knew no ſin; that we might be made the righteouſneſs of God in him [m]. Unto me, who am leſs than the leaſt of all ſaints, is this grace given, that I ſhould preach among the Gentiles the unſearchable riches of Chriſt [n], who will have all men to be ſaved, and to come to the knowledge of the truth. For there is one God, and one Mediator between God and men, the man Chriſt Jeſus: who gave himſelf a ranſom for all, to be teſtified in due time [o]; who was delivered for our offences, and raiſed again for our juſtification [p]; *who* hath loved us, and hath given himſelf for us, an offering and a ſacrifice to God for a ſweet ſmelling ſavour [q]. *Who* alſo hath once ſuffered for ſin, the juſt for the unjuſt, that he might bring us to God [r]. For when we were yet without ſtrength, in due time Chriſt died for the ungodly. For ſcarcely for a righteous man will one die; yet peradventure for a good man ſome would even dare to die. But God commendeth his love, towards us, in that while we were yet ſinners Chriſt died for us [s]. For ye know the grace of our Lord Jeſus Chriſt, that though he was rich, yet for your ſakes he became poor, that ye through his poverty might be rich [t]. For it pleaſed the Father, that in him ſhould all fulneſs dwell; and having made peace through the blood

[e] Rom. iii. 24, 25, 26. [f] Rom. x. 4. [g] Rom. v. 17, 18, 19. [h] Rom. viii. 1.
[i] Phil. iii. 3. [k] Phil. iii. 8, 9. [l] 2 Cor. v. 18, 19. [m] 2 Cor. v. 21.
[n] Eph. iii. 8. [o] 1 Tim. ii. 4, 5, 6. [p] Rom. iv. 25. [q] Eph. v. 2.
[r] 1 Pet. iii. 18. [s] Rom. v. 6, 7, 8. [t] 2 Cor. viii. 9.

blood of his croſs, by him to reconcile all things unto himſelf [a]. Of him are ye in Chriſt Jeſus, who of God is made unto us, wiſdom, and righteouſneſs, and ſanctification, and redemption [x].

SECT. 8. *Of the divine benefits procured by him in behalf of all that believe in his name.*

THIS is a faithful ſaying, and worthy of all acceptation, that Chriſt Jeſus came into the world to ſave ſinners; of whom I am chief [a]. Grace, mercy, and peace from God the Father, who hath ſaved us, and called us with an holy calling; not according to our works, but according to his own purpoſe and grace, which was given us in Chriſt Jeſus, before the world began [b]. And you being dead in your ſins, and the uncircumciſion of your fleſh, hath he quickned together with him, having forgiven you all your treſpaſſes [c]. Wherefore remember, that ye being in time paſſed Gentiles in the fleſh, were without Chriſt, being aliens from the common-wealth of Iſrael, and ſtrangers from the covenants of promiſe, having no hope, and without God in the world; but now in Chriſt Jeſus, ye who ſometimes were afar off, are made nigh by the blood of Chriſt; for he is our peace [d], who came and preached peace to you which were afar off, and to them that were nigh. For through him we both have an acceſs by one Spirit unto the Father. Now therefore ye are no more ſtrangers and foreigners, but fellow-citizens with the ſaints, and of the houſehold of God [e]. Therefore being juſtified by faith we have peace with God through our Lord Jeſus Chriſt. By whom alſo we have acceſs by faith into this grace wherein we ſtand, and rejoice in hope of the glory of God [f]. For if when we were enemies we were reconciled to God by the death of his ſon; much more being reconciled, we ſhall be ſaved by his life. And not only ſo, but we alſo joy in God through our Lord Jeſus Chriſt, by whom we have now received the atonement [g]. The Spirit itſelf beareth witneſs with our ſpirit that we are the children of God; and if children, then heirs; heirs of God, and joint heirs with Chriſt [h]. What ſhall we then ſay to theſe things? If God be for us, who can be againſt us? He that ſpared not his own Son, but delivered him up for us all; how ſhall he not with him freely give us all things? Who ſhall lay any thing to the charge of God's elect? it is God that juſtifieth; who is he that condemneth? it is Chriſt that died, yea rather, that is riſen again, who is even at the right hand of God, who alſo maketh interceſſion for us [i].

My

[a] Col. i. 19, 20. [x] 1 Cor. i. 30.

§ 8. [a] 1 Tim. i. 15. [b] 2 Tim. i. 2, 9. [c] Col. ii. 13. [d] Eph. ii. 11,—14.
[e] Eph. ii. 17, 18, 19. [f] Rom. v. 1, 2. [g] Rom. v. 10, 11. [h] Rom viii. 16, 17.
[i] Rom. viii. 31,—34.

My little children, theſe things write I unto you, that ye ſin not; and if any man ſin, we have an advocate with the Father, Jeſus Chriſt the righteous; and he is the propitiation for our ſins; and not for ours only, but for the ſins of the whole world [k]. And ye know that he was manifeſted to take away our ſins; and in him is no ſin [l]. In this was manifeſted the love of God towards us, becauſe that God ſent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and ſent his Son to be the propitiation for our ſins [m]. Bleſſed be the God and Father of our Lord Jeſus Chriſt, who hath bleſſed us with all ſpiritual bleſſings in heavenly places in Chriſt [n]; having predeſtinated us unto the adoption of children by Jeſus Chriſt to himſelf, according to the good pleaſure of his will; to the praiſe of the glory of his grace, wherein he hath made us accepted in the Beloved: in whom we have redemption through his blood, the forgiveneſs of ſins, according to the riches of his grace [o] Unto him that loved us, and waſhed us from our ſins in his own blood, and hath made us kings and prieſts unto God and his Father; to him be glory and dominion for ever and ever. Amen [p].

SECT. 9. *Of the obligation on believers to walk worthy of theſe benefits.*

WE who are Jews by nature, and not ſinners of the Gentiles, knowing that a man is not juſtified by the works of the law, but by the faith of Jeſus Chriſt, even we have believed in Jeſus Chriſt; that we might be juſtified by the faith of Chriſt, and not by the works of the law; for by the works of the law ſhall no fleſh be juſtified [a]. For I through the law am dead to the law, that I might live unto God. I am crucified with Chriſt; nevertheleſs I live; yet not I, but Chriſt liveth in me; and the life which I now live in the fleſh, I live by the faith of the Son of God, who loved me, and gave himſelf for me [b]. Who gave himſelf for us, that he might redeem us from all iniquity, and purify unto himſelf a peculiar people, zealous of good works [c]. For the love of Chriſt conſtraineth us, becauſe we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live, ſhould not henceforth live unto themſelves, but unto him who died for them and roſe again [d]. I therefore beſeech you that ye walk worthy of the vocation wherewith ye are called [e]. As he who hath called you is holy, ſo be ye holy in all manner of converſation [f]; for as much as ye know that ye were not redeemed with corruptible things, as ſil-

ver

[k] 1 John ii. 1, 2. [l] 1 John iii. 5. [m] 1 John iv. 9, 10. [n] Eph. i, 3.
[o] Eph. i. 5, 6, 7. [p] Rev. i. 5, 6.

§ 9. [a] Gal. ii. 15, 16. [b] Gal. ii. 19, 20. [c] Tit. ii. 14. [d] 2 Cor. v. 14, 15.
[e] Eph. iv. 1. [f] 1 Pet. i. 15.

ver and gold; but with the precious blood of Chriſt, as of a lamb without blemiſh and without ſpot [g]. And ye are not your own; for ye are bought with a price; therefore glorify God in your body, and in your ſpirit, which are God's [h].

SECT. 10. *The importance of making a proper uſe of our acceſs to God by Jeſus Chriſt.*

SEEING then that we have a great High Prieſt, that is paſſed into the heavens, Jeſus the Son of God, let us hold faſt our profeſſion. For we have not an High Prieſt who cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without ſin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need [a]. Having boldneſs to enter into the holieſt by the blood of Jeſus, by a new and living way which he has conſecrated for us, through the vail, that is to ſay, his fleſh; and having an High Prieſt over the houſe of God, let us draw near with a true heart, in full aſſurance of faith; having our hearts ſprinkled from an evil conſcience, and our bodies waſhed with pure water.

g 1 Pet. i. 18, 19. h 1 Cor. vi. 19, 20.

§ 10. a Heb. iv. 14, 15, 16. b Heb. x. 19,—22.

CHAP. IV.

That he is inveſted with ſovereign power for perfecting all that believe on him.

GENERAL SECTION I.

A general view of this argument.

SECT. 1. Daniel's viſion of the Son of man. 2. That his dominion is over all and ſhall be everlaſting. 3. The ſpiritual nature of his kingdom. 4. The teſtimony of the apoſtles on this head. 5. The viſion of the apoſtle John.

SECT. 1. *Daniel's viſion of the Son of man.*

I *Daniel* ſaw in the night viſions, and behold one like the Son of man, came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations and languages ſhould ſerve him. His dominion is an everlaſting dominion, which ſhall not paſs away; and his kingdom that which ſhall not be deſtroyed[a]. And the kingdom and dominion, and the greatneſs of the kingdom under the whole heaven, ſhall be given to the people of the ſaints of the moſt High, whoſe kingdom is an everlaſting kingdom, and all dominions ſhall ſerve and obey him[b].

SECT. 2. *That his dominion is over all, and ſhall be everlaſting.*

WHY do the heathen rage, and the people imagine a vain thing? The kings of the earth ſet themſelves, and the rulers take counſel together, againſt the Lord, and againſt his anointed, ſaying, Let us break their bands aſunder, and caſt away their cords from us. He that ſitteth in the heavens ſhall laugh; the Lord ſhall have them in deriſion. Then ſhall he ſpeak unto them in his wrath, and vex them in his ſore diſpleaſure. Yet have I ſet my king upon my holy hill of Zion. I will declare the decree; the Lord hath ſaid unto me, Thou art my Son, this day have I begotten thee. Aſk of me, and I ſhall give the heathen for thine

§ 1. [a] Dan. vii. 13, 14. [b] Dan. vii. 27.

thine inheritance, and the uttermoſt parts of the earth for thy poſſeſſion [a].—He ſhall judge the poor of the people, he ſhall ſave the children of the needy, and ſhall break in pieces the oppreſſor [b]. He ſhall come down like rain upon the mown graſs; as ſhowers that water the earth. In his days ſhall the righteous flouriſh; and abundance of peace ſo long as the moon endureth. He ſhall have dominion alſo from ſea to ſea, and from the river unto the ends of the earth. They that dwell in the wilderneſs ſhall bow before him; and his enemies ſhall lick the duſt. The kings of Tarſhiſh, and of the iſles ſhall bring preſents; the kings of Sheba, and Seba ſhall offer gifts. Yea all kings ſhall fall down before him; all nations ſhall ſerve him [c]. He ſhall deliver the needy when he crieth; the poor alſo, and him that hath no helper. He ſhall redeem their ſoul from deceit and violence; and precious ſhall their blood be in his ſight [d]. His name ſhall endure for ever; his name ſhall be continued as long as the ſun; and men ſhall be bleſſed in him, all nations ſhall call him bleſſed [e]. Be wiſe now therefore ye kings; be inſtructed ye judges of the earth; ſerve the Lord with fear, and rejoice with trembling. Kiſs the Son, leſt he be angry, and ye periſh from the way, when his wrath is kindled but a little; bleſſed are all they that put truſt in him [f].

Thou ſpakeſt in viſion to thy holy One, and ſaidſt, I have laid help upon one that is mighty; I have exalted one choſen out of the people. I have found David my ſervant; with my holy oil have I anointed him. With whom my hand ſhall be eſtabliſhed; mine arm alſo ſhall ſtrengthen him. And I will beat down his foes before his face, and plague them that hate him. But my faithfulneſs and my mercy ſhall be with him; and in my name ſhall his horn be exalted. I will ſet his hand alſo in the ſea, and his right hand in the rivers. He ſhall cry unto me, Thou art my Father, my God and the rock of my ſalvation. Alſo I will make him my firſt-born, higher than the kings of the earth. My mercy will I keep for him for ever more; and my covenant ſhall ſtand faſt with him. His ſeed alſo will I make to endure for ever: and his throne as the days of heaven [g]. It ſhall be eſtabliſhed for ever, as the moon, and as a faithful witneſs in heaven [h].

The Lord ſaid unto my Lord, Sit thou at my right hand until I make thine enemies thy footſtool. The Lord ſhall ſend the rod of thy ſtrength out of Zion; rule thou in the midſt of thine enemies. Thy people ſhall be willing in the day of thy power, in the beauties of holineſs from the womb of the morning; thou haſt the dew of thy youth [i]. Behold I have given him for a witneſs to the people, a leader and commander to the people. Behold thou ſhalt call a nation that thou knoweſt not; and nations that knew not thee ſhall run unto thee; becauſe of the Lord thy God, and for the holy One of Iſrael, for he hath glorified thee [k].

§ 2. [a] Pſal. ii. 1,—8. [b] Pſal. lxxii. 4. [c] Pſal. lxxii. 6,—11. [d] Pſal. lxxii. 12, 14. [e] Pſal. lxxii. 17. [f] Pſal. ii. 10, 11, 12. [g] Pſal. lxxxix. 19,—29. [h] Pſal. lxxxix. 37. [i] Pſal. cx. 1, 2, 3. [k] Iſa. lv. 4, 5.

And in mercy ſhall the throne be eſtabliſhed, and he ſhall ſit upon it in truth, in the tabernacle of David, judging, and ſeeking judgment, and hafting righteouſneſs [l].

Thus ſaith the Lord, the redeemer of Iſrael, and his holy One, to him whom man deſpiſeth, to him whom the nation abhorreth, to a ſervant of rulers, kings ſhall ſee and ariſe, princes alſo ſhall worſhip, becauſe of the Lord that is faithful, and the holy One of Iſrael, and he ſhall chooſe thee [m]. Behold a King ſhall reign in righteouſneſs, and princes ſhall rule in judgment [n]. Behold the days come, ſaith the Lord, that I will raiſe unto David a righteous Branch, and a King ſhall reign and proſper, and ſhall execute judgment and juſtice in the earth. In his days Judah ſhall be ſaved, and Iſrael ſhall dwell ſafely; and this is his name whereby he ſhall be called, THE LORD OUR RIGHTEOUSNESS [o]. Behold the Lord God will come with ſtrong hand, and his arm ſhall rule for him; behold his reward is with him, and his work before him. He ſhall feed his flock like a ſhepherd, he ſhall gather the lambs with his arm, and carry them in his boſom, and ſhall gently lead thoſe that are with young [p]. I will ſet up one ſhepherd over them, and he ſhall feed them, even my ſervant David; he ſhall feed them, and he ſhall be their ſhepherd. And I the Lord will be their God, and my ſervant David a prince among them; I the Lord have ſpoken it [q]. Rejoice greatly, O daughter of Zion; ſhout, O daughter of Jeruſalem; behold thy King cometh unto thee; he is juſt, and having ſalvation; and he ſhall ſpeak peace unto the heathen; and his dominion ſhall be from ſea even to ſea, and from the river even to the ends of the earth [r]. And the angel Gabriel was ſent from God into a city of Galilee, named Nazareth, to a virgin eſpouſed to a man whoſe name was Joſeph. And the angel ſaid unto her, Fear not Mary; for thou haſt found favour with God; and behold thou ſhalt conceive in thy womb, and bring forth a Son, and ſhalt call his name JESUS [s]. He ſhall be great, and ſhall be called the Son of the Higheſt; and the Lord God ſhall give unto him the throne of his father David. And he ſhall reign over the houſe of Jacob for ever, and of his kingdom there ſhall be no end [t]. Glory to God in the higheſt; and on earth peace, good will towards men [u]. For unto us a child is born, unto us a Son is given, and the government ſhall be upon his ſhoulder; and his name ſhall be called, Wonderful, Counſellor, the Mighty God; the Everlaſting Father, the Prince of Peace. Of the increaſe of his government and peace there ſhall be no end, upon the throne of David, and upon his kingdom, to order it, and to eſtabliſh it with judgment, and with juſtice, from henceforth, even for ever; the zeal of the Lord of hoſts ſhall perform this [x]. All things are delivered unto me of my Father [y]. All power is given unto me in heaven and in earth [z]: For God hath highly exalted him, and given him a name which is above every name [a], and ſet him at his own right

[l] Iſa. xvi. 5.
[m] Iſa. xlix. 7.
[n] Iſa. xxxii. 1.
[o] Jer. xxiii. 5, 6.
[p] Iſa. xl. 10, 11.
[q] Ezek. xxxiv. 23, 24.
[r] Zech. ix. 9, 10.
[s] Luke i. 26, 27, 30, 31.
[t] Luke i. 32, 33.
[u] Luke ii. 14.
[x] Iſa. ix. 6, 7.
[y] Matth. xi. 27.
[z] Matth. xxviii. 18.
[a] Phil. ii. 9.

right hand in the heavenly places, far above all principality, and power and might, and dominion, and every name that is named, not only in this world, but alſo in that which is to come, and hath put all things under his feet [b].

SECT. 3. *The ſpiritual nature of his kingdom.*

AND when *Jeſus* was demanded of the Phariſees, when the kingdom of God ſhould come; he anſwered them, and ſaid, The kingdom of God cometh not with obſervation. Neither ſhall they ſay, Lo here, or lo there; for behold, the kingdom of God is within you [a]. They ſhall ſay to you, See here, or ſee there; go not after them, nor follow them: For, as the lightning that lightneth out of the one part under heaven, ſhineth unto the other part under heaven, ſo ſhall alſo the Son of man be in his day [b]. My kingdom is not of this world; if my kingdom were of this world, then would my ſervants fight; but now is my kingdom not from hence [c]. And there was alſo a ſtrife among them, which of them ſhould be accounted the greateſt. And he ſaid unto them, The kings of the Gentiles exerciſe lordſhip over them; and they that exerciſe authority upon them, are called benefactors. But ye ſhall not be ſo; but he that is greateſt among you, let him be as the younger; and he that is chief, as he that doth ſerve. For whether is greater, he that ſitteth at meat, or he that ſerveth? Is not he that ſitteth at meat? but I am among you as he that ſerveth [d]. Ye are they that have continued with me in my temptations: And I appoint unto you a kingdom, as my Father hath appointed unto me [e]. Bleſſed be the King that cometh in the name of the Lord; peace in heaven, and glory in the higheſt [f].

SECT. 4. *The teſtimony of the apoſtles on this head.*

MEN and brethren, Let me freely ſpeak unto you of the patriarch David, that he is both dead and buried, and his ſepulchre is with us unto this day; therefore being a prophet, and knowing that God had ſworn with an oath to him, That of the fruit of his loins, according to the fleſh, he would raiſe up Chriſt to ſit on his throne: He ſeeing this before, ſpake of the reſurrection of Chriſt, that his ſoul was not left in hell, neither his fleſh did ſee corruption. This Jeſus hath God raiſed up, whereof we all are witneſſes [a]. For David is not aſcended into the heavens; but he ſaith himſelf, The Lord ſaid unto my Lord, Sit thou on my right hand, until I make thy foes thy footſtool.

Therefore

[b] Eph. i. 20, 21, 22.

§ 3. [a] Luke xvii. 20, 21. [b] Luke xvii. 23, 24. [c] John xviii. 36. [d] Luke xxii. 24,—27. [e] Luke xxii. 28, 29. [f] Luke xix. 38.

4. [a] Acts ii. 29,—32.

Therefore let all the houſe of Iſrael know aſſuredly, that God hath made that ſame Jeſus whom ye have crucified, both Lord and Chriſt [b]. Him hath God exalted with his right hand to be a Prince and Saviour, for to give repentance to Iſrael, and forgiveneſs of ſins [c]. He raiſed him from the dead, and ſet him at his own right hand in the heavenly places; and hath put all things under his feet; and gave him to be head over all things to the church, which is his body; the fulneſs of him that filleth all in all [d]. And he commanded us to preach unto the people, and to teſtify, that it is he who was ordained of God to be the judge of quick and dead [e]. For to this end Chriſt both died, and roſe, and revived, that he might be Lord both of the dead and living [f]; angels, and authorities, and powers being made ſubject unto him [g]. For unto which of the angels ſaid he at any time, Thou art my Son, this day have I begotten thee? And again, when he bringeth in the Firſt-begotten into the world, he ſaith, And let all the angels of God worſhip him. But unto the Son he ſaith, Thy throne, O God, is for ever and ever; a ſceptre of righteouſneſs is the ſceptre of thy kingdom [h]. For unto the angels hath he not put in ſubjection the world to come, whereof we ſpeak. But one in a certain place teſtified, ſaying, What is man that thou art mindful of him? or the ſon of man that thou viſiteſt him? Thou madeſt him a little lower than the angels: thou crownedſt him with glory and honour, and didſt ſet him over the works of thy hands; thou haſt put all things in ſubjection under his feet: For in that he put all in ſubjection under him, he left nothing that is not put under him. But we ſee Jeſus, who was made a little lower than the angels, for the ſuffering of death, crowned with glory and honour [i]. For he muſt reign, till he hath put all enemies under his feet. The laſt enemy that ſhall be deſtroyed is death [k]. Then cometh the end, when he ſhall have delivered up the kingdom to God, even the Father; when he ſhall have put down all rule, and all authority, and power [l]. For he hath put all things under his feet. But when he ſaith, all things are put under him, it is manifeſt, that he is excepted who did put all things under him. And when all things ſhall be ſubdued unto him, then ſhall the Son alſo himſelf be ſubject unto him that put all things under him, that God may be all in all [m].

SECT. 5. *The viſion of the apoſtle John.*

AND I *John* ſaw heaven opened, and behold a white horſe; and he that ſat upon him was called faithful and true; and in righteouſneſs he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and

[b] Acts ii. 34, 35, 36. [c] Acts v. 31. [d] Eph. i. 20, 22. [e] Acts x. 42.
[f] Rom. xiv. 9. [g] 1 Pet. iii. 22. [h] Heb. i. 5, 6, 8. [i] Heb. ii. 5,—9.
[k] 1 Cor. xv. 25, 26. [l] 1 Cor. xv. 24. [m] 1 Cor. xv. 27, 28.

and he had a name written that no man knew but he himſelf. And he was clothed with a white veſture dipt in blood; and his name is called THE WORD OF GOD. And the armies which were in heaven followed him upon white horſes, clothed in white linen, white and clean. And out of his mouth goeth a ſharp ſword, that with it he ſhould ſmite the nations; and he ſhall rule them with a rod of iron; and he treadeth the wine-preſs of the fierceneſs and wrath of Almighty God. And he hath on his veſture, and on his thigh, a name written, KING OF KINGS AND LORD OF LORDS [a]. And there were great voices in heaven, ſaying, The kingdoms of this world are become the kingdoms of our Lord, and of his Chriſt; and he ſhall reign for ever and ever. And the four and twenty elders, which ſat before God on their ſeats, fell upon their faces, and worſhipped God, ſaying, We give thee thanks, O Lord God Almighty, which art, and waſt, and art to come; becauſe thou haſt taken to thee thy great power, and haſt reigned. And the nations were angry, and thy wrath is come, and the time of the dead that they ſhould be judged, and that thou ſhouldſt give reward unto thy ſervants the prophets, and to the ſaints, and them that fear thy name, ſmall and great [b].

GENERAL SECTION II.

This ſovereign power of JESUS is diſplayed,

I. "In ſanctifying his church."

SECT. 1. This divine bleſſing was promiſed to the fathers. 2. Jeſus declares this to be one particular end for which he came into the world. 3. This the apoſtles alſo witneſs. 4. This is the intent of all his ordinances. 5. That this is indeed the work of his grace. 6. The apoſtles congratulations with them that were ſanctified. 7. The joy of the ſaints on account of this great bleſſing. 8 The prayers of the apoſtles for the perfect ſanctification of thoſe that profeſſed the name of Chriſt.

SECT. 1. *This divine bleſſing was promiſed to the fathers.*

CAN the Ethiopian change his ſkin, or the leopard his ſpots? Then may ye alſo do good that are accuſtomed to do evil [a]. With men it is impoſſible, but not with God; for with God all things are poſſible [b]. As it is written, There

§ 5. [a] Rev xix. 11,—16. [b] Rev. xi. 15,—18.

§ 1. [a] Jer. xiii. 23. [b] Mark x. 27.

There ſhall come out of Zion the deliverer, and ſhall turn away ungodlineſs from Jacob [c]. He ſhall ſit as a refiner, and purifier of ſilver; and he ſhall purify the ſons of Levi, and purge them as gold and ſilver, that they may offer unto the Lord, an offering in righteouſneſs [d]. He ſhall baptize you with the Holy Ghoſt, and with fire [e]. Then will I ſprinkle clean water upon you, and ye ſhall be clean; from all your filthineſs, and from all your idols, will I cleanſe you. A new heart alſo will I give you, and a new ſpirit will I put within you: And I will take away the ſtony heart out of your fleſh, and I will give you an heart of fleſh. And I will put my ſpirit within you, and cauſe you to walk in my ſtatutes; and ye ſhall keep my judgments, and do them; and ye ſhall be my people, and I will be your God [f].

SECT. 2. *Jeſus declares this to be one particular end for which he came into the world.*

AND (Jeſus) ſeeing the multitudes, he went up into a mountain, and taught them, ſaying [a], Bleſſed are they who do hunger and thirſt after righteouſneſs; for they ſhall be filled. Bleſſed are the pure in heart; for they ſhall ſee God [b]. They that are whole have no need of a phyſician, but they that are ſick: I came not to call the righteous, but ſinners to repentance [c]; to turn the hearts of the fathers to the children, and the diſobedient to the wiſdom of the juſt [d]. Then ſaid Jeſus to thoſe Jews which believed on him, If ye continue in my word, then are ye my diſciples indeed; and ye ſhall know the truth, and the truth ſhall make you free [e]. Verily, verily I ſay unto you, Whoſoever committeth ſin, is the ſervant of ſin: And the ſervant abideth not in the houſe for ever; but the Son abideth ever. If the Son therefore ſhall make you free, ye ſhall be free indeed [f]. Come unto me, all ye that labour, and are heavy laden, and I will give you reſt. Take my yoke upon you, and learn of me; for I am meek, and lowly in heart; and ye ſhall find reſt unto your ſouls: For my yoke is eaſy, and my burden is light [g]. And I will pray the Father, and he ſhall give you another Comforter, that he may abide with you for ever; even the Spirit of truth [h], which is the Holy Ghoſt, whom the Father will ſend in my name; he ſhall teach you all things, and bring all things to your remembrance, whatſoever I have ſaid unto you [i]. He will guide you into all truth [k]. Theſe words ſpake Jeſus, and lift up his eyes to heaven, and ſaid, Father [l], I have manifeſted thy name unto the men which thou gaveſt me out of the world [m]: For I have given unto them the

[c] Rom. xi. 26. [d] Mal. iii. 3. [e] Matth. iii. 11. [f] Ezek. xxxvi. 25,—28.

§ 2. [a] Matth. v. 1, 2. [b] Matth. v. 6, 8. [c] Mark ii. 17. [d] Luke i. 17.
[e] John viii. 31, 32. [f] John viii. 34,—36. [g] Matth. xi. 28,—30. [h] John xiv. 16, 17.
[i] John xiv. 26. [k] John xvi. 13. [l] John xvii. 1. [m] John xvii. 6.

the words which thou gaveſt me, and they have received them. I pray for them which thou haſt given me, for they are thine [n]. Sanctify them through thy truth; thy word is truth. And for their ſakes I ſanctify myſelf, that they alſo might be ſanctified through the truth: Neither pray I for theſe alone, but for them alſo which ſhall believe on me through their word [o].

SECT. 3. *This the apoſtles alſo witneſs.*

—CHRIST alſo loved the church, and gave himſelf for it; that he might ſanctify and cleanſe it, with the waſhing of water by the word; that he might preſent it to himſelf a glorious church, not having ſpot or wrinkle, or any ſuch thing; but that it ſhould be holy, and without blemiſh [a]. *And*, by one offering, he hath perfected for ever them that are ſanctified [b]. Wherefore, my brethren, ye alſo are become dead to the law by the body of Chriſt; that we ſhould bring forth fruit unto God [c]. We are delivered from the law, that being dead wherein we were held; that we ſhould ſerve in newneſs of ſpirit, and not in the oldneſs of the letter [d]. As ye have therefore received Chriſt Jeſus the Lord, ſo walk ye in him; rooted and built up in him, and ſtabliſhed in the faith [e]. In whom alſo ye are circumciſed with the circumciſion made without hands, in putting off the body of the ſins of the fleſh, by the circumciſion of Chriſt; buried with him in baptiſm, wherein alſo ye are riſen with him through the faith of the operation of God, who hath raiſed him from the dead [f]. Know ye not, that ſo many of us as were baptized into Jeſus Chriſt, were baptized into his death? Therefore we are buried with him by baptiſm into death; that like as Chriſt was raiſed from the dead by the glory of the Father, even ſo we alſo ſhould walk in newneſs of life: For, if we have been planted together in the likeneſs of his reſurrection; knowing this, that our old man is crucified with him, that the body of ſin might be deſtroyed, that henceforth we ſhould not ſerve ſin; for he that is dead is freed from ſin. Now, if we be dead with Chriſt, we believe that we ſhall alſo live with him [g]. For ſin ſhall not have dominion over you; for ye are not under the law, but under grace [h]. For when ye were the ſervants of ſin, ye were free from righteouſneſs. What fruit had ye then in thoſe things whereof ye are now aſhamed? For the end of thoſe things is death. But now being made free from ſin, and become ſervants to God, ye have your fruit unto holineſs, and the end everlaſting life [i]. Wherefore, my beloved, work out your own ſalvation with fear and trembling:

[n] John xvii. 8, 9. [o] John xvii. 17, 19, 20.

§ 3. [a] Eph. v. 25, 26, 27. [b] Heb. x. 14. [c] Rom. vii. 4. [d] Rom. vii. 6.
[e] Col. ii. 6, 7. [f] Col. ii. 11, 12, 13. [g] Rom. vi. 3,—8. [h] Rom. vi. 14.
[i] Rom. vi. 20, 21, 22.

For it is God who worketh in you, both to will and to do, of his good pleaſure, that ye may be blameleſs, and harmleſs, the ſons of God, without rebuke, in the midſt of a crooked and perverſe nation, among whom ye ſhine as lights in the world [k].

SECT. 4. *This is the intent of all his ordinances.*

UNTO every one of us is given grace, according to the meaſure of the gift of Chriſt. Wherefore, he ſaith, when he aſcended up on high, he led captivity captive, and gave gifts unto men [a]. And he gave ſome apoſtles; and ſome prophets; and ſome evangeliſts; and ſome paſtors and teachers; for the perfecting of the ſaints, for the work of the miniſtry, for the edifying the body of Chriſt; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the meaſure of the ſtature of the fulneſs of Chriſt; that we henceforth be no more children, toſſed to and fro, and carried about with every wind of doctrine, by the ſlight of men and cunning craftineſs, whereby they ly in wait to deceive; but ſpeaking the truth in love, may grow up into him in all things, which is the head, even Chriſt [b]; that *we* might war a good warfare, holding faith and a good conſcience [c]. For though we walk in the fleſh we do not walk after the fleſh; for the weapons of our warfare are not carnal, but mighty through God, to the pulling down of ſtrong holds, caſting down imaginations, and every thing that exalteth itſelf againſt the knowledge of God, and bringing into captivity every thought to the obedience of Chriſt [d].

SECT. 5. *That this is indeed the work of his grace.*

EVERY good gift, and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableneſs, neither ſhadow of turning. Of his own will begat he us with the word of truth; that we ſhould be a kind of firſt fruits of his creatures [a]; being born again, not of corruptible ſeed, but of incorruptible, by the word of God which liveth and abideth for ever [b]. For we are his workmanſhip, created in Chriſt Jeſus unto good works, which God hath before ordained, that we ſhould walk in them [c]. For whom he did foreknow he alſo did predeſtinate, to be conformed to the image of his Son [d]. For God hath not appointed us to wrath; but to obtain ſalvation by our Lord Jeſus Chriſt, who died for us, that whether we wake or ſleep, we ſhould live together

[k] Phil. ii. 12, 13, 15.

§ 4. [a] Eph. iv. 7, 8. [b] Eph. iv. 11,—15. [c] 1 Tim. i. 18, 19. [d] 2 Cor. x. 3, 4, 5.

§ 5. [a] James i. 17,18. [b] 1 Pet. i. 23. [c] Eph. ii. 10. [d] Rom. viii. 29.

gether with him [e]; who his own ſelf bare our ſins in his own body on the tree, that we being dead to ſin, ſhould live unto righteouſneſs; by whoſe ſtripes ye were healed. For ye were as ſheep going aſtray; but are now returned unto the Shepherd and Biſhop of your ſouls [f]; who hath ſaved us, and called us with an holy calling, not according to our works, but according to his own purpoſe and grace, which was given us in Chriſt Jeſus before the world began [g]. Not by works of righteouſneſs which we have done, but according to his mercy he ſaved us, by the waſhing of regeneration, and renewing of the Holy Ghoſt [h]. For the grace of God that bringeth ſalvation, hath appeared to all men; teaching us, that denying ungodlineſs and worldly luſts, we ſhould live ſoberly, righteouſly and godly in this preſent world; looking for that bleſſed hope, and the glorious appearing of the great God and our Saviour Jeſus Chriſt; who gave himſelf for us, that he might redeem us from all iniquity, and purify unto himſelf a peculiar people, zealous of good works [i]. *Wherefore*, if any of you lack wiſdom, let him aſk of God, that giveth to all men liberally, and upbraideth not; and it ſhall be given him [k]; *even* the wiſdom which is from above, *which* is firſt pure, then peaceable, gentle, and eaſy to be intreated, full of mercy, and good fruits, without partiality, and without hypocriſy [l].

SECT. 6. *The apoſtles congratulations with them that were ſanctified.*

AND you that were ſometime alienated, and enemies in your mind by wicked works, yet now hath he reconciled, in the body of his fleſh through death; to preſent you holy and unblameable and unreproveable in his ſight [a]. For this is the will of God even your ſanctification [b]; becauſe God hath from the beginning choſen you to ſalvation, through ſanctification of the ſpirit, and belief of the truth [c]. Ye are waſhed, ye are ſanctified, ye are juſtified in the name of the Lord Jeſus, and by the ſpirit of our God [d]. *Ye are* elect, according to the foreknowledge of God the Father, through ſanctification of the ſpirit unto obedience, and ſprinkling of the blood of Jeſus Chriſt [e]. Ye are a choſen generation, a royal prieſthood, an holy nation, a peculiar people; that ye ſhould ſhew forth the praiſes of him who hath called you out of darkneſs into his marvellous light [f]. Seeing ye have purified your ſouls in obeying the truth through the ſpirit [g].—Ye come behind in no gift; waiting for the coming of our Lord Jeſus Chriſt; who ſhall alſo confirm you unto the end, that ye may be blameleſs in the day of our Lord Jeſus Chriſt [h]. To whom coming, as unto a living ſtone, diſallowed indeed of

 men,

[e] 1 Theſſ. v. 9, 10. [f] 1 Pet. ii. 24, 25. [g] 2 Tim. i. 9. [h] Tit. iii. 5.
[i] Tit. ii. 11, —14. [k] James i. 5. [l] James iii. 17.

§ 6. [a] Col. i. 21, 22. [b] 1 Theſſ. iv. 3. [c] 2 Theſſ. ii. 13. [d] 1 Cor. vi. 11.
[e] 1 Pet. i. 2. [f] 1 Pet. ii. 9. [g] 1 Pet. i. 22. [h] 1 Cor. i. 7, 8.

men, but choſen of God and precious, ye alſo as lively ſtones, are built up a ſpiritual houſe, an holy prieſthood, to offer up ſpiritual ſacrifices, acceptable to God by Jeſus Chriſt [i].

They that are in the fleſh cannot pleaſe God: but ye are not in the fleſh, but in the ſpirit, if ſo be that the ſpirit of God dwell in you. And if Chriſt be in you, the body is dead, becauſe of ſin; but the ſpirit is life becauſe of righteouſneſs [k]. The fruit of the ſpirit is love, joy, peace, longſuffering, gentleneſs, goodneſs, faith, meekneſs, temperance [l], in all righteouſneſs and truth [m]. Therefore, if any man be in Chriſt, he is a new creature; old things are paſt away, behold all things are become new [n].

SECT. 7. *The joy of the ſaints on account of this great bleſſing.*

I WILL greatly rejoice in the Lord, my ſoul ſhall be joyful in my God; for he hath clothed me with the garments of ſalvation, he hath covered me with the robe of righteouſneſs, as a bridegroom decketh himſelf with ornaments, and as a bride adorneth herſelf with jewels [a]. For the law of the ſpirit of life, in Chriſt Jeſus, hath made me free from the law of ſin and death [b]. Bleſſed be the God and Father of our Lord Jeſus Chriſt, who hath bleſſed us with all ſpiritual bleſſings in heavenly places in Chriſt; according as he hath choſen us in him before the foundation of the world, that we ſhould be holy and without blame before him in love [c]. According as his divine power hath given unto us all things that pertain unto life and godlineſs, through the knowledge of him that hath called us to glory and virtue; whereby are given unto us exceeding great and precious promiſes; that by theſe you might be partakers of the divine nature, having eſcaped the corruption that is in the world through luſt [d]. For ye are dead, and your life is hid with Chriſt in God; when Chriſt who is our life ſhall appear, then ſhall ye alſo appear with him in glory [e]. Beloved, now are we the ſons of God, and it doth not yet appear what we ſhall be; but we know that when he ſhall appear, we ſhall be like him; for we ſhall ſee him as he is. And every man that hath this hope in him, purifieth himſelf even as he is pure [f].

SECT. 8. *The prayers of the apoſtles for the perfect ſanctification of thoſe that profeſſed the name of Chriſt.*

NOW our Lord Jeſus Chriſt himſelf, and God even our Father who hath loved us, and given us everlaſting conſolation, and good hope through grace, comfort

[i] 1 Pet. ii. 4, 5. [k] Rom. viii. 8, 9, 10. [l] Gal. v. 22, 23. [m] Eph. v. 9.
[n] 2 Cor. v. 17.

§ 7. [a] Iſa. lxi. 10. [b] Rom. viii. 2. [c] Eph. i. 3, 4. [d] 2 Pet. i. 3, 5.
[e] Col. iii. 3, 4. [f] 1 John iii. 2, 3.

fort your hearts, and ſtabliſh you in every good word and work [a]. And the very God of peace ſanctify you wholly; and I pray God, your whole ſpirit, and ſoul and body be preſerved blameleſs, unto the coming of our Lord Jeſus Chriſt. Faithful is he that calleth you, who alſo will do it [b]. Wherefore alſo we pray always for you, that our God would count you worthy of this calling; and fulfill all the good pleaſure of his goodneſs, and the work of faith with power; that the name of our Lord Jeſus Chriſt may be glorified in you, and ye in him, according to the grace of God and our Lord Jeſus Chriſt [c]; to the end he may eſtabliſh your hearts unblameable in holineſs before God even our Father, at the coming of our Lord Jeſus Chriſt, with all his ſaints [d]. For this cauſe we do not ceaſe to pray for you, and to deſire that ye might be filled with the knowledge of his will, in all wiſdom and ſpiritual underſtanding; that ye might walk worthy of the Lord unto all pleaſing, being fruitful in every good work, and increaſing in the knowledge of God. Strengthened with all might according to his glorious power, unto all patience and longſuffering with joyfulneſs; giving thanks unto the Father, who hath made us meet to be partakers of the inheritance of the ſaints in light [e]. For this cauſe I bow my knees unto the Father of our Lord Jeſus Chriſt, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be ſtrengthened with might, by his Spirit in the inner man [f]. That your love may abound yet more and more in knowledge, and in all judgment; that ye may approve things that are excellent; that ye may be ſincere, and without offence till the day of Chriſt; being filled with the fruits of righteouſneſs, which are by Jeſus Chriſt unto the glory and praiſe of God [g]. And now I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are ſanctified [h]. *May* the God of hope fill you with all joy and peace in believing, that ye may abound in hope through the power of the Holy Ghoſt [i]. Now the God of peace that brought again from the dead our Lord Jeſus, that great ſhepherd of the ſheep, through the blood of the everlaſting covenant, make you perfect in every good work to do his will, working in you that which is well pleaſing in his ſight, through Jeſus Chriſt [k]. The God of all grace, who hath called us unto his eternal glory by Chriſt Jeſus, make you perfect, ſtabliſh, ſtrengthen, ſettle you [l]. Now unto him that is able to keep you from falling, and to preſent you faultleſs before the preſence of his glory with exceeding joy; to the only wiſe God our Saviour, be glory and majeſty, dominion and power, both now and ever. Amen [m].

II. The

§ 8. [a] 2 Theſſ. ii. 16, 17. [b] 1 Theſſ. v. 23, 24. [c] 2 Theſſ. i. 11, 12. [d] 1 Theſſ. iii. 13.
[e] Col. i. 9,—12. [f] Eph. iii. 14, 15, 16. [g] Phil. i. 9, 10, 11. [h] Acts xx. 32.
[i] Rom. xv. 13. [k] Heb. xiii. 20, 21. [l] 1 Pet. v. 10. [m] Jude 24, 25.

II. The power of Jeſus is diſplayed "In carrying his people through this ſtate of diſcipline and trial."

SECT. 1. That the ſervants of God are ſecured againſt all that is finally hurtful. 2. Jeſus aſſures his diſciples of his conſtant preſence to this end. 3. The hopes of the people of God for direction, aſſiſtance, and ſupply. 4. Promiſes of God heretofore given to this purpoſe. 5. Jeſus aſſures his diſciples of theſe heavenly benefits. 6. That through Chriſt they ſhall overcome the world. 7. Shall be ſupported in temptation. 8. Shall be made conquerors over Satan. 9. And ſhall be ſuſtained in all their afflictions. 10. The joyful hopes and praiſes of the ſaints in their views of the divine ſupport.

SECT. 1. *That the ſervants of God are ſecured againſt all that is finally hurtful.*

SURELY there is no enchantment againſt Jacob, neither is there any divination againſt Iſrael [a]. The Lord his God is with him, and the ſhout of a King is among them [b]. For the Lord's portion is his people; Jacob is the lot of his inheritance; he found him in a deſart land, and in the waſte howling wilderneſs; led him about, he inſtructed him, he kept him as the apple of his eye: As an eagle ſtirreth up her neſt, fluttereth over her young, ſpreadeth abroad her wings, taketh them, beareth them on her wings; ſo the Lord alone did lead him; and there was no ſtrange god with him [c]. There is none like unto the God of Jeſhurun, who rideth upon the heaven in thy help, and in his excellency upon the ſky. The eternal God is thy refuge, and underneath are the everlaſting arms [d]. The Lord hath ſet apart him that is godly for himſelf [e]. He ſhall dwell on high; his place of defence ſhall be the munition of rocks, bread ſhall be given him, his water ſhall be ſure [f]. He ſhall abide under the ſhadow of the Almighty. Surely he ſhall deliver thee from the ſnare of the fowler, and from the noiſome peſtilence. He ſhall cover thee with his feathers, and under his wings ſhalt thou truſt; his truth ſhall be thy ſhield and buckler. For he ſhall give his angels charge over thee, to keep thee in all thy ways [g]. Are they not all miniſtring ſpirits ſent forth to miniſter unto them who ſhall be heirs of ſalvation [h]. He ſhall deliver thee in ſix troubles; yea in ſeven there ſhall no evil touch thee [i]. Becauſe thou haſt made the Lord, who is my refuge, even the Moſt High thy habitation; there ſhall no evil befal thee, neither ſhall any plague come nigh thy dwelling [k].

Thus

§ 1. [a] Numb. xxiii. 23. [b] Numb. xxiii. 21. [c] Deut. xxxii. 9,—12. [d] Deut. xxxiii. 26, 27. [e] Pſal. iv. 3. [f] Iſa. xxxiii. 16. [g] Pſal. xci. 1, 3, 4, 11. [h] Heb. i. 14. [i] Job v. 19. [k] Pſal. xci. 9, 10.

Thus ſaith the Lord that created thee, O Jacob, and he that formed thee, O Iſrael, Fear not, for I have redeemed thee; I have called thee by thy name, thou art mine. When thou paſſeſt through the waters, I will be with thee; and through the rivers they ſhall not overflow thee; when thou walkeſt through the fire, thou ſhalt not be burnt, neither ſhall the flame kindle upon thee: for I am the Lord thy God, the holy One of Iſrael thy Saviour [l]. And a man ſhall be a hiding place from the wind, and a covert from the tempeſt; as rivers of water in a dry place, as the ſhadow of a great rock in a weary land [m].

SECT. 2. *Jeſus aſſures his diſciples of his conſtant preſence to this end.*

JESUS ſent forth the twelve, and commanded them, ſaying, Behold, I ſend you forth as ſheep in the midſt of wolves; be ye therefore wiſe as ſerpents, and harmleſs as doves. But beware of men, for they will deliver you up to the councils, and they will ſcourge you in their ſynagogues. And ye ſhall be brought before governors and kings for my ſake, for a teſtimony againſt them, and the Gentiles [a]. But when they deliver you up, take no thought how or what ye ſhall ſpeak; for it ſhall be given you in that ſame hour what ye ſhall ſpeak. For it is not ye that ſpeak, but the Spirit of your Father that ſpeaketh in you [b]. The diſciple is not above his maſter, nor the ſervant above his lord. It is enough for the diſciple that he be as his maſter, and the ſervant as his lord; if they have called the maſter of the houſe Beelzebub, how much more ſhall they call them of his houſehold [c]. Theſe things have I ſpoken unto you, that ye ſhould not be offended. They ſhall put you out of the ſynagogues; yea the time cometh, that whoſoever killeth you, will think that he doth God ſervice [d]. And I ſay unto you, my friends, Be not afraid of them that kill the body, and after that, have no more that they can do: But I will forewarn you whom you ſhall fear; Fear him, who after he hath killed, hath power to caſt into hell; yea I ſay unto you, fear him. Are not five ſparrows ſold for two farthngs, and not one of them is forgotten before God? But even the very hairs of your head are all numbred. Fear not therefore; ye are of more value than many ſparrows [e]. My ſheep hear my voice, and I know them, and they follow me; and I give unto them eternal life; and they ſhall never periſh, neither ſhall any pluck them out of my hand. My Father who gave them me is greater than all; and none is able

[l] Iſa. xliii. 1, 2, 3. [m] Iſa. xxxii. 2.

§ 2. [a] Matth x. 5, 16, 17, 18. [b] Matth. x. 19, 20. [c] Matth. x. 24, 25. [d] John xvi. 1, 2. [e] Luke xii. 4,—7.

ble to pluck them ont of my Father's hand [f]. All power is given to me in heaven, and in earth, and lo, I am with you always even unto the end of the world [g]. *

SECT. 3. *The hopes of the people of God for direction, assistance, and supply.*

I WILL lift my eyes unto the hills, from whence cometh my help. My help cometh from the Lord, who made heaven and earth [a]. The Lord God will help me; therefore shall I not be confounded; therefore have I set my face like a flint, and I know that I shall not be ashamed. He is near that justifieth me; Who will contend with me? Behold the Lord will help me; Who is he that shall condemn me [b]? For the Lord will not cast off his people, neither will he forsake his inheritance. But judgment shall return unto righteousness; and all the upright in heart shall follow it [c]. He will keep the feet of his saints [d]. He will fulfil the desire of them that fear him; he also will hear their cry, and will save them [e]. For the Lord God is a Sun and Shield; the Lord will give grace and glory; no good thing will he with-hold from them that walk uprightly [f]. The meek will he guide in judgment; and the meek will he teach his way [g]. The secret of the Lord is with them that fear him; and he will shew them his covenant [h]. Righteousness shall go before him, and shall set us in the way of his steps [i]. The steps of a good man are ordered by the Lord; and he delighteth in his way. Though he fall, he shall not be utterly cast down; for the Lord upholdeth him with his hand [k]. The salvation of the righteous is of the Lord; he is their strength in the time of trouble: And the Lord shall help them, and deliver them; he shall save them, because they trust in him [l]. The righteous also shall hold on his way; and he that hath clean hands, shall be stronger and stronger [m]. The righteous shall flourish like the palm-tree; he shall grow like a cedar in Lebanon. Those that be planted in the house of the Lord, shall flourish in the courts of our God. They shall still bring forth fruit in old age; they shall be fat and flourishing [n]. For the Lord is our Judge, the Lord is our Lawgiver, the Lord is our King; he will save us [o]. The God of Israel is he that giveth strength and power unto his people [p]. Trust in him at all times, ye people; pour out your heart before him [q]. Trust in the Lord with all thine heart;

[f] John x. 27, 28. 29. [g] Matth. xxviii. 18, 20.

§ 3. [a] Psal. cxxi. 1, 2. [b] Isa. l. 7, 8, 9. [c] Psal. xciv. 14, 15. [d] 1 Sam. ii. 9.
[e] Psal. cxlv. 19. [f] Psal. lxxxiv. 11. [g] Psal. xxv. 9. [h] Psal. xxv. 14.
[i] Psal. lxxxv. 13. [k] Psal. xxxvii. 23, 24. [l] Psal. xxxvii. 39, 40. [m] Job xvii. 9.
[n] Psal. xcii. 12, 13, 14. [o] Isa. xxxiii. 22. [p] Psal. lxviii. 35. [q] Psal. lxii. 8.

* Such as would see more passages concerning the divine power that protects the people of God, may consult the chapter on "God as the Preserver, &c." page 83,—90.

heart; and lean not unto thine own underſtanding. In all thy ways acknowledge him, and he ſhall direct thy paths [r]. For the preparations of the heart in man, and the anſwer of the tongue, is from the Lord [f].

SECT. 4. *Promiſes of God heretofore given to this purpoſe.*

FEAR not, thou worm Jacob, and ye men of Iſrael; I will help thee, ſaith the Lord, and thy Redeemer, the Holy One of Iſrael [a]. Fear thou not, for I am with thee; be not diſmayed, for I am thy God: I will ſtrengthen thee, yea, I will help thee, yea, I will uphold thee with the right hand of my righteouſneſs [b]. Strengthen ye the weak hands, confirm the feeble knees. Say unto them that are of a fearful heart, Be ſtrong, fear not; behold your God will come with vengeance; even God with a recompence, he will come, and ſave you [c]. But Zion ſaid, The Lord hath forſaken me, and my Lord hath forgotten me. Can a woman forget her ſucking child, that ſhe ſhould not have compaſſion on the ſon of her womb? yea, they may forget; yet will I not forget thee. Behold I have graven thee upon the palms of my hands; thy walls are continually before me [d]. For thus ſaith the Lord God, Behold, as a ſhepherd ſeeketh out his flock in the day that he is among his ſheep that are ſcattered, ſo will I ſeek out my ſheep [e]. I will feed my flock, and I will cauſe them to lye down, ſaith the Lord God. I will ſeek that which was loſt, and bring again that which was driven away, and will bind up that which was broken, and will ſtrengthen that which was ſick [f]. And I will ſet up one ſhepherd over them, and he ſhall feed them, even my ſervant David; he ſhall feed them, and he ſhall be their ſhepherd; and I the Lord will be their God, and my ſervant David a prince among them [g].

I will bring the blind by a way that they knew not, I will lead them in paths that they have not known; I will make darkneſs light before them, and crooked things ſtraight. Theſe things will I do unto them, and not forſake them [h]. I will pour water upon him that is thirſty, and floods upon the dry ground: I will pour my ſpirit upon thy ſeed, and my bleſſing upon thine offſpring; and they ſhall ſpring up as among the graſs, as willows by the water-courſes [i]. Why ſayeſt thou, O Jacob, and ſpeakeſt, O Iſrael, My way is hid from the Lord, and my judgment is paſſed over from my God? Haſt thou not known? Haſt thou not heard, that the Everlaſting God, the Lord, the Creator of the ends of the earth fainteth not, neither is weary? There is no ſearching of his underſtanding [k]. He giveth power to the faint; and to them that

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[r] Prov. iii. 5, 6. [f] Prov. xvi. 1.

§ 4. [a] Iſa. xli. 14. [b] Iſa. xli. 10. [c] Iſa. xxxv. 3, 4. [d] Iſa. xlix. 14, 15, 16.
[e] Ezek. xxxiv. 11, 12. [f] Ezek. xxxiv. 15, 16. [g] Ezek. xxxiv. 23, 24. [h] Iſa. xlii. 16.
[i] Iſa. xliv. 3, 4. [k] Iſa. xl. 27, 28.

have no might, he increaſeth ſtrength: Even the youths ſhall faint and be weary, and the young men ſhall utterly fall. But they that wait upon the Lord ſhall renew their ſtrength; they ſhall mount up with wings as eagles; they ſhall run, and not be weary; and they ſhall walk, and not faint [1].

SECT. 5. *Jeſus aſſures his diſciples of theſe heavenly benefits.*

ABIDE in me, and I in you. As the branch cannot bear fruit of itſelf, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches; he that abideth in me, and I in him, the ſame bringeth forth much fruit; for without me ye can do nothing. As the Father hath loved me, ſo have I loved you; continue ye in my love [a]. If a man love me, he will keep my words; and my Father will love him; and we will come unto him, and make our abode with him [b]. I have yet many things to ſay unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth; for he ſhall not ſpeak of himſelf; he ſhall glorify me; for he ſhall receive of mine, and ſhall ſhew it unto you [c].

Theſe words ſpake Jeſus, and lift up his eyes to heaven, and ſaid, Father, I have manifeſted thy name unto the men which thou gaveſt me out of the world [d]. For I have given unto them thy words, which thou gaveſt me; and they have received them. I pray for them; I pray not for the world, but for them which thou haſt given me, for they are thine [e]. Holy Father, keep through thine own name thoſe whom thou haſt given me; that they may be one, as we are. I pray not that thou ſhouldſt take them out of the world; but that thou ſhouldſt keep them from the evil [f]. O Righteous Father, the world hath not known thee; but I have known thee; and theſe have known that thou haſt ſent me. And I have declared unto them thy name, and will declare it; that the love wherewith thou haſt loved me, may be in them, and I in them [g].

SECT. 6. *That through Chriſt they ſhall overcome the world.*

GRACE be to you, and peace from God the Father, and from our Lord Jeſus Chriſt; who gave himſelf for our ſins, that he might deliver us from this preſent evil world, according to the will of God and our Father [a]. Whatſoever is born of God overcometh the world; and this is the victory that overcometh the world even our faith. Who is he that overcometh the world, but he that believeth

[1] Iſa. xl. 29, 30, 31.

§ 5. [a] John xv. 4, 5, 9. [b] John xiv. 23. [c] John xvi. 12, 13, 14. [d] John xvii. 1, 6. [e] John xvii. 8, 9. [f] John xvii. 11, 15. [g] John xvii. 25, 26.

§ 6. [a] Gal. i. 3, 4.

believeth that Jeſus is the Son of God [b]. Ye are of God, little children, and have overcome; becauſe greater is he that is in you, than he that is in the world [c]; and of his fulneſs have all we received, and grace for grace [d]. Therefore, my brethren, be careful for nothing; but in every thing by prayer and ſupplication with thankſgiving, let your requeſts be made known unto God, and the peace of God which paſſeth all underſtanding ſhall keep your hearts and minds through Chriſt Jeſus [e]. Caſt all your care upon him; for he careth for you [f]. Let your converſation be without covetouſneſs, and be content with ſuch things as ye have; for he hath ſaid, I will never leave thee, nor forſake thee. So that we may boldly ſay, the Lord is my helper, and I will not fear what man ſhall do unto me [g].

SECT. 7.—*Shall be ſupported in temptation.*

MY brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work; that ye may be perfect, and entire, wanting nothing [a]. Now for a ſeaſon, if need be, ye are in heavineſs through manifold temptations, that the trial of your faith, being much more precious than of gold that periſheth, though it be tried with fire, might be found unto praiſe, and honour, and glory at the appearing of Jeſus Chriſt [b]. The Lord knoweth how to deliver the godly out of temptation [c]. There hath no temptation taken you but ſuch as is common to man; but God is faithful, who will not ſuffer you to be tempted above that ye are able; but will with the temptation alſo make a way to eſcape, that ye may be able to bear it [d]. Seeing then that we have a great High Prieſt, that is paſſed into the heavens, Jeſus the Son of God; let us hold faſt our profeſſion, for we have not an High Prieſt who cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without ſin [e]. For in all things it behoved him to be made like unto his brethren; that he might be a merciful and faithful High Prieſt in things pertaining to God; for in that he himſelf hath ſuffered, being tempted; he is able to ſuccour them that are tempted [f].

SECT. 8.—*Shall be made conquerors over Satan.*

THE Lord God ſaid unto the ſerpent, Becauſe thou haſt done this, thou art curſed above all cattle, and above every beaſt of the field. And I will put enmity

[b] 1 John v. 4, 5. [c] 1 John iv. 4. [d] John i. 16. [e] Phil. iv. 1, 6, 7.
[f] 1 Pet. v. 7. [g] Heb. xiii. 5, 6.

§ 7. [a] James i. 2, 3, 4. [b] 1 Pet. i. 6, 7. [c] 2 Pet. ii. 9. [d] 1 Cor. x. 13.
[e] Heb. iv. 14, 15. [f] Heb. ii. 17, 18.

mity between thee and the woman, and between thy ſeed and her ſeed; it ſhall bruiſe thy head, and thou ſhalt bruiſe his heel [a]. For this purpoſe the Son of God was manifeſted, that he might deſtroy the works of the devil [b]. Foraſmuch then as the children are partakers of fleſh and blood, he alſo himſelf likewiſe took part of the ſame; that through death he might deſtroy him at had the power of death, that is the devil; and deliver them who through fear of death were all their lifetime ſubject to bondage [c]; and having ſpoiled principalities and powers; he made a ſhew of them openly, triumphing over them in his croſs [d]. *Wherefore* my brethren be ſtrong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to ſtand againſt the wiles of the devil. For we wreſtle not againſt fleſh and blood, but againſt principalities, againſt powers, againſt the rulers of the darkneſs of this world, againſt ſpiritual wickedneſs in high places. Wherefore take unto you the whole armour of God, that ye may be able to withſtand in the evil day, and having done all to ſtand [e]. Above all taking the ſhield of faith, wherewith ye ſhall be able to quench all the fiery darts of the wicked [f]. Be ſober, be vigilant; becauſe your adverſary the devil, as a roaring lion, walketh about ſeeking whom he may devour; whom reſiſt ſtedfaſt in the faith, knowing that the ſame afflictions are accompliſhed in your brethren that are in the world [g]. Putting on the breaſt-plate of faith and love, and for an helmet the hope of ſalvation [h]. Reſiſt the devil, and he will flee from you [i]. And the God of peace ſhall bruiſe Satan under your feet ſhortly [k].

My grace is ſufficient for thee; for my ſtrength is made perfect in weakneſs. Moſt gladly therefore will I rather glory in my infirmities, that the power of Chriſt may reſt upon me; for when I am weak then am I ſtrong [l]. I can do all things through Chriſt which ſtrengtheneth me [m].

SECT. 9.—*And ſhall be ſuſtained in all their afflictions.*

BELOVED, think it not ſtrange concerning the fiery trial, which is to try you, as though ſome ſtrange thing happened unto you; but rejoice in as much as ye are partakers of Chriſt's ſufferings; that when his glory ſhall be revealed, ye may be glad alſo with exceeding joy [a]. Wherefore we ſent Timotheus, to eſtabliſh you, and to comfort you concerning your faith; that no man ſhould be moved by theſe afflictions; for yourſelves know, that we are appointed thereunto [b]. For we who live are alway delivered unto death for Jeſus ſake; that the life alſo of Jeſus might be made manifeſt in our mortal fleſh [c]. For which cauſe

§ 8. [a] Gen. iii. 14, 15. [b] 1 John iii. 8. [c] Heb. ii. 14, 15. [d] Col. ii. 15.
[e] Eph. vi. 10,—13. [f] Eph. vi. 16. [g] 1 Pet. v. 8, 9. [h] 1 Theſſ. v. 8.
[i] James iv. 7. [k] Rom. xvi. 20. [l] 2 Cor. xii. 9, 10. [m] Phil. iv. 13.

§ 9. [a] 1 Pet. iv. 12, 13. [b] 1 Theſſ. iii. 1, 2, 3. [c] 2 Cor. iv. 11.

cauſe we faint not; but though our outward man periſh, yet the inward man is renewed day by day. For our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are ſeen, but at the things which are not ſeen; for the things which are ſeen, are temporal; but the things which are not ſeen are eternal [d]. And not only ſo, but we glory in tribulations alſo; knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not aſhamed, becauſe the love of God is ſhed abroad in our hearts by the Holy Ghoſt which is given unto us [e].

SECT. 10. *The joyful hopes and praiſes of the ſaints in their views of the divine ſupport.*

THE Lord is my ſhepherd, I ſhall not want. He maketh me to lie down in green paſtures; he leadeth me beſide the ſtill waters. He reſtoreth my ſoul; he leadeth me in the paths of righteouſneſs for his name's ſake [a]. My ſoul wait thou only upon God; for my expectation is from him. He only is my rock and my ſalvation; he is my defence, I ſhall not be moved. In God is my ſalvation and my glory; the rock of my ſtrength and my refuge is in God [b]. Truſt in the Lord, and do good; ſo ſhalt thou dwell in the land. Delight thyſelf alſo in the Lord; and he ſhall give thee the deſires of thine heart. Commit thy way unto the Lord; truſt alſo in him; and he ſhall bring it to paſs; and he ſhall bring forth thy righteouſneſs as the light, and thy judgment as the noon-day [c].

For the Lord is our defence; and the holy One of Iſrael is our King [d]. What time I am affraid, I will truſt in thee. When I cry unto thee, then ſhall mine enemies turn back; this I know, for God is for me [e]. In God have I put my truſt; I will not be affraid what man can do unto me [f]. For thou haſt delivered my ſoul from death; wilt not thou deliver my feet from falling, that I may walk before God in the light of the living [g]. Be thou my ſtrong habitation, whereunto I may continually reſort: Thou haſt given commandment to ſave me, for thou art my rock, and my fortreſs [h]. Thou art my hope, O Lord God; thou art my truſt from my youth. By thee have I been holden up from the womb; thou art he that took me out of my mother's bowels, my praiſe ſhall be continually of thee [i]. O God, be not far from me; O my God, make haſte for my help [k]. I will hope continually, and will yet praiſe thee more and more; my mouth ſhall ſhew forth thy righteouſneſs, and thy ſalvation all the day. I will go

[d] 2 Cor. iv. 16, 17, 18. [e] Rom. v. 3, 4, 5.

§ 10. [a] Pſal. xxiii. 1, 2, 3. [b] Pſal. lxii. 5, 6, 7. [c] Pſal. xxxvii. 3,—6. [d] Pſal. lxxxix. 18.
[e] Pſal. lvi. 3, 9. [f] Pſal. lvi. 11. [g] Pſal. lvi. 13. [h] Pſal. lxxi. 3.
[i] Pſal. lxxi. 5, 6. [k] Pſal. lxxi. 12.

go in the ſtrength of the Lord God; I will make mention of thy righteouſneſs, even of thine only [l]. Shew me thy ways, O Lord; teach me thy paths. Lead me in truth and teach me; for thou art the God of my ſalvation, on thee do I wait all the day [m]. Conſider mine enemies, for they are many; and they hate me with cruel hatred. O keep my ſoul and deliver me; let me not be aſhamed, for I put my truſt in thee. Let integrity and uprightneſs preſerve me; for I wait on thee [n]. Let thine hand help me, for I have choſen thy precepts [o]. Behold God is my ſalvation; I will truſt and not be affraid; for the Lord Jehovah is my ſtrength and my ſong, he alſo is become my ſalvation [p]. I am continually with thee; thou haſt holden me by my right hand. Thou ſhalt guide me with thy counſel, and afterwards receive me to glory. Whom have I in heaven but thee? and there is none upon earth that I deſire beſides thee. My fleſh and my heart faileth; but God is the ſtrength of my heart, and my portion for ever [q].

III. "The power of Jeſus is diſplayed in conquering death, and giving eternal "life to his followers."

SECT. 1. Eternal life fully revealed by our Lord Jeſus. 2. He comforts his diſciples with this glorious proſpect. 3. The viſion of John relative to theſe bliſsful objects of hope. 4. Theſe divine bleſſings preached by the apoſtles as the gift of God thro' Jeſus Chriſt. 5. Urged as incitements to obedience, patience, thankſgiving and ſtedfaſtneſs. 6. John's viſion of the glory of the heavenly ſtate.

SECT. 1. *Eternal life fully revealed by our Lord Jeſus.*

WHO hath aboliſhed death, and hath brought life and immortality to light through the goſpel [a]. Jeſus ſaid, Labour not for the meat which periſheth, but for that meat which endureth unto everlaſting life, which the Son of man ſhall give unto you; for him hath God the Father ſealed [b]. Then ſaid they unto him, Lord, evermore give us this bread. And Jeſus ſaid unto them, I am the bread of life; he that cometh to me ſhall never hunger; and he that believeth on me, ſhall never thirſt [c]. For I came down from heaven, not to do mine own will, but the will of him that ſent me; and this is the Father's will who hath ſent me, that of all which he hath given me, I ſhould loſe nothing. And this is the will of him that ſent me, that every one who

[l] Pſal. lxxi. 14, 15, 16. [m] Pſal. xxv. 4, 5. [n] Pſal. xxv. 19, 20, 21. [o] Pſal. cxix. 173. [p] Iſa. xii. 2. [q] Pſal. lxxiii. 23,—26.

§ 1. [a] 2 Tim. i. 10. [b] John vi. 27. [c] John vi. 34, 35.

who ſeeth the Son, and believeth on him, may have everlaſting life; and I will raiſe him up at the laſt day [d]. Verily, verily, I ſay unto you, he that believeth on me hath everlaſting life. I am that bread of life [e]. Your fathers did eat manna in the wilderneſs, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof and not die. I am the living bread which came down from heaven; if any man eat of this bread he ſhall live forever; and the bread that I will give is my fleſh which I will give for the life of the world [f]. Verily, verily, I ſay unto you, Except you eat the fleſh of the Son of man, and drink his blood, ye have no life in you. Whoſo eateth my fleſh, and drinketh my blood hath eternal life. For my fleſh is meat indeed, and my blood is drink indeed [g]. As the living Father hath ſent me, and I live by the Father; ſo he that eateth me, even he ſhall live by me; he that eateth of this bread ſhall live for ever [h]. From that time many of his diſciples went back, and walked no more with him. Then ſaid Jeſus unto the twelve, Will ye alſo go away? Then Simon Peter anſwered him, Lord, to whom ſhall we go? thou haſt the words of eternal life. And we believe and are ſure that thou art that Chriſt, the Son of the living God [i].

As the Father raiſeth up the dead, and quickeneth them; even ſo the Son quickeneth whom he will [k]. Verily, verily, I ſay unto you, He that heareth my word, and believeth on him that ſent me, hath everlaſting life, and ſhall not come into condemnation; but is paſſed from death unto life. Verily, verily, I ſay unto you, The hour is coming, and now is, when the dead ſhall hear the voice of the Son of God; and they that hear ſhall live. For as the Father hath life in himſelf, ſo hath he given to the Son to have life in himſelf [l]. Marvel not at this; for the hour is coming, in the which all that are in the graves ſhall hear his voice, and ſhall come forth; they that have done good unto the reſurrection of life; and they that have done evil unto the reſurrection of damnation [m]. Then ſhall appear the ſign of the Son of man in heaven; and then ſhall all the tribes of the earth mourn, and they ſhall ſee the Son of man coming in the clouds of heaven with power and great glory. And he ſhall ſend his angels with a great ſound of a trumpet, and they ſhall gather together his elect from the four winds from one end of heaven to the other [n]. When the Son of man ſhall come in his glory, and all the holy angels with him, then ſhall he ſit upon the throne of his glory. And before him ſhall be gathered all nations; and he ſhall ſeparate them from one another, as a ſhepherd divideth his ſheep from the goats; and he ſhall ſet the ſheep on his right hand, but the goats on the left. Then ſhall the king ſay unto them on his right hand, Come, ye bleſſed of my Father, inherit the kingdom prepared for you from the foundation of the world [o]. Then ſhall the righteous

[d] John vi. 38, 39, 40. [e] John vi. 47, 48. [f] John vi. 49, 50, 51. [g] John vi. 53, 54, 55.
[h] John vi. 57, 58. [i] John vi. 66,—69. [k] John v. 21. [l] John v. 24, 25, 26.
[m] John v. 28, 29. [n] Matth. xxiv. 30, 31. [o] Matth. xxv. 31,—34.

teous ſhine forth as the ſun in the kingdom of their Father [p]. For they are equal unto the angels, and are the children of God, being the children of the reſurrection [q].

SECT. 2. *He comforts his diſciples with this glorious proſpect.*

HE that loveth his life ſhall loſe it; and he that hateth his life in this world, ſhall keep it unto life eternal. If any man ſerve me let him follow me; and where I am, there ſhall alſo my ſervant be; if any man ſerve me, him will my Father honour [a]. Verily I ſay unto you, that ye who have followed me in the regeneration, when the Son of man ſhall ſit on the throne of his glory, ye alſo ſhall ſit upon twelve thrones, judging the twelve tribes of Iſrael. And every one that hath forſaken houſes, or brethren, or ſiſters, or father, or mother, or wife, or children, or lands for my name's ſake, ſhall receive an hundred fold, and ſhall inherit everlaſting life [b]. Fear not, little flock; for it is your Father's good pleaſure to give you the kingdom [c]. Let not your heart be troubled; ye believe in God, believe alſo in me. In my Father's houſe are many manſions; if it were not ſo, I would have told you; I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myſelf; that where I am, there ye may be alſo [d].

Theſe words ſpake Jeſus; and lift up his eyes to heaven, and ſaid, Father the hour is come; glorify thy Son, that thy Son alſo may glorify thee. As thou haſt given him power over all fleſh, that he ſhould give eternal life to as many as thou haſt given him. And this is life eternal, that they might know thee the only true God, and Jeſus Chriſt whom thou haſt ſent [e]. Father I will that they alſo whom thou haſt given me, be with me where I am; that they may behold my glory which thou haſt given me; for thou lovedſt me before the foundation of the world [f].

SECT. 3. *The viſion of St John, relative to theſe great objects of hope.*

FEAR not; I am the firſt and the laſt; I am he that liveth and was dead; and behold I am alive for evermore; and have the keys of hell and of death [a]. To him that overcometh will I give to eat of the tree of life, which is in the midſt of the paradiſe of God [b]; he ſhall not be hurt of the ſecond death [c]. To him that overcometh will I give to eat of the hidden manna; and will give him a white

[p] Matth. xiii. 43. [q] Luke xx. 36.

§ 2. [a] John xii. 25, 26. [b] Matth. xix. 28, 29. [c] Luke xii. 32. [d] John xiv. 1, 2, 3. [e] John xvii. 1, 2, 3. [f] John xvii. 24.

§ 3. [a] Rev. i. 17, 18. [b] Rev. ii. 7. [c] Rev. ii. 11.

white ſtone, and in the ſtone a new name written, which no man knoweth, ſaving he that receiveth it [d]. He ſhall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confeſs his name before my Father, and before his angels [e]. Theſe things ſaith he that is holy, he that is true, he that hath the key of David; he that openeth, and no man ſhutteth, and ſhutteth, and no man openeth [f]. Behold I come quickly; hold that which thou haſt, that no man take thy crown [g]. To him that overcometh will I grant to ſit with me in my throne; even as I alſo overcame, and am ſet down with my Father in his throne [h].—Theſe things are written, that ye might believe that Jeſus is the Chriſt, the Son of God; and that believing, ye might have life through his name [i].

SECT. 4. *Theſe divine bleſſings preached by the apoſtles as the gift of God, through Jeſus Chriſt.—And*

I WOULD not have you to be ignorant, brethren, concerning them which are aſleep; that ye ſorrow not, even as others which have no hope. For, if we believe that Jeſus died, and roſe again, even ſo them alſo which ſleep in Jeſus, will God bring with him [a]. For this we ſay unto you by the word of the Lord, that we which are alive, and remain until the coming of the Lord, ſhall not prevent them which are aſleep. For the Lord himſelf ſhall deſcend from heaven with a ſhout; with the voice of the archangel, and with the trump of God; and the dead in Chriſt ſhall riſe firſt; then we which are alive, and remain, ſhall be caught up together with them in the clouds, to meet the Lord in the air; and ſo ſhall we ever be with the Lord [b]. Now, if Chriſt be preached that he roſe from the dead, How ſay ſome among you, that there is no reſurrection of the dead [c]? If in this life only we have hope in Chriſt, we are of all men moſt miſerable. But now is Chriſt riſen from the dead, and become the firſt fruits of them that ſlept: For ſince by man came death, by man came alſo the reſurrection of the dead: For as in Adam all die, even ſo in Chriſt ſhall all be made alive [d]. That as ſin hath reigned unto death, even ſo might grace reign through righteouſneſs unto eternal life, by Jeſus Chriſt our Lord [e]. And God hath both raiſed up the Lord, and will raiſe us up by his own power [f].

But ſome man will ſay, How are the dead raiſed up? and with what body do they come? Thou fool, that which thou ſoweſt is not quickened except it die. And that which thou ſoweſt, thou ſoweſt not that body which ſhall be; but bare

[d] Rev. ii. 17. [e] Rev. iii. 5. [f] Rev. iii. 7. [g] Rev. iii. 11.
[h] Rev. iii. 21. [i] John xx. 31.

§ 4. [a] 1 Theſſ. iv. 13, 14. [b] 1 Theſſ. iv. 15, 16, 17. [c] 1 Cor. xv. 12. [d] 1 Cor. xv. 19—22.
[e] Rom. v. 21. [f] 1 Cor. vi. 14.

grain, it may chance of wheat, or ſome other grain: But God giveth it a body as it hath pleaſed him; and to every ſeed his own body [g]. So alſo is the reſurrection of the dead. It is ſown in corruption, it is raiſed in incorruption; it is ſown in diſhonour, it is raiſed in glory; it is ſown in weakneſs, it is raiſed in power; it is ſown a natural body, it is raiſed a ſpiritual body. And ſo it is written, The firſt man Adam was made a living ſoul, the laſt Adam was made a quickning ſpirit [h]. The firſt man is of the earth, earthy; the ſecond man is the Lord from heaven [i]. And as we have born the image of the earthy, we ſhall alſo bear the image of the heavenly. Now this I ſay, brethren, That fleſh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold I ſhew you a myſtery; we ſhall not all ſleep, but we ſhall all be changed [k]; in a moment, in the twinkling of an eye, at the laſt trump, and the dead ſhall be raiſed incorruptible, and we ſhall be changed. For this corruptible muſt put on incorruption, and this mortal muſt put on immortality. Then ſhall come to paſs the ſaying that is written, Death is ſwallowed up in victory. O death, where is thy ſting? O grave, where is thy victory? The ſting of death is ſin; and the ſtrength of ſin is the law. But thanks be to God, who giveth us the victory through our Lord Jeſus Chriſt [l]. The wages of ſin is death; but the gift of God is eternal life through Jeſus Chriſt our Lord [m]. Wherefore holy brethren, partakers of the heavenly calling, conſider the Apoſtle and High Prieſt of our profeſſion Chriſt Jeſus [n]. Though he were a ſon yet learned he obedience by the things which he ſuffered; and being made perfect, he became the author of eternal ſalvation unto all them that obey him [o]. For it became him, for whom are all things, and by whom are all things, in bringing many ſons unto glory, to make the captain of their ſalvation perfect through ſufferings [p]. Chriſt being come an High Prieſt of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to ſay, not of this building; neither by the blood of goats and calves, but by his own blood he entered in once into the holy place; having obtained eternal redemption for us [q]. And for this cauſe he is the mediator of the new teſtament, that by means of death, for the redemption of tranſgreſſions, they which are called might receive the promiſe of eternal inheritance [r]. And as it is appointed unto men once to die, but after this the judgment; ſo Chriſt was once offered to bear the ſins of many; and unto them that look for him ſhall he appear the ſecond time without ſin unto ſalvation [s]. For the life was manifeſted; and we have ſeen it, and bear witneſs, and ſhew unto you that eternal life which was with the Father, and

[g] 1 Cor. xv. 35,—38. [h] 1 Cor. xv. 42,—45. [i] 1 Cor. xv. 47. [k] 1 Cor. xv. 49, 50, 51.
[l] 1 Cor. xv. 52,—57. [m] Rom. vi. 23. [n] Heb. iii. 1. [o] Heb. v. 8, 9.
[p] Heb. ii. 10. [q] Heb. ix. 11, 12. [r] Heb. ix. 15. [s] Heb. ix. 27, 28.

and was manifeſted unto us [t]. And this is the record, that God hath given to us eternal life: and this life is in his Son [u].

SECT. 5. *Urged as incitements to obedience, patience, thankſgiving, and ſtedfaſtneſs.*

IT is a righteous thing with God, to recompenſe tribulation to them that trouble you; and to you who are troubled reſt with us, when the Lord Jeſus ſhall be revealed from heaven, with his mighty angels [a]. When he ſhall come to be glorified in his ſaints, and admired in all them that believe [b]. The Lord is not ſlack concerning his promiſe; but the day of the Lord will come as a thief in the night; in the which the heavens ſhall paſs away with a great noiſe, and the elements ſhall melt with fervent heat, the earth alſo, and the works that are therein ſhall be burnt up [c]. Then ſhall they ſee the Son of man coming in a cloud, with power and great glory. And when theſe things begin to come to paſs, then look up, and lift up your heads for your redemption draweth nigh [d]. For ye are dead, and your life is hid with Chriſt in God. When Chriſt who is our life ſhall appear, then ſhall ye alſo appear with him in glory [e]. And when the chief ſhepherd ſhall appear, ye ſhall receive a crown of glory that fadeth not away [f].

Seeing then that all theſe things ſhall be diſſolved, what manner of perſons ought ye to be in all holy converſation and godlineſs, looking for and haſting unto the coming of the day of God; wherein the heavens being on fire ſhall be diſſolved, and the elements ſhall melt with fervent heat? Nevertheleſs we, according to his promiſe, look for new heavens and a new earth, wherein dwelleth righteouſneſs. Wherefore, beloved, ſeeing that ye look for ſuch things, be diligent that ye may be found of him in peace without ſpot and blameleſs [g]. Let your loins be girded about, and your lights burning; and ye yourſelves like unto men that wait for their Lord [h]; in hope of eternal life, which God that cannot lie promiſed before the world began [i]. Be ye ſtedfaſt, unmoveable, always abounding in the work of the Lord; for as much as ye know, that your labour is not in vain in the Lord [k]; by whom alſo we have acceſs by faith unto this grace wherein we ſtand, and rejoice in hope of the glory of God [l]; that being juſtified by his grace; we ſhould be made heirs according to the hope of eternal life [m]. For our converſation is in heaven, from whence alſo we look for the Saviour, the Lord Jeſus Chriſt; who ſhall change our vile body, that it may be faſhioned like unto his glorious body, according to the working whereby he is able even to ſubdue all things unto himſelf [n].

[t] 1 John i 2, [u] 1 John v. 11.

§ 5. [a] 2 Theſſ. i. 6, 7. [b] 2 Theſſ. i. 10. [c] 2 Pet. iii. 9, 10. [d] Luke xxi. 27, 28.
[e] Col. iii. 3, 4. [f] 1 Pet. v. 4. [g] 2 Pet. iii. 11,—14. [h] Luke xii. 35, 36,
[i] Tit. i. 2. [k] 1 Cor. xv. 58. [l] Rom. v. 2. [m] Tit. iii. 7.
[n] Phil. iii. 20, 21.

Bleſſed be the God and Father of our Lord Jeſus Chriſt, who, according to his abundant mercy, hath begotten us again unto a lively hope, by the reſurrection of Jeſus Chriſt from the dead; to an inheritance incorruptible and undefiled, and that fadeth not away, reſerved in heaven for you who are kept by the power of God through faith unto ſalvation; ready to be revealed in the laſt time [o]. Beloved, now are we the ſons of God; and it doth not yet appear what we ſhall be; but we know that when he ſhall appear, we ſhall be like him; for we ſhall ſee him as he is [p]. The Spirit itſelf beareth witneſs with our ſpirit that we are the children of God: And if children, then heirs, heirs of God, and joint heirs with Chriſt; if ſo be that we ſuffer with him, that we may be alſo glorified together [q]. For ye are not come unto the mount that might be touched, and that burned with fire [r]; but ye are come unto mount Sion, and unto the city of the living God, the heavenly Jeruſalem, and to an innumerable company of angels, to the general aſſembly and church of the firſt born which are written in heaven, and to God the judge of all, and to the ſpirits of juſt men made perfect, and to Jeſus the mediator of the new covenant [s]. Wherefore, we receiving a kingdom which cannot be moved [t], a city which hath foundations, whoſe builder and maker is God [u], let us have grace, whereby we may ſerve God acceptably with reverence and godly fear [x]. Gird up the loins of your mind, be ſober, and hope to the end for the grace that is to be brought unto you, at the revelation of Jeſus Chriſt [y]. Give diligence to make your calling and election ſure: For if ye do theſe things, ye ſhall never fall; for ſo an entrance ſhall be miniſtred unto you abundantly, into the everlaſting kingdom of our Lord and Saviour Jeſus Chriſt [z].

SECT. 6. *St. John's viſion of the glory of the heavenly ſtate.*

BLESSED are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city [a]. Bleſſed are the dead which die in the Lord, from henceforth; yea, ſaith the Spirit, that they may reſt from their labours, and their works do follow them [b]. For they are without fault before the throne of God [c], and before the Lamb, clothed with white robes and palms in their hands [d]. They came out of great tribulation, and have waſhed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and ſerve him day and night in his temple; and he that ſitteth on the throne ſhall dwell among them. They ſhall hunger no more, neither thirſt any more, neither ſhall the ſun light on them, nor any heat. For the Lamb which is in the midſt of the throne ſhall

[o] 1 Pet. i. 3, 4, 5. [p] 1. John iii. 2. [q] Rom. viii. 16, 17. [r] Heb. xii. 18.
[s] Heb. xii. 22, 23, 24. [t] Heb. xii. 28. [u] Heb. xi. 10. [x] Heb. xii. 28.
[y] 1. Pet. i. 13. [z] 2 Pet. i. 10, 11.

§ 6. [a] Rev. xxii. 14. [b] Rev. xiv. 13. [c] Rev. xiv. 5. [d] Rev. vii. 9.

ſhall feed them, and ſhall lead them unto living fountains of waters; and God ſhall wipe away all tears from their eyes [c] *.

CHAP. V.

Of the miniſtry of John, as introducing that of our Lord.

SECT. 1. The teſtimony of John the Baptiſt concerning Jeſus. 2. The character given of him by our Lord. 3. His impriſonment and death.

SECT. 1. *The teſtimony of John the Baptiſt concerning Jeſus.*

NOW in the fifteenth year of the reign of Tiberius Cæſar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Iturea and of the region of Trachonitis, and Lyſanias the tetrarch of Abilene, Annas and Caiaphas being the high prieſts, the word of God came unto John the ſon of Zacharias in the wilderneſs. And he came unto all the country about Jordan, preaching the baptiſm of repentance for the remiſſion of ſins; as it is written in the book of the words of Eſaias the prophet, ſaying, The voice of one crying in the wilderneſs, Prepare ye the way of the Lord; make his paths ſtraight. Every valley ſhall be filled, and every mountain and hill ſhall be brought low; and the crooked ſhall be made ſtraight; and the rough ways ſhall be made ſmooth; and all fleſh ſhall ſee the ſalvation of God [a]. And ſaying, Repent ye, for the kingdom of Heaven is at hand [b]. Then went out to him Jeruſalem and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confeſſing their ſins. But when he ſaw many of the Phariſees and Sadducees come to his baptiſm, he ſaid unto them, O generation of vipers! who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance. [c] And as the people were in expectation, and all men muſing in their hearts of John, whether he were the Chriſt or not? John anſwered ſaying unto them all [d]. I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whoſe ſhoes I am not worthy to bear; he ſhall baptize you with the Holy Ghoſt and with fire. Whoſe fan is in his hand, and he will throughly purge his floor, and gather his wheat

[c] Rev. vii. 14,—17.

§ 1. [a] Luke iii. 1,—6. [b] Matth. iii. 2. [c] Matth. iii. 5,—8. [d] Luke iii. 15, 16.

* Such as would ſee more on this head, may conſult Part II. Chap. VI. "Of Man as mortal;" and Chap. VII. "Of Man as intended for immortality and eternal life," Page 133 to 139. There they will find a great many texts relative to this ſubject, but not quoted in this Section.

wheat into the garner; but he will burn up the chaff with unquenchable fire. Then cometh Jeſus from Galilee to Jordan unto John, to be baptized of him. But John forbad him, ſaying, I have need to be baptized of thee; and comeſt thou to me? And Jeſus anſwering, ſaid unto him, Suffer it to be ſo now; for thus it becometh us to fulfil all righteouſneſs. Then he ſuffered him. And Jeſus, when he was baptized, went up ſtraight way out of the water; and lo, the heavens were opened unto him, and he ſaw the ſpirit of God deſcending like a dove, and lighting upon him. And lo a voice from heaven, ſaying, This is my beloved ſon in whom I am well pleaſed[e].

John bare witneſs of him; and cried, ſaying, This was he of whom I ſpake, He that cometh after me, is preferred before me, for he was before me. And of his fulneſs have we all received and grace for grace. For the law was given by Moſes, but grace and truth came by Jeſus Chriſt. No man hath ſeen God at any time; the only begotten ſon, who is in the boſom of the Father, he hath declared him. And this is the record of John, when the Jews ſent prieſts and Levites from Jeruſalem, to aſk him, Who art thou? And he confeſſed, and denied not, but confeſſed, I am not the Chriſt. And they aſked him, What then? Art thou Elias? And he ſaith, I am not. Art thou that prophet? and he anſwered, No. Then ſaid they unto him, Who art thou? that we may give an anſwer to them that ſent us; what ſayeſt thou of thyſelf? He ſaid, I am the voice of one crying in the wilderneſs, make ſtraight the way of the Lord; as ſaid the prophet Eſaias. And they which were ſent were of the Phariſees. And they aſked him, and ſaid unto him, Why baptizeſt thou then, if thou be not that Chriſt, nor Elias, neither that prophet? John anſwered them ſaying, I baptize with water; but there ſtandeth one among you, whom ye know not; he it is who coming after me is preferred before me, whoſe ſhoes latchet I am not worthy to unlooſe. Theſe things were done in Bethabara beyond Jordan, where John was baptizing[f].

The next day John ſaw Jeſus coming unto him; and ſaith, behold the Lamb of God which taketh away the ſin of the world. This is he of whom I ſaid, After me cometh a man who is preferred before me. And I knew him not; but that he ſhould be made manifeſt to Iſrael, therefore am I come baptizing with water. And John bare record, ſaying, I ſaw the Spirit deſcending from heaven like a dove, and it abode upon him. And I knew him not; but he that ſent me to baptize with water, the ſame ſaid unto me, upon whom thou ſhalt ſee the Spirit deſcending and remaining on him, the ſame is he who baptizeth with the Holy Ghoſt; and I ſaw, and bare record, that this is the ſon of God. Again the next day after, John ſtood and two of his diſciples, and looking upon Jeſus as he walked, he ſaith, Behold the Lamb of God. And the two diſciples heard him ſpeak, and they followed Jeſus[g].

After

[e] Matth. iii. 11-17. [f] John i. 15—28 [g] John i. 29,—37.

After theſe things came Jeſus and his diſciples into the land of Judea; and there he tarried with them and baptized. And John alſo was baptizing in Enon, near to Salim; becauſe there was much water there: And they came and were baptized [h]. Then there aroſe a queſtion between ſome of John's diſciples and the Jews, about purifying. And they came unto John, and ſaid unto him, Rabbi, he that was with thee beyond Jordan, to whom thou bareſt witneſs; behold, the ſame baptizeth, and all men come unto him. John anſwered and ſaid, a man can receive nothing except it be given him from heaven. Ye yourſelves bear me witneſs, that I ſaid, I am not the Chriſt; but that I am ſent before him. He that hath the bride, is the bridegroom; but the friend of the bridegroom, who ſtandeth and heareth him, rejoiceth greatly becauſe of the bridegroom's voice; this my joy therefore is fulfilled. He muſt increaſe, but I muſt decreaſe. He that cometh from above, is above all; he that is of the earth is earthly; and ſpeaketh of the earth; he that cometh from heaven is above all. And what he hath ſeen and heard, that he teſtifieth; and no man receiveth his teſtimony. He that hath received his teſtimony, hath ſet to his ſeal that God is true. For he whom God hath ſent, ſpeaketh the words of God; for God giveth not the Spirit by meaſure unto him. He that believeth on the Son, hath everlaſting life; and he that believeth not the Son, ſhall not ſee life; but the wrath of God abideth on him [i].

SECT. 2. *The character given of him by our Lord.*

Now, when John had heard in the priſon the works of Chriſt, he ſent two of his diſciples, and ſaid unto him, Art thou he that ſhould come, or do we look for another [a]? And in that ſame hour he cured many of their infirmities and plagues, and of evil ſpirits; and unto many that were blind he gave ſight. Then Jeſus anſwering, ſaid unto them, Go your way, and tell John what things ye have ſeen and heard; how that the blind ſee, the lame walk, the lepers are cleanſed, the deaf hear, the dead are raiſed, to the poor the goſpel is preached [b]. And, when the meſſengers of John were departed, he began to ſpeak unto the people concerning John, What went ye out into the wilderneſs for to ſee? A reed ſhaken with the wind? But what went ye out for to ſee? A man clothed in ſoft raiment? Behold they who are gorgeouſly apparelled, and live delicately, are in kings courts. But what went ye out for to ſee? A prophet; yea, I ſay unto you, and much more than a prophet. This is he of whom it is written, Behold I ſend my meſſenger before thy face, who ſhall prepare thy way before thee: For I ſay unto you, Among thoſe that are born of women, there is not a greater

[h] John iii. 22, 23. [i] John iii. 25,—36.

§ 2. [a] Matth. xi. 2, 3. [b] Luke vii. 21, 22.

greater prophet than John the baptiſt; but he that is leaſt in the kingdom of God, is greater than he [c]. And, from the days of John the baptiſt, until now, the kingdom of heaven ſuffereth violence, and the violent take it by force. For all the prophets, and the law, propheſied until John: And if ye will receive it, this is Elias which was for to come. He that hath ears to hear, let him hear [d]. And all the people that heard him, and the publicans, juſtified God, being baptized with the baptiſm of John. But the Phariſees and lawyers rejected the counſel of God againſt themſelves, being not baptized of him. And the Lord ſaid [e], Verily I ſay unto you, that the publicans and the harlots go into the kingdom of God before you: For John came unto you in the way of righteouſneſs, and ye believed him not; but the publicans and the harlots believed him. And ye, when ye had ſeen it, repented not afterwards, that ye might believe him [f]. Whereunto ſhall I liken the men of this generation? and to what are they like? They are like unto children ſitting in the market-place, and calling one to another, and ſaying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept: For John the baptiſt came neither eating bread, nor drinking wine; and ye ſay, He hath a devil. The Son of man is come eating and drinking, and ye ſay, Behold a gluttonous man, and a wine-bibber, a friend of publicans and ſinners. But wiſdom is juſtified of all her children [g].

SECT. 3. *His impriſonment and death.*

HEROD ſent forth and laid hold upon John, and bound him in priſon for Herodias ſake, his brother Philip's wife; for he had married her. For John had ſaid unto Herod, It is not lawful for thee to have thy brother's wife. Therefore Herodias had a quarrel againſt him, and would have killed him; but ſhe could not. For Herod feared John; knowing that he was a juſt man, and an holy; and obſerved him; and when he heard him, he did many things, and heard him gladly. And when a convenient day was come, that Herod on his birth-day made a ſupper to his lords, high captains, and chief eſtates of Galilee: And when the daughter of the ſaid Herodias came in, and danced, and pleaſed Herod, and them that ſat with him, the king ſaid unto the damſel, Aſk of me whatſoever thou wilt, and I will give it thee. And he ſware unto her, Whatſoever thou wilt aſk of me, I will give it thee, unto the half of my kingdom [a]. And ſhe went forth, and ſaid unto her mother, What ſhall I aſk? and ſhe ſaid, The

[c] Luke vii. 24,—28. [d] Matth. xi. 12,—15. [e] Luke vii. 29,—31. [f] Matth. xxi. 31, 32.
[g] Luke vii. 31,—35.

§ 3. [a] Mark vi. 17,—23.

The head of John the baptiſt. And ſhe came in ſtraight way with haſte unto the king, and aſked, ſaying, I will that thou give me by and by, in a charger, the head of John the baptiſt. And the king was exceeding ſorry; yet, for his oath's ſake, and for their ſakes which ſat with him, he would not reject her. And immediately the king ſent an executioner, and commanded his head to be brought; and he went and beheaded him in priſon, and brought his head in a charger, and gave it to the damſel; and the damſel gave it to her mother. And when his diſciples heard of it, they came and took up his corpſe, and laid it in a tomb [b]. When Jeſus heard of it, he departed thence by ſhip into a deſart place [c].

And his diſciples aſked him, ſaying, Why ſay the Scribes that Elias muſt firſt come? And Jeſus anſwered and ſaid unto them, Elias truly ſhall firſt come, and reſtore all things; but I ſay unto you, that Elias is come already, and they knew him not, but have done unto him whatſoever they liſted: Likeways ſhall alſo the Son of man ſuffer of them. Then the diſciples underſtood, that he ſpake unto them of John the baptiſt [d].

[b] Mark vi. 24,—29. [c] Matth. xiv. 13. [d] Matth. xvii. 10,—13.

CHAP. VI.

Of the miniſtry of our Lord upon earth.

SECT. 1. The baptiſm of our Lord, and his temptations in the wilderneſs. 2. His entry on his miniſtry, when he publicly aſſerted his divine miſſion; and that he was the Meſſiah promiſed to the fathers. 3. In proof of this, he ſhewed that the ſecrets of hearts were known to him. 4.—That he had power over nature. 5.—Over all manner of diſeaſes. 6.—Over evil ſpirits. 7.—And over death. 8.—That futurity lay open to him. 9. To theſe mighty things, that ſhewed themſelves in him, he appealed, as ſo many evidences of his divine miſſion. 10. He likeways appealed to the propheſies that went before concerning him. 11. His devotion to God, his love to mankind, and the purity and excellency of his life and manners. 12. His laborious diligence in the exerciſe of his miſſion, and the manner of his teaching. 13. His compaſſionate concern even for thoſe who rejected him. 14. His poverty, and the reproach and hatred that came upon him. 15. His courage and reſolution in exerciſing his authority, aſſerting his own character, and diſregarding the threats of his enemies. 16. He is betrayed by Judas Iſcariot. 17. He inſtitutes the ſacrament of his ſupper.

SECT. 1. *The baptiſm of our Lord, and his temptations in the wilderneſs.*

JOHN did baptize in the wilderneſs, and preach the baptiſm of repentance, for the remiſſion of ſins. And there went out unto him all the land of Judea, and they of Jeruſalem, and were all baptized of him in the river of Jordan, confeſſing their ſins[a]. Then cometh Jeſus from Galilee to Jordan unto John, to be baptized of him. But John forbad him, ſaying, I have need to be baptized of thee, and comeſt thou to me? And Jeſus anſwering, ſaid unto him, Suffer it to be ſo now; for thus it becometh us to fulfil all righteouſneſs. Then he ſuffered him. And Jeſus, when he was baptized, went up ſtraightway out of the water[b]; and praying, the heaven was opened; and the Holy Ghoſt deſcended in a bodily ſhape, like a dove, upon him; and a voice came from heaven, which ſaid, Thou art my Beloved Son, in thee I am well pleaſed[c]. And Jeſus being full of the Holy Ghoſt, returned from Jordan, and was led by the Spirit into the wilderneſs; being forty days tempted of the devil: And in thoſe days he did eat

§ 1. [a] Mark i. 4, 5. [b] Matth. iii. 13,—16. [c] Luke iii. 21, 22.

eat nothing; and when they were ended, he afterwards hungred. And the devil ſaid unto him, If thou be the Son of God, command this ſtone that it be made bread. And Jeſus anſwered him, ſaying, It is written, that man ſhall not live by bread alone, but by every word of God. And the devil taking him up into an high mountain, ſhewed unto him all the kingdoms of the world in a moment of time. And the devil ſaid unto him, All this power will I give thee, and the glory of them; for that is delivered unto me, and to whomſoever I will, I give it. If thou therefore wilt worſhip me, all ſhall be thine. And Jeſus anſwered and ſaid unto him, Get thee behind me, Satan: For it is written, Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve. And he brought him to Jeruſalem, and ſet him on a pinacle of the temple, and ſaid unto him, If thou be the Son of God, caſt thyſelf down from hence: For it is written, He ſhall give his angels charge over thee, to keep thee; and in their hands they ſhall bear thee up, leſt at any time thou daſh thy foot againſt a ſtone. And Jeſus anſwering, ſaid unto him, Thou ſhalt not tempt the Lord thy God. And when the devil had ended all the temptation, he departed from him for a ſeaſon [d]. And behold angels came, and miniſtred unto him [e].

—In all things it behoved him to be made like unto his brethren; that he might be a merciful and faithful High Prieſt in things pertaining to God, to make reconciliation for the ſins of the people: For in that he himſelf hath ſuffered, being tempted, he is able to ſuccour them that are tempted [f]. For we have not an High Prieſt which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without ſin [g]. The Lord knoweth how to deliver the godly out of temptations [h].

SECT. 2. *His entry on his miniſtry, when he publicly aſſerted his divine miſſion; and that he was the Meſſiah promiſed unto the fathers.*

AND Jeſus returned in the power of the Spirit into Galilee; and there went out a fame of him through all the region round about. And he taught in their ſynagogues, being glorified of all. And he came to Nazareth, where he had been brought up; and, as his cuſtom was, he went into the ſynagogue on the Sabbath-day, and ſtood up for to read. And there was delivered unto him the book of the prophet Eſaias; and when he had opened the book, he found the place where it was written [a], The Spirit of the Lord is upon me; becauſe he hath anointed me to preach the goſpel to the poor; he hath ſent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of ſight to

[d] Luke iv. 1,—13. [e] Matth. iv. 11. [f] Heb. ii. 17, 18. [g] Heb. iv. 15.
[h] 2 Pet. ii. 9.

§ 2. [a] Luke iv. 14,—17.

the blind; to ſet at liberty them that are bruiſed; to preach the acceptable year of the Lord. And he cloſed the book, and he gave it again to the miniſter, and ſat down; and the eyes of all them that were in the ſynagogue were faſtned on him. And he began to ſay unto them, This day is this ſcripture fulfilled in your ears. And all bare him witneſs, and wondered at the gracious words which proceeded out of his mouth [b].

SECT. 3. *In proof of this, he ſhewed that the ſecrets of hearts were known to him.*

JESUS would go forth into Galilee, and findeth Philip, and ſaith unto him, Follow me. Philip findeth Nathanael, and ſaith unto him, We have found him of whom Moſes in the law and the prophets did write, Jeſus of Nazareth, the Son of Joſeph. And Nathanael ſaid unto him, Can there any good thing come out of Nazareth? Philip ſaith unto him, Come and ſee. Jeſus ſaw Nathanael coming to him, and ſaith of him, Behold an Iſraelite indeed, in whom is no guile. Nathanael ſaith unto him, Whence knoweſt thou me? Jeſus anſwered and ſaid unto him, Before that Philip called thee, when thou waſt under the fig-tree, I ſaw thee. Nathanael anſwered and ſaith unto him, Rabbi, Thou art the Son of God, thou art the King of Iſrael [a]. Jeſus knew all men, and needed not that any ſhould teſtify of man; for he knew what was in man [b]. For Jeſus knew from the beginning, who they were that believed not, and who ſhould betray him. And he ſaid unto the twelve [c], Have not I choſen you twelve, and one of you is a devil [d]? Verily, verily I ſay unto you, that one of you ſhall betray me [e] *. For the word of God is quick and powerful, and ſharper than any two-edged ſword, piercing, even to the dividing aſunder of ſoul and ſpirit, and of the joints and marrow, and is a diſcerner of the thoughts and intents of the heart: Neither is there any creature that is not manifeſt in his ſight; but all things are naked and opened unto the eyes of him with whom we have to do [f].

SECT. 4.—*That he had power over nature.*

Now it came to paſs on a certain day, that he went into a ſhip with his diſciples; and he ſaid unto them, Let us go over unto the other ſide of the lake; and

[b] Luke iv. 17,—22.

§ 3. [a] John i. 43,—49. [b] John ii. 24, 25. [c] John vi. 64, 65, 67. [d] John vi. 70. [e] John xiii. 21. [f] Heb. iv. 12, 13.

* His interview with the woman of Samaria is another proof of his omniſcience, John iv. 29.

and they launched forth [a]. And there were alſo with him other little ſhips. And there aroſe a great ſtorm of wind, and the waves beat into the ſhip, ſo that it was now full. And he was in the hinder part of the ſhip, aſleep on a pillow; and they awake him, and ſay unto him, Maſter, careſt thou not that we periſh? And he aroſe, and rebuked the wind, and ſaid unto the ſea, Peace, be thou ſtill. And the wind ceaſed, and there was a great calm. And he ſaid unto them, Why are ye ſo fearful? How is it that ye have no faith? And they feared exceedingly; and ſaid one to another, What manner of man is this, that even the wind and the ſea obey him [b] *?

SECT. 5.—*Over all manner of diſeaſes.*

AND Jeſus went about all Galilee, teaching in their ſynagogues, and preaching the goſpel of the kingdom, and healing all manner of ſickneſs, and all manner of diſeaſe among the people. And his fame went throughout all Syria; and they brought unto him all ſick people that were taken with divers diſeaſes, and torments, and thoſe which were poſſeſſed with devils, and thoſe which were lunatick, and thoſe that had the palſy; and he healed them [a]. Now, when the ſun was ſetting, all they that had any ſick with divers diſeaſes, brought them unto him; and he laid his hands on every one of them, and healed them [b]. And great multitudes came unto him, having with them thoſe that were lame, blind, dumb, maimed, and many others, and caſt them down at Jeſus feet, and he healed them; inſomuch that the multitude wondered, when they ſaw the dumb to ſpeak, the maimed to be whole, the lame to walk, and the blind to ſee; and they glorified the God of Iſrael [c]. And John calling unto him two of his diſciples, ſent them unto Jeſus, ſaying, Art thou he that ſhould come, or look we for another? And in that ſame hour he cured many of their infirmities and plagues, and of evil ſpirits; and unto many that were blind he gave ſight. Then Jeſus anſwering, ſaid unto them, Go your way, and tell John what things ye have ſeen and heard, how that the blind ſee, the lame walk, the lepers are cleanſed, the deaf hear, the dead are raiſed, to the poor the goſpel is preached; and bleſſed is he whoſoever ſhall not be offended in me [d]. And *the people* were beyond meaſure aſtoniſhed, ſaying, He hath done all things well; he maketh both the deaf to hear, and the dumb to ſpeak [e].

SECT.

§ 4. [a] Luke viii. 22. [b] Mark iv. 36,—41.

§ 5. [a] Matth. iv. 23, 24. [b] Luke iv. 40. [c] Matth. xv. 30, 31. [d] Luke vii. 19, 21, 22, 23. [e] Mark vii. 37.

* His power over nature was likeways diſplayed "in feeding five thouſand men, beſides women and "children, with five loaves and two little fiſhes, Matth. xiv. 15,—21." And again, "in feeding four "thouſand with ſeven loaves and a few little fiſhes, Matth. xv. 32,—39." And, "in his walking upon "the ſea, Matth. xiv. 22,—33."

SECT. 6.—*Over evil ſpirits.*

—GOD anointed Jeſus of Nazareth with the Holy Ghoſt, and with power; who went about doing good, and healing all that were oppreſſed of the devil: For God was with him [a]. And they brought unto him all that were diſeaſed, and them that were poſſeſſed with devils. And all the city was gathered together at the door. And he healed many that were ſick of diverſe diſeaſes, and caſt out many devils, and ſuffered *them* not to ſpeak, becauſe they knew him [b]. And, when the even was come, they brought unto him many that were poſſeſſed of devils; and he caſt out the ſpirits with his word, and healed all that were ſick [c]. And devils alſo came out of many, crying out, and ſaying, Thou art Chriſt the Son of God. And he rebuking them, ſuffered them not to ſpeak: For they knew that he was Chriſt [d].

And, when he had called unto him his twelve diſciples, he gave them power againſt unclean ſpirits, to caſt them out; and to heal all manner of ſickneſs, and all manner of diſeaſe [e]. Theſe twelve Jeſus ſent forth, and commanded them, ſaying, Heal the ſick, cleanſe the lepers, raiſe the dead, caſt out devils: Freely ye have received, freely give [f] *.

SECT. 7.—*And over death.*

AND behold there came a man named Jairus, and he was a ruler of the ſynagogue; and he fell down at Jeſus feet, and beſought him that he would come into his houſe: For he had one only daughter, about twelve years of age, and ſhe lay a-dying [a]. While he yet ſpake, there cometh one from the ruler of the ſynagogue's houſe, ſaying to him, Thy daughter is dead, trouble not the Maſter. But when Jeſus heard it, he anſwered him, ſaying, Fear not, believe only, and ſhe ſhall be made whole. And, when he came into the houſe, and all wept and bewailed her, but he ſaid, Weep not; ſhe is not dead, but ſleepeth. And they laughed him to ſcorn, knowing that ſhe was dead. And he put them all out, and took her by the hand, and called, ſaying, Maid, ariſe. And her ſpirit came again, and ſhe aroſe ſtraight way; and her parents were aſtoniſhed [b].

And

§ 6. [a] Acts x. 38. [b] Mark i. 32, 33, 34. [c] Matth. viii. 16. [d] Luke iv. 41.
[e] Matth. x. 1. [f] Matth. x. 5, 8.

§ 7. [a] Luke viii. 41, 42. [b] Luke viii. 49,—56.

* The power of Jeſus, "in healing diſeaſes, and caſting out devils," was ſo often diſplayed in behalf of individuals, that, to quote every inſtance, would ſwell this chapter to a great ſize.—We have, therefore, confined ourſelves to general teſtimonies on theſe heads.

And it came to paſs, that he went into a city called Nain; and many of his diſciples went with him, and much people. Now when he came nigh to the gate of the city, behold there was a dead man carried out, the only ſon of his mother, and ſhe was a widow; and much people of the city was with her. And when the Lord ſaw her, he had compaſſion on her, and ſaid unto her, weep not. And he came and touched the bier, and they that bare him ſtood ſtill, and he ſaid, Young man, I ſay unto thee, Ariſe. And he that was dead ſat up, and began to ſpeak; and he delivered him to his mother. And there came a fear on all; and they glorified God, ſaying, That a great prophet is riſen among us; and that God hath viſited his people [c] *.

SECT. 8.—*That futurity lay open to him.*

AND he began to teach them, that the Son of man muſt ſuffer many things, and be rejected of the elders, and of the chief prieſts and ſcribes, and be killed, and after three days riſe again. And he ſpake that ſaying openly. And Peter took him, and began to rebuke him. But when he had turned about, and looked on his diſciples, he rebuked Peter, ſaying, Get thee behind me, Satan; for thou ſavoureſt not the things that be of God, but the things that be of men [a]. And they paſſed through Galilee; and he would not that any man ſhould know it; for he taught his diſciples, and ſaid unto them, The Son of man is delivered into the hands of men, and they ſhall kill him, and after that he is killed, he ſhall riſe the third day. But they underſtood not that ſaying, and were afraid to aſk him [b]. And they were in the way going up to Jeruſalem; and Jeſus went before them; and they were amazed, and as they followed they were afraid. And he took again the twelve, and began to tell them what things ſhould happen unto him. Saying, Behold we go up to Jeruſalem, and the Son of man ſhall be delivered unto the chief prieſts, and unto the ſcribes; and they ſhall condemn him to death, and ſhall deliver him to the Gentiles; and they ſhall mock him, and ſhall ſcourge him, and ſhall ſpit upon him, and ſhall kill him, and the third day he ſhall riſe again [c]. The hour is come, that the Son of man ſhould be glorified. Verily, verily I ſay unto you, except a corn of wheat fall to the ground, and die, it abideth alone; but if it die, it bringeth forth much fruit [d]. Now is the judgment of this world; now ſhall the prince of this world be caſt out. And

[c] Luke vii. 11.—16.

§ 8. [a] Mark viii. 31, 32, 33. [b] Mark ix. 30, 31, 32. [c] Mark x. 32,—34. [d] John xii. 23, 24.

* "The miracle of our Lord in raiſing Lazarus from the dead, is narrated by St. John, with ſo many "important circumſtances, that it could not be well abbreviated, nor tranſcribed without exceeding the "intended bounds. We therefore refer to it. See John xi. 1—46"

And I, if I be lifted up from the earth, will draw all men unto me. This he ſaid, ſignifying what death he ſhould die[e].

And Jeſus went out, and departed from the temple; and his diſciples came to him for to ſhew him the buildings of the temple. And Jeſus ſaid unto them, See ye not all theſe things? Verily I ſay unto you, There ſhall not be left here one ſtone upon another, that ſhall not be thrown down. And as he ſat upon the mount of Olives, the diſciples came unto him privately, ſaying, Tell us when ſhall theſe things be? And what ſhall be the ſign of thy coming, and of the end of the world? And Jeſus anſwered and ſaid unto them[f], When ye ſhall ſee the abomination of deſolation ſpoken of by Daniel the prophet, ſtand in the holy place, (whoſo readeth let him underſtand). Then let them which be in Judea, flee to the mountains. Let him which is on the houſe-top, not come down to take any thing out of his houſe; neither let him which is in the field, return back to take his cloaths. And wo unto them that are with child, and to them that give ſuck in thoſe days. But pray ye that your flight be not in the winter, neither on the Sabbath day; for then ſhall be great tribulation, ſuch as was not ſince the beginning of the world to this time, no, nor ever ſhall be[g].

And many other ſigns truly did Jeſus in the preſence of his diſciples, which are not written in this book. But theſe are written, that ye might believe that Jeſus is the Chriſt the Son of God, and that believing ye might have life through his name[h]. And there are alſo many other things which Jeſus did, the which, if they ſhould be written every one, I ſuppoſe that even the world itſelf could not contain the books that ſhould be written[i].

SECT. 9. *To theſe mighty works that ſhewed themſelves in him, he appealed as ſo many evidences of his divine miſſion.*

IF I bear witneſs of my ſelf, my witneſs is not true[a]. There is another that beareth witneſs of me, and I know that the witneſs which he witneſſeth of me is true. Ye ſent unto John, and he bare witneſs unto the truth. But I receive not teſtimony from man; but theſe things I ſay that ye might be ſaved. He was a burning and a ſhining light; and ye were willing for a ſeaſon to rejoice in his light. But I have greater witneſs than that of John; for the works which the Father hath given me to finiſh, the ſame works that I do, bear witneſs of me, that the Father hath ſent me. And the Father himſelf which hath ſent me, hath born witneſs of me[b]. And

[e] John xii. 31,—33. [f] Matth. xxiv. 1,—4. [g] Matth. xxiv. 15,—21. [h] John xx. 30, 31. [i] John xxi. 25.

§ 9. [a] John v. 31. [b] John v. 32,—37.

And Jeſus walked in the temple in Solomon's porch. Then came the Jews round about him, and ſaid unto him, How long doſt thou make us to doubt? If thou be the Chriſt, tell us plainly. Jeſus anſwered them, I told you, and ye believed not; the works that I do in my Father's name, they bear witneſs of me[c]. If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works; that ye may know and believe that the Father is in me, and I in him[d]. Believe me that I am in the Father, and the Father in me; or elſe believe me for the very works ſake[e].

SECT. 10. *He alſo appeals to the prophecies that went before concerning him.*

SEARCH the ſcriptures, for in them ye think ye have eternal life, and they are they which teſtify of me. And ye will not come unto me, that ye might have life[a]. Do not think that I will accuſe you to the Father; there is one that accuſeth you, even Moſes in whom ye truſt. For had ye believed Moſes, ye would have believed me; for he wrote of me. But if ye believe not his writings, how ſhall ye believe my words[b]?

He ſaid unto *the two diſciples going to Emmaus*, O fools, and ſlow of heart to believe all that the prophets have ſpoken! Ought not Chriſt to have ſuffered theſe things, and to enter into his glory? And beginning at Moſes, and all the prophets, he expounded unto them in all the ſcriptures the things concerning himſelf[c]. And he ſaid unto them, Theſe are the words which I ſpoke unto you, while I was yet with you, that all things muſt be fulfilled which were wtitten in the law of Moſes, and in the prophets concerning me. Then opened he their underſtanding, that they might underſtand the ſcriptures: And ſaid unto them, Thus it is written, and thus it behoved Chriſt to ſuffer, and to riſe from the dead the third day, and that repentance, and remiſſion of ſins, ſhould be preached in his name among all nations, beginning at Jeruſalem[d].

SECT. 11. *His devotion to God, his love to mankind, and the purity and excellency of his life and manners.*

WHILE his diſciples prayed him, ſaying, Maſter, eat; he ſaid unto them, I have meat to eat that ye know not of. My meat is to do the will of him that ſent me, and to finiſh his work[a]. I can of mine own ſelf do nothing; as I hear,

[c] John x. 23, 24, 25. [d] John x. 37, 38. [e] John xiv. 11.

§ 10. [a] John v. 39, 40. [b] John v. 45, 46, 47. [c] Luke xxiv. 25, 26, 27. [d] Luke xxiv. 44.—47.

§ 11. [a] John iv. 31, 32. 34.

I judge; and my judgment is juſt; becauſe I ſeek not mine own will, but the will of the Father which hath ſent me [b]. But that the world may know that I love the Father; and as the Father hath given me commandment, even ſo I do [c].

I am the good ſhepherd; the good ſhepherd giveth his life for the ſheep [d]. I am the good ſhepherd, and know my ſheep, and am known of mine; and I lay down my life for the ſheep, and other ſheep I have, which are not of this fold; them alſo I muſt bring, and they ſhall hear my voice, and there ſhall be one fold, and one ſhepherd. Therefore doth my Father love me, becauſe I lay down my life that I might take it again. No man taketh it from me, but I lay it down of myſelf; I have power to lay it down, and I have power to take it again [e]. This commandment have I received of my Father. As the Father hath loved me, ſo have I loved you; continue ye in my love. If ye keep my commandments, ye ſhall abide in my love; even as I have kept my Father's commandments, and abide in his love [f]. This is my commandment that ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends [g].

Walk in love, as Chriſt alſo hath loved us, and hath given himſelf for us, an offering and a ſacrifice to God for a ſweet ſmelling ſavour [h]. For ſcarcely for a righteous man will one die; yet peradventure for a good man ſome would even dare to die. But God commendeth his love towards us, in that while we were yet ſinners, Chriſt died for us [i]. Chriſt alſo ſuffered for us, leaving us an example that we ſhould follow his ſteps; who did no ſin, neither was guile found in his mouth; who when he was reviled, reviled not again; when he ſuffered he threatned not; but committed himſelf to him that judgeth righteouſly [k]. For ſuch an High Prieſt became us, who is holy, harmleſs, undefiled, ſeparated from ſinners, and made higher than the heavens [l].

SECT. 12. *His laborious diligence in the exerciſe of his miſſion, and the manner of his teaching.*

AND it came to paſs afterward, that he went through every city and village, preaching and ſhowing the glad tidings of the kingdom of God; and the twelve were with him [a]. And Simon and they that were with him, followed after him. And when they had found him, they ſaid unto him, all men ſeek for thee. And he ſaid unto them, Let us go into the next towns, that I may preach there alſo;

[b] John v. 30. [c] John. xiv. 31. [d] John x. 11. [e] John x. 14, —18.
[f] [f] John xv. 9, 10. [g] John xv. 12, 13. [h] Eph. v. 2. [i] Rom. v. 7, 8.
[k] 1 Pet. ii. 21, 22, 23. [l] Heb. vii. 26.

§ 12. [a] Luke viii. 1.

alſo; for therefore came I forth. And he preached in their ſynagogues throughout all Galilee, and caſt out devils [b]. And in the day-time he was teaching in the temple; and at night he went out, and abode in the mount that is called the mount of Olives, and all the people came early in the morning to him in the temple for to hear him [c]. And when he was come into his own country, he taught them in their ſynagogue, inſomuch that they were aſtoniſhed, and ſaid, Whence hath this man this wiſdom, and theſe mighty works [d]? And they went into Capernaum; and ſtraightway on the Sabbath day he entered into the ſynagogue, and taught. And they were aſtoniſhed at his doctrine; for he taught them as one that had authority, and not as the Scribes [e]; for his word was with power [f]. And many of the people believed on him, and ſaid, When Chriſt cometh, will he do more miracles than this man hath done? The phariſees heard that the people murmured ſuch things concerning him; and the phariſees and chief prieſts ſent officers to take him [g]. Then came the officers to the chief prieſts and phariſees, and they ſaid unto them, Why have ye not brought him? The officers anſwered, Never man ſpake like this man [h]. While the phariſees were gathered together, Jeſus aſked them, ſaying, What think ye of Chriſt? Whoſe ſon is he? They ſay unto him, The ſon of David. He ſaith unto them, How then doth David in ſpirit call him Lord; ſaying, The Lord ſaid unto my Lord, Sit thou on my right hand, till I make thine enemies thy footſtool. If then David call him Lord, how is he his ſon? And no man was able to anſwer him a word; neither durſt any man, from that day forth, aſk him any more queſtions [i].

SECT. 13. *His compaſſionate concern even for thoſe who rejected him.*

JESUS cried and ſaid [a], I am come a light into the world, that whoſoever believeth on me, ſhould not abide in darkneſs. And if any man hear my words, and believe not, I judge him not; for I came not to judge the world, but to ſave the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him; the word that I have ſpoken, the ſame ſhall judge him in the laſt day. For I have not ſpoken of myſelf; but the Father which ſent me, he gave me a commandment what I ſhould ſay, and what I ſhould ſpeak. And I know that his commandment is life everlaſting. Whatſoever I ſpeak therefore, even as the Father ſaid unto me, ſo I ſpeak [b]. And he looked round about on them with anger, being grieved for the hardneſs of their hearts [c]. O Jeruſalem, Jeruſalem, thou that killeſt the prophets, and ſtoneſt them that are ſent unto thee, How often would I have gathered thy children together, as a hen gathereth her chickens

[b] Mark i. 36,—39. [c] Luke xxi. 37, 38. [d] Matth. xiii. 54. [e] Mark i. 21, 22.
[f] Luke iv. 32. [g] John vii. 31, 32. [h] John vii. 45, 46. [i] Matth. xxii. 41,—46.

§ 13. [a] John xii. 44. [b] John xii. 46,—50. [c] Mark iii. 5.

under her wings, and ye would not! Behold your houſe is left unto you deſolate. For I ſay unto, Ye ſhall not ſee me henceforth, till ye ſhall ſay, Bleſſed is he that cometh in the name of the Lord [d]. And when he was come near, he beheld the city, and wept over it, ſaying, If thou hadſt known, even thou, at leaſt in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days ſhall come upon thee, that thine enemies ſhall caſt a trench about thee, and compaſs thee round, and keep thee in on every ſide, and ſhall lay thee even with the ground, and thy children within thee [e], and they ſhall fall by the edge of the ſword, and ſhall be led away captive into all nations; and Jeruſalem ſhall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled [f], becauſe thou kneweſt not the time of thy viſitation [g]. Then ſaid Jeſus, Father, forgive them; for they know not what they do [h].

SECT. 14. *His poverty, and the reproach and hatred that came upon him.*

AND a certain ſcribe came, and ſaid unto him, Maſter, I will follow thee whitherſoever thou goeſt. And Jeſus ſaith unto him, The foxes have holes, and the birds of the air have neſts; but the Son of man hath not where to lay his head [a]. And certain women which had been healed of evil ſpirits, and infirmities, Mary called Magdalene, out of whom went ſeven devils, and Joanna the wife of Chuza, Herod's ſteward, and Suſanna, and many others miniſtred unto him of their ſubſtance [b]. Ye know the grace of our Lord Jeſus Chriſt, that though he was rich, yet for your ſakes he became poor, that ye through his poverty might be rich [c].

Then was brought unto him one poſſeſſed of a devil, blind and dumb; and he healed him, inſomuch that the blind and dumb both ſpake and ſaw. And all the people were amazed, and ſaid, Is not this the ſon of David? But when the phariſees heard it, they ſaid, This fellow doth not caſt out devils, but by Beelzebub the prince of devils. And Jeſus knew their thoughts, and ſaid unto them, Every kingdom divided againſt itſelf, is brought to deſolation, and every city or houſe divided againſt itſelf, ſhall not ſtand. And if Satan caſt out Satan, he is divided againſt himſelf; how ſhall then his kingdom ſtand [d].

And as Jeſus paſſed by, he ſaw a man that was blind from his birth; and Jeſus ſpat on the ground, and made clay of the ſpittle, and he anointed the eyes of the blind man with the clay, and ſaid unto him, Go, waſh in the pool of Siloam. He went his way therefore, and waſhed and came ſeeing [e]. They brought to the phariſees

[d] Matth. xxiii. 37, 38, 39. [e] Luke xix. 41,—44. [f] Luke xxi. 24. [g] Luke xix. 44.
[h] Luke xxiii. 34.

§ 14. [a] Matth. viii. 19, 20. [b] Luke viii. 2, 3. [c] 2 Cor. viii. 9. [d] Matth. xii. 22,—26.
[e] John ix. 1, 3, 6, 7.

phariſees him that aforetime was blind; and it was the Sabbath-day when Jeſus made the clay and opened his eyes. Then the phariſees aſked him how he had received his ſight? He ſaid unto them, He put clay upon mine eyes, and I waſhed, and do ſee. Therefore ſaid ſome of the phariſees, This man is not of God, becauſe he keepeth not the Sabbath-day [f]. Then again called they the man that was blind, and ſaid unto him, Give God the praiſe, we know that this man is a ſinner. He anſwered and ſaid, Whether he be a ſinner or no, I know not; one thing I know, that whereas I was blind, now I ſee. Then ſaid they to him again, What did he to thee? How opened he thine eyes? He anſwered them, I have told you already, and ye did not hear it; wherefore would ye hear it again? Will ye alſo be his diſciples? Then they reviled him, and ſaid, Thou art his diſciple; but we are Moſes's diſciples. We know that God ſpake unto Moſes; as for this fellow, we know not from whence he is [g].

If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but becauſe ye are not of the world, but I have choſen you out of the world, therefore the world hateth you. Remember the word that I ſaid unto you, The ſervant is not greater than the lord [h]. It is enough for the diſciple that he be as his maſter, and the ſervant as his lord; if they have called the maſter of the houſe Beelzebub, how much more ſhall they call them of his houſehold [i]? If they perſecuted me, they will alſo perſecute you. But all theſe things will they do unto you for my name's ſake, becauſe they know not him that ſent me. If I had not come, and ſpoken unto them, they had not had ſin; but now they have no cloak for their ſin. He that hateth me, hateth my Father alſo. If I had not done among them the works which none other man did, they had not had ſin; but now they have both ſeen and hated both me and my Father [k]. But this cometh to paſs, that the word might be fulfilled that is written in their law, They hated me without a cauſe [l].

SECT. 15. *His courage and reſolution in exerciſing his authority, aſſerting his own character, and diſregarding the threats of his enemies.*

AND they came to Jeruſalem; and Jeſus went into the temple, and began to caſt out them that ſold and bought in the temple, and overthrew the tables of the money-changers, and the ſeats of them that ſold doves; and would not ſuffer that any man ſhould carry any veſſel through the temple. And he taught, ſaying unto them, Is it not written, my houſe ſhall be called of all nations the houſe of prayer? but ye have made it a den of thieves [a]. And as he was walking in the temple,

[f] John ix. 13,—16. [g] John ix 24,—29. [h] John xv. 18, 19, 20. [i] Matth. x. 25.
[k] John xv. 20,—24. [l] John xv. 25.

§. 15. [a] Mark xi. 15, 16, 17.

temple, there came to him the chief prieſts, and the ſcribes, and the elders, and ſay unto them, By what authority doſt thou theſe things? and who gave thee this authority to do theſe things? And Jeſus anſwered and ſaid unto them, I will alſo aſk of you one queſtion, and anſwer me, and I will tell you by what authority I do theſe things. The baptiſm of John, was it from heaven, or of men? And they reaſoned with themſelves, ſaying, If we ſhall ſay from heaven, he will ſay, Why then did ye not believe him? but if we ſhall ſay, of men, they feared the people; for all men counted John that he was a prophet indeed. And they anſwered and ſaid unto Jeſus, We cannot tell. And Jeſus anſwering, ſaith unto them, Neither do I tell you by what authority I do theſe things[b]. Which of you convinceth me of ſin? and if I ſay the truth, why do ye not believe me[c]?

There came certain of the Phariſees, ſaying unto him, Get thee out and depart hence; for Herod will kill thee. And he ſaid unto them, Go ye and tell that fox, Behold I caſt out devils, and I do cures to-day and to-morrow, and the third day I ſhall be perfected. Nevertheleſs, I muſt walk to-day and to-morrow, and the day following; for it cannot be that a prophet periſh out of Jeruſalem[d].

SECT. 16. *He is betrayed by Judas Iſcariot.*

THEN entered Satan into Judas, ſirnamed Iſcariot, being of the number of the twelve. And he went his way, and communed with the chief prieſts and captains how he might betray him unto them[a]. And ſaid unto them, What will ye give me, and I will deliver him unto you? and they covenanted with him for thirty pieces of ſilver. And from that time he ſought opportunity to betray him[b]. Then came the day of unleavened bread, when the paſſover muſt be killed. And he ſent Peter and John, ſaying, Go and prepare us the paſſover that we may eat. And they ſaid unto him, Where wilt thou that we prepare? And he ſaid unto them, Behold, when ye are entered into the city, there ſhall a man meet you, bearing a pitcher of water; follow him into the houſe where he entereth in. And ye ſhall ſay unto the good man of the houſe, the Maſter ſaith unto thee, Where is the gueſt-chamber, where I ſhall eat the paſſover with my diſciples? And he ſhall ſhow you a large upper-room furniſhed; there make ready. And they went and found as he had ſaid unto them; and they made ready the paſſover[c]. Now when the even was come, he ſat down with the twelve. And as they did eat, he ſaid, Verily I ſay unto you, that one of you ſhall betray me. And they were exceeding ſorrowful, and began every one of them to ſay, Lord, is it I? And he anſwered and ſaid, He that dippeth his hand with me in the diſh, the ſame ſhall betray me. The Son of man goeth as it is written of him; but wo unto that man

[b] Mark xi. 27,—33. [c] John viii. 46. [d] Luke xiii. 31, 32, 33.

§ 16. [a] Luke xxii. 3, 4. [b] Matth. xxvi. 15, 16. [c] Luke xxii. 7,—13.

man by whom the Son of man is betrayed; it had been good for that man if he had not been born. Then Judas, which betrayed him, anſwered and ſaid, Maſter, is it I? He ſaid unto him, Thou haſt ſaid[d]. Now there was leaning on Jeſus boſom, one of his diſciples whom Jeſus loved. Simon Peter therefore beckoned to him, that he ſhould ask who it ſhould be of whom he ſpake. He then lying on Jeſus breaſt, ſaith unto him, Lord, who is it? Jeſus anſwered, He it is to whom I ſhall give a ſop when I have dipped it. And when he had dipped the ſop, he gave it to Judas Iſcariot the ſon of Simon. And after the ſop, Satan entered into him. Then ſaid Jeſus unto him, That thou doſt do quickly [e].

SECT. 17. *He inſtitutes the ſacrament of his ſupper.*

AND as they were eating [a], he ſaid unto them, With deſire have I deſired to eat this paſſover with you before I ſuffer. For I ſay unto you, I will not any more eat thereof until it be fulfilled in the kingdom of God [b]. And he took bread, and gave thanks, and brake it, and gave unto them, ſaying, This is my body which is given for you; this do in remembrance of me. Likewiſe alſo the cup after ſupper [c], ſaying, Drink ye all of it, ; for this is my blood of the new teſtament which is ſhed for many, for the remiſſion of ſins. But I ſay unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom. And when they had ſung an hymn, they went out into the mount of Olives [d]. For I have received of the Lord that which alſo I delivered unto you, That the Lord Jeſus, the ſame night in which he was betrayed, took bread: And when he had given thanks, he brake it, and ſaid, Take, eat; this is my body which is broken for you: This do in remembrance of me. After the ſame manner alſo, he took the cup when he had ſupped, ſaying, This cup is the new teſtament in my blood; this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do ſhew the Lord's death till he come [e] *.

CHAP.

[d] Matth. xxvi. 20,—25. [e] John xiii. 23,—27.

§ 17. [a] Matth. xxvi. 26. [b] Luke xxii. 15, 16. [c] Luke xxii. 19, 20. [d] Matth. xxvi. 27,—30. [e] 1 Cor. xi. 23,—26.

* "In the above chapter, we have been obliged to depart from the rule which has "been obſerved in all the foregoing chapters, namely, That of quoting at large what "is contained in the holy ſcriptures concerning their important ſubjects. The miniſtry of our Lord Jeſus, could not be fully laid open without quoting almoſt all that "the Evangeliſts have recorded. This, however, the compoſer attempted; but thoſe "with whom he conſulted, were of opinion, That it would ſwell the volume to too large "a ſize; and therefore, adviſed ſuch a ſketch as might bring to remembrance his di"vine miſſion, his mighty acts, the excellency of his life and manners, and the unwor"thy entertainment given him by a blind and obſtinate generation.

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CHAP. VII.

Of the laſt ſufferings of our Lord Jeſus Chriſt.

SECT. 1. On his intimating his ſufferings to be at hand, Peter vows adherence to him. 2. His agony in the garden. 3. He is betrayed and apprehended. 4. Peter denies him. 5. His pretended trial, and his condemnation by Caiaphas. 6. Judas Iſcariot's deſpair and death. 7. Our Lord's converſation with Pilate. 8. He is ſent by Pilate to Herod. 9. Barabbas preferred to Chriſt, and Pilate's mean and ſinful compliance. 10. The ſufferings of our Lord in the common-hall. 11. He is led along to Calvary, (or Golgotha). 12. His crucifixion, and the remarkable events connected with it. 13 His burial. 14. A watch ſet upon his ſepulchre. 15. Reflexions on this great event.

SECT. 1. *On his intimating his ſufferings to be at hand, Peter vows adherence to him.*

AND when they had ſung an hymn, they went out into the mount of Olives. Then ſaith Jeſus unto them, All ye ſhall be offended becauſe of me this night; for it is written, I will ſmite the ſhepherd, and the ſheep of the flock ſhall be ſcattered abroad. But after I am riſen again, I will go before you into Galilee [a]. Simon Peter ſaid unto him, Lord, Whither goeſt thou? Jeſus anſwered him, Whither I go thou canſt not follow me now; but thou ſhalt follow me afterwards. Peter ſaid unto him, Lord, Why cannot I follow thee now? I will lay down my life for thy ſake. Jeſus anſwered him, Wilt thou lay down thy life for

§ 1. [a] Matth. xxvi. 30, 31, 32.

"It will be probably thought, that his ſympathy with his friends and diſciples, his "condeſcenſion to them, and affectionate concern for them, ſhould not have been omit- "ted in this chapter. Theſe virtues do indeed ſhine eminently in him. His ſympathy "with the weeping ſiſters of Lazarus, groaning in ſpirit, and mingling his tears with "theirs, while he was about to raiſe their brother from the dead, ſhews the compaſſion- "ate, as well as the mighty Saviour. (John xi. 33,---44.) The waſhing of his diſciples "feet, and his conſolatory diſcourſe to them, recorded in the 14th, 15th, and 16th "chapters of John, and his fervent prayer for them, and for all that ſhould believe on "him, which we read in the 17th chapter of that goſpel, are ſuch proofs of condeſcen- "ſion, tenderneſs and love, as may warm the coldeſt heart. But as theſe are all connec- "ted together from the 13th to the 17th chapters of St. John's goſpel, we chooſe to "refer to theſe chapters."

for my ſake? Verily, verily, I ſay unto thee, The cock ſhall not crow, till thou haſt denied me thrice [b]. But Peter ſaid unto him, Although all ſhall be offended, yet will not I [c]. And the Lord ſaid, Simon, Simon, behold Satan hath deſired to have you, that he may ſift you as wheat; but I have prayed for thee, that thy faith fail not; and when thou art converted, ſtrengthen thy brethren. And he ſaid unto him, Lord, I am ready to go with thee, both into priſon, and to death. And he ſaid, I tell thee, Peter, The cock ſhall not crow this day before that thou ſhalt thrice deny that thou knoweſt me [d]. But he ſpake the more vehemently, If I ſhould die with thee, I will not deny thee, in any wiſe. Likewiſe alſo ſaid they all [e]. And he ſaid unto them, when I ſent you without purſe, and ſcrip, and ſhoes, lacked ye any thing? And they ſaid, nothing. Then ſaid he unto them, But now he that hath a purſe, let him take it, and likewiſe his ſcrip; and he that hath no ſword, let him ſell his garment and buy one. For I ſay unto you, that this that is written, muſt be accompliſhed in me, And he was reckoned among the tranſgreſſors; for the things concerning me have an end [f].

SECT. 2. *His agony in the garden.*

WHEN Jeſus had ſpoken theſe words, he went forth with his diſciples over the brook Cedron, where was a garden [a]; and his diſciples alſo followed him [b]. And Judas alſo, who betrayed him, knew the place; for Jeſus oft-times reſorted thither with his diſciples [c]. And they came to a place which was named Gethſemane; and he ſaith to his diſciples, Sit ye here, while I ſhall pray. And he taketh with him Peter, and James, and John, and began to be ſore amazed, and to be very heavy [d]. Then ſaith he unto them, My ſoul is exceeding ſorrowful, even unto death; tarry ye here, and watch with me. And he went a little further, and was withdrawn from them about a ſtone-caſt, and fell on his face, and prayed [e], That if it were poſſible the hour might paſs from him. And he ſaid, Abba, Father, all things are poſſible unto thee; take away this cup from me; nevertheleſs, not what I will, but what thou wilt [f]. And he cometh unto the diſciples, and findeth them aſleep, and ſaith unto Peter, What, could ye not watch with me one hour? Watch and pray that ye enter not into temptation; the ſpirit indeed is willing, but the fleſh is weak. He went away again the ſecond time, and prayed, ſaying, O my father, if this cup may not paſs from me, except I drink it, thy will be done [g]. And there appeared an angel unto him from heaven, ſtrengthening him. And being in an agony, he prayed more earneſtly; and his ſweat was

[b] John xiii. 36, 37, 38. [c] Mark xiv. 29. [d] Luke xxii. 31,—34. [e] Mark xiv. 31.
[f] Luke xxii. 35,—37.

§ 2. [a] John xviii. 1. [b] Luke xxii. 39. [c] John xviii. 2. [d] Mark xiv. 32, 33.
[e] Matth. xxvi. 38, 39. with Luke xxii. 41. [f] Mark xiv. 35, 36. [g] Matth. xxvi. 40,—42.

as it were great drops of blood, falling down to the ground. And when he roſe up from prayer, and was come to his diſciples, he found them ſleeping for ſorrow; and ſaid unto them, Why ſleep ye? riſe and pray, leſt ye enter into temptation [h]. And he left them, and went away again, and prayed the third time, ſaying the ſame words [i]. And when he returned, he found them aſleep again; for their eyes were heavy; neither wiſt they what to anſwer him. And he cometh the third time, and ſaith unto them, Sleep on now, and take your reſt; it is enough, the hour is come; behold the Son of man is betrayed into the hands of ſinners. —Riſe up, let us go; lo he that betrayeth me is at hand [k].

SECT. 3. *He is betrayed and apprehended.*

AND while he yet ſpake, lo Judas, one of the twelve, came, and with him a great multitude with ſwords and ſtaves from the chief prieſts, and elders of the people [a]; a band of men and officers with lanterns, and torches, and weapons [b]. And he that betrayed him, gave them a ſign, ſaying, Whomſoever I ſhall kiſs, that ſame is he, hold him faſt [c]; take him, and lead him away ſafely [d]. And as ſoon as he was come, he goeth ſtraightway to him, and ſaith, Maſter, maſter; and kiſſed him [e]. And Jeſus ſaid unto him, Friend, wherefore art thou come [f]? Judas, betrayeſt thou the Son of man with a kiſs [g]? Jeſus therefore knowing all things that ſhould come upon him, went forth, and ſaid unto them, Whom ſeek ye? They anſwered him, Jeſus of Nazareth. Jeſus ſaith unto them, I am he. And Judas alſo, who betrayed him, ſtood with them. As ſoon then as he had ſaid unto them, I am he, they went backward, and fell to the ground. Then aſked he them again, Whom ſeek ye? And they ſaid, Jeſus of Nazareth. Jeſus anſwered, I have told you that I am he: If therefore ye ſeek me, let theſe go their way; that the ſaying might be fulfilled which he ſpake, Of them which thou gaveſt me, have I loſt none [h]. When they which were about him ſaw what would follow, they ſaid unto him, Lord, ſhall we ſmite with the ſword [i]? Then Simon Peter having a ſword, drew it, and ſmote the high prieſt's ſervant, and cut off his right ear. The ſervant's name was Malchus [k]. And Jeſus anſwered and ſaid, Suffer ye thus far. And he touched his ear, and healed him [l]. Then ſaid Jeſus unto Peter, Put up thy ſword into the ſheath [m]: For all they that take the ſword, ſhall periſh with the ſword. Thinkeſt thou that I cannot now pray to my Father, and he ſhall preſently give me more than twelve legions of angels? But how then ſhall the ſcriptures be fulfilled, that thus it muſt be [n]? The cup which my

[h] Luke xxii. 43,—46. [i] Matth. xxvi. 44. [k] Mark xiv. 40,—42.

§ 3. [a] Matth. xxvi. 47. [b] John xviii. 3. [c] Matth. xxvi. 48. [d] Mark xiv. 44.
[e] Mark xiv. 45. [f] Matth. xxvi. 50. [g] Luke xxii. 48. [h] John xviii. 4.---9.
[i] Luke xxii. 49. [k] John xviii. 10. [l] Luke xxii. 51. [m] John xviii. 11.
[n] Matth. xxvi. 52,---54.

my Father hath given me, ſhall I not drink it [o]? Then Jeſus ſaid unto the chief prieſts, and captains of the temple, and the elders which were come to him, Be ye come out as againſt a thief, with ſwords and ſtaves? When I was daily with you in the temple, ye ſtretched forth no hands againſt me; but this is your hour, and the power of darkneſs [p]; *and* the ſcriptures muſt be fulfilled [q]. Then all the diſciples forſook him, and fled [r].

SECT. 4. *Peter denies him.*

THEN the band, and the captain and officers of the Jews, took Jeſus, and bound him, and led him away to Annas firſt; for he was father-in-law to Caiaphas, who was the high prieſt that ſame year. Now Caiaphas was he who gave counſel to the Jews, that it was expedient that one man ſhould die for the people [a]. And with him were aſſembled all the chief prieſts, and the elders, and the ſcribes. And Peter followed him afar off, even into the palace of the high prieſt [b]; and ſo did another diſciple. That diſciple was known unto the high prieſt, and went in with Jeſus into the palace of the high prieſt; but Peter ſtood at the door without. Then went out that other diſciple which was known unto the high prieſt, and ſpake unto her that kept the door, and brought in Peter. Then ſaith the damſel that kept the door unto Peter, Art not thou alſo one of this man's diſciples? He ſaith, I am not [c]. And when he was gone out into the porch, another maid ſaw him, and ſaid unto them that were there, This fellow was alſo with Jeſus of Nazareth [d]. And after a little while, another ſaw him, and ſaid, Thou art alſo of them. And Peter ſaid, Man, I am not [e]. And about the ſpace of one hour after, another confidently affirmed, ſaying, Of a truth this fellow alſo was with him; for he is a Galilean [f]. And they that ſtood by, ſaid again to Peter, Surely thou art one of them; for thou art a Galilean, and thy ſpeech agreeth thereto [g]. One of the ſervants of the high prieſt, being his kinſman, whoſe ear Peter cut off, ſaith, Did not I ſee thee in the garden with him? Peter then denied again, *and* began to curſe and to ſwear, ſaying, I know not this man of whom ye ſpeak [h]. And immediately the cock crew [i]. And the Lord turned, and looked upon Peter; and Peter remembred the word of the Lord, how he had ſaid unto him, Before the cock crow, thou ſhalt deny me thrice. And Peter went out, and wept bitterly [k].

[o] John xviii. 11. [p] Luke xxii. 52, 53. [q] Mark xiv. 49. [r] Matth. xxvi. 56.

§ 4. [a] John xviii. 12,---14. [b] Mark xiv. 53, 54. [c] John xviii. 15,---17. [d] Matth. xxvi. 71.
[e] Luke xxii. 58. [f] Luke xxii. 59. [g] Mark xiv. 70. [h] John xviii. 26, 27.
[i] Mark xiv. 71. [k] Luke xxii. 61, 62.

SECT. 5. *His pretended trial, and his condemnation by Caiaphas.*

AND the men that held Jeſus mocked him, and ſmote him. And when they had blindfolded him, they ſtruck him on the face, and aſked him, ſaying, Prophecy, who is it that ſmote thee? And many other things blaſphemouſly ſpake they againſt him. And as ſoon as it was day, the elders of the people, and the chief prieſts, and the ſcribes, came together, and led him into their council[a]. The high prieſt then aſked Jeſus of his diſciples, and of his doctrine[b]; ſaying, Art thou the Chriſt? Tell us. And he ſaid unto them, If I tell you, you will not believe. And if I alſo aſk you, you will not anſwer me, nor let me go[c]. I ſpake openly to the world; I ever taught in the ſynagogue, and in the temple, whither the Jews always reſort; and in ſecret have I ſaid nothing. Why aſkeſt thou me? Aſk them which heard me, what I have ſaid unto them: Behold they know what I ſaid. And when he had thus ſpoken, one of the officers which ſtood by, ſtruck Jeſus with the palm of his hand, ſaying, Anſwereſt thou the high prieſt ſo? Jeſus anſwered him, If I have ſpoken evil, bear witneſs of the evil; but if well, Why ſmiteſt thou me[d]? And the chief prieſts, and all the council, ſought for witneſs againſt Jeſus to put him to death; and found none. For many bare falſe witneſs againſt him, but their witneſs agreed not together. And there aroſe certain, and bare falſe witneſs againſt him, ſaying, We heard him ſay, I will deſtroy this temple that is made with hands, and within three days I will build another made without hands. But neither ſo did their witneſs agree together. And the high prieſt ſtood up in the mids, and aſked Jeſus, ſaying, Anſwereſt thou nothing? What is it which theſe witneſs againſt thee; but he held his peace, and anſwered nothing[e]. And the high prieſt anſwered and ſaid unto him, I adjure thee by the living God, that thou tell us, whether thou be the Chriſt, the Son of God[f]. Art thou the Chriſt, the Son of the Bleſſed? And Jeſus ſaid, I am. And ye ſhall ſee the Son of man ſitting on the right hand of power, and coming in the clouds of heaven[g]. Then the high prieſt rent his cloaths, ſaying, He hath ſpoken blaſphemy. What further need have we of witneſſes? Behold now ye have heard his blaſphemy, What think ye[h]? And they all condemned him to be guilty of death. And ſome began to ſpit on him, and to cover his face, and to buffet him, and to ſay unto him, Prophecy; and the ſervants did ſtrike him with the palms of their hands[i].

SECT.

§ 5. [a] Luke xxii. 63,---66. [b] John xviii. 19. [c] Luke xxii. 67, 68. [d] John xviii 20,---23.
[e] Mark xiv. 55,---61. [f] Matth. xxvi. 63. [g] Mark xiv. 61, 62. [h] Matth. xxvi. 65, 66.
[i] Mark xiv. 64, 65, 66.

SECT. 6. *Judas Iſcariot's deſpair and death.*

WHEN the morning was come, all the chief prieſts, and elders of the people, took counſel againſt Jeſus to put him to death. And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor. Then Judas who had betrayed him, when he ſaw that he was condemned, repented himſelf, and brought again the thirty pieces of ſilver to the chief prieſts and elders, ſaying, I have ſinned in that I have betrayed the innocent blood. And they ſaid, What is that to us? See thou to that. And he caſt down the pieces of ſilver, and departed, and went and hanged himſelf. And the chief prieſts took the ſilver-pieces, and ſaid, It is not lawful for to put them into the treaſury, becauſe it is the price of blood. And they took counſel, and bought with them the potter's field to bury ſtrangers in: Wherefore that field was called, The field of blood unto this day. Then was fulfilled that which was ſpoken by Jeremy (*Zechariah*) the prophet, ſaying, And they took the thirty pieces of ſilver, the price of him that was valued, whom they of the children of Iſrael did value; and gave them for the potter's field, as the Lord appointed me [a].

SECT. 7. *Our Lord's converſation with Pilate.*

THEN led they Jeſus from Caiaphas, into the hall of judgment; and it was early; and they themſelves went not into the judgment-hall, leſt they ſhould be defiled; but that they might eat the paſſover. Pilate then went out unto them, and ſaid, What accuſation bring you againſt this man? They anſwered and ſaid unto him, If he were not a malefactor, we would not have delivered him up unto thee [a]. And they began to accuſe him, ſaying, We found this fellow perverting the nation, and forbidding to give tribute to Ceſar, ſaying, That he himſelf is Chriſt, a King [b]. And the chief prieſts accuſed him of many things; but he anſwered nothing. And Pilate aſked him again, ſaying, Anſwereſt thou nothing? Behold how many things they witneſs againſt thee. But Jeſus yet anſwered nothing; ſo that Pilate marvelled [c]. Then ſaid Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore ſaid unto him, It is not lawful for us to put any man to death: That the ſaying of Jeſus might be fulfilled, which he ſpake, ſignifying what death he ſhould die [d]. Then Pilate entered into the judgment-hall again, and called Jeſus, and ſaid unto him, Art thou the King of the Jews? Jeſus anſwered him, Sayeſt thou this thing of thyſelf, or did others tell it thee of me? Pilate anſwered, Am I a Jew? Thine own

§ 6. [a] Matth xxvii. 1,---10.

§ 7. [a] John xviii. 28,---30. [b] Luke xxiii. 2. [c] Mark xv. 3, 4, 5. [d] John xviii. 31, 32.

own nation; and the chief prieſts have delivered thee unto me. What haſt thou done? Jeſus anſwered, My kingdom is not of this world. If my kingdom were of this world, then would my ſervants fight, that I ſhould not be delivered to the Jews; but now is my kingdom not from hence. Pilate therefore ſaid unto him, Art thou a King then? Jeſus anſwered, Thou ſayeſt that I am a King. To this end was I born, and for this cauſe came I into the world, that I ſhould bear witneſs unto the truth. Every one that is of the truth, heareth my voice. Pilate ſaith unto him, What is truth? And when he had ſaid this, he went out again unto the Jews, and ſaith unto them, I find in him no fault at all [e]. And they were the more fierce, ſaying, He ſtirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place [f].

SECT. 8. *He is ſent to Herod.*

WHEN Pilate heard of Galilee, he aſked, whether the man was a Galilean. And, as ſoon as he knew that he belonged to Herod's juriſdiction, he ſent him to Herod, who himſelf was alſo at Jeruſalem at that time. And when Herod ſaw Jeſus, he was exceeding glad; for he was deſirous to ſee him of a long ſeaſon, becauſe he had heard many things of him; and he hoped to have ſeen ſome miracle done by him. Then he queſtioned with him in many words; but he anſwered him nothing. And the chief prieſts and ſcribes ſtood, and vehemently accuſed him. And Herod, with his men of war, ſet him at nought, and mocked him, and arrayed him in a gorgeous robe, and ſent him again to Pilate. And the ſame day Pilate and Herod were made friends together; for before they were at enmity between themſelves [a].

SECT. 9. *Barabbas is preferred to Jeſus, and Pilate's mean and ſinful compliance.*

PILATE, when he had called together the chief prieſts, and the rulers, and the people, ſaid unto them, Ye have brought this man unto me, as one that perverteth the people; and behold I having examined him before you, have found no fault in this man, touching thoſe things whereof ye accuſe him; no nor yet Herod; for I ſent you to him; and lo nothing worthy of death is done unto him. I will therefore chaſtiſe him, and releaſe him [a]. Now at that feaſt the governor was wont to releaſe unto the people a priſoner whom they would. And they had then a notable priſoner, called Barabbas [b], who lay bound with them that had made

[e] John xviii. 33,—38. [f] Luke xxiii. 5.

§ 8. [a] Luke xxiii. 6,—12.

§ 9. [a] Luke xxiii. 13,—16. [b] Matth. xxvii. 15, 16.

made inſurrection with him, who had committed murder in the inſurrection. And the multitude crying aloud, began to deſire him, to do as he had ever done unto them [c]. Therefore when they were gathered together, Pilate ſaid unto them, Whom will ye that I releaſe unto you? Barabbas, or Jeſus who is called Chriſt? For he knew that for envy they had delivered him. When he was ſat down on the judgment-ſeat, his wife ſent unto him, ſaying, Have thou nothing to do with that juſt man; for I have ſuffered many things this day in a dream becauſe of him. But the chief prieſts and elders perſuaded the multitude that they ſhould aſk Barabbas, and deſtroy Jeſus. The governor anſwered and ſaid unto them, Whether of the twain will ye that I releaſe unto you? They ſaid Barabbas. Pilate ſaith unto them, What ſhall I do then with Jeſus, who is called Chriſt? They all ſay unto him, Let him be crucified. And the governor ſaid, Why what evil hath he done? But they cried out the more, ſaying, Let him be crucified [d]. Pilate therefore willing to releaſe Jeſus, ſpake again to them. But they cried, ſaying, Crucify him, crucify him. And he ſaid unto them the third time, Why, what evil hath he done? I have found no cauſe of death in him; I will therefore chaſtiſe him, and let him go. And they were inſtant with loud voices, requiring that he might be crucified; and the voices of them, and of the chief prieſts prevailed [e]. When Pilate ſaw that he could prevail nothing, but that rather a tumult was made, he took water, and waſhed his hands before the multitude, ſaying, I am innocent of the blood of this juſt perſon; ſee ye to it. Then anſwered all the people, and ſaid, His blood be on us, and on our children [f]. And Pilate gave ſentence that it ſhould be as they required. And he releaſed unto them, him that for ſedition and murder was caſt into priſon, whom they had deſired; but he delivered Jeſus to their will [g].

SECT. 10. *The ſufferings of our Lord in the common hall.*

THEN the ſoldiers of the governor took Jeſus into the common hall, and gathered unto him the whole band of ſoldiers. And they ſtript him, and put on him a ſcarlet robe. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand; and they bowed the knee before him, and mocked him, ſaying, Hail, King of the Jews. And they ſpit upon him, and took the reed and ſmote him on the head [a]. Pilate therefore went forth again, and ſaith unto them, Behold I bring him forth to you, that ye may know that I find no fault in him. Then came Jeſus forth, wearing the crown of thorns and the purple robe. And Pilate ſaith unto them, Behold the Man. When the chief

[c] Mark xv. 7, 8. [d] Matth. xxvii. 17,—23. [e] Luke xxiii. 20,—23. [f] Matth. xxvii. 24, 25. [g] Luke xxiii. 24, 25.

§ 10. [a] Matth. xxvii. 27,—30.

chief prieſts therefore and officers ſaw him, they cried out, ſaying, Crucify him, crucify him. Pilate ſaith unto them, Take him and crucify him; for I find no fault in him. The Jews anſwered him, We have a law, and by our law he ought to die; becauſe he made himſelf the Son of God. When Pilate therefore heard that ſaying, he was the more afraid; and went again into the judgment-hall, and ſaith unto Jeſus, Whence art thou? But Jeſus gave him no anſwer. Then ſaith Pilate unto him, Speakeſt thou not unto me? Knoweſt thou not that I have power to crucify thee, and have power to releaſe thee? Jeſus anſwered, Thou couldſt have no power at all againſt me, except it were given thee from above; therefore he that delivered me unto thee hath the greater ſin. And from thenceforth Pilate ſought to releaſe him. But the Jews cried out, ſaying, If thou let this man go, thou art not Cæſar's friend; whoſoever maketh himſelf a king, ſpeaketh againſt Cæſar. When Pilate therefore heard that ſaying, he brought Jeſus forth, and ſat down in the judgment-ſeat, in a place called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the paſſover, and about the ſixth hour, and he ſaith unto the Jews, Behold your king. But they cried out, ſaying, Away with him, crucify him. Pilate ſaith unto them, Shall I crucify your king? The chief prieſts anſwered, We have no king but Cæſar. Then delivered he him therefore to be crucified; and they took Jeſus and led him away [b].

SECT. II. *Jeſus led along to Calvary*, (*or* Golgotha.)

AND when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him [a]. And he bearing his croſs went forth [b]. And as they led him away, they laid hold upon one Simon a Cyrenian [c], who paſſed by, coming out of the country, the Father of Alexander and Rufus [d], and on him they laid the croſs, that he might bear it after Jeſus [e]. And there followed him a great company of people, and of women which alſo bewailed and lamented him. But Jeſus turning unto them, ſaid, Daughters of Jeruſalem, Weep not for me, but weep for yourſelves, and for your children. For behold the days are coming, in the which they ſhall ſay; Bleſſed are the barren, and the wombs that never bare, and the paps which never gave ſuck. Then ſhall they begin to ſay to the mountains, Fall on us; and to the hills, Cover us. For if they do theſe things in a green tree, what ſhall be done in the dry [f]? And when they were come unto a place called Golgotha, that is to ſay, the place of a ſcull,

[b] John xix. 4,—16.

§ 11. [a] Mark xv. 20. [b] John xix. 17. [c] Luke xxiii. 26. [d] Mark xv. 21. [e] Luke xxiii. 26. [f] Luke xxiii. 27,—31.

ſcull, they gave him vinegar to drink mingled with gall. And when he had taſted thereof he would not drink [g].

SECT. 12. *His crucifixion, and the remarkable events connected with it.*

AND there were alſo two other malefactors led with him to be put to death. And when they were come to Calvary, there they crucified him, and the malefactors; one on the right hand, and the other on the left [a]. And the ſcripture was fulfilled, which ſaith, and he was numbered with the tranſgreſſors [b]. Then ſaid Jeſus, Father, forgive them; for they know not what they do. And the people ſtood beholding; and the rulers alſo with them derided him, ſaying, He ſaved others; let him ſave himſelf, if he be Chriſt the Choſen of God. And the ſoldiers alſo mocked him, coming to him, and offering him vinegar, and ſaying, If thou be the King of the Jews, ſave thyſelf [c]. And they that paſſed by, reviled him, wagging their heads, and ſaying, Thou that deſtroyeſt the temple, and buildeſt it in three days, ſave thyſelf; If thou be the Son of God, come down from the croſs. Likewiſe alſo the chief prieſts mocking him, with the ſcribes and elders, ſaid, He ſaved others, himſelf he cannot ſave. If he be the King of Iſrael, let him now come down from the croſs, and we will believe him. He truſted in God; let him deliver him now if he will have him; for he ſaid, I am the Son of God [d]. And one of the malefactors which were hanged, railed on him, ſaying, If thou be Chriſt, ſave thyſelf and us. But the other anſwering, rebuked him, ſaying, Doſt not thou fear God, ſeeing thou art in the ſame condemnation? And we indeed juſtly; for we receive the due reward of our deeds; but this man hath done nothing amiſs. And he ſaid unto Jeſus, Lord remember me when thou comeſt into thy kingdom. And Jeſus ſaid unto him, Verily I ſay unto thee, To day ſhalt thou be with me in paradiſe [e].

And Pilate wrote a title, (the ſuperſcription of his accuſation) [f], and put it on the croſs. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS. This title then read many of the Jews; for the place where Jeſus was crucified was nigh to the city; and it was written in Hebrew, and Greek, and Latin. Then ſaid the chief prieſts of the Jews to Pilate, Write not, The King of the Jews; but that he ſaid, I am the king of the Jews. Pilate anſwered, What I have written, I have written [g].

Then the ſoldiers, when they had crucified Jeſus, took his garments, and made four parts, to every ſoldier a part; and alſo his coat; now the coat was without ſeam, woven from the top throughout. They ſaid therefore among them-

[g] Matth. xxvii. 33, 34.

§ 12. [a] Luke xxiii. 32, 33. [b] Mark xv. 28. [c] Luke xxiii. 34,—37. [d] Matth. xxvii. 39,—43. [e] Luke xxiii. 39,—43. [f] (Mark xv. 26.) [g] John xix. 19,—22.

themſelves, Let us not rent it, but caſt lots for it, whoſe it ſhall be; that the ſcripture might be fulfilled, which ſaith, They parted my raiment among them, and for my veſture they did caſt lots. Theſe things therefore the ſoldiers did [h].

Now there ſtood by the croſs of Jeſus, his mother, and his mother's ſiſter, Mary the wife of Cleophas, and Mary Magdalene. When Jeſus therefore ſaw his mother, and the diſciple ſtanding by, whom he loved, he ſaith unto his mother, Woman, behold thy ſon. Then ſaith he to the diſciple, Behold thy mother. And from that hour that diſciple took her unto his own home [i].

Now from the ſixth hour there was darkneſs over all the land unto the ninth hour. And about the ninth hour, Jeſus cried with a loud voice, ſaying, Eli, Eli, lama ſabachthani? that is to ſay, My God, my God, why haſt thou forſaken me? Some of them that ſtood there, when they heard that, ſaid, This man calleth for Elias [k]. And ſtraightway one of them ran, and took a ſpunge, and filled it with vinegar, and put it on a reed, and gave him to drink. The reſt ſaid, Let be, let us ſee whether Elias will come to ſave him [l]. After this, Jeſus knowing that all things were now accompliſhed, that the ſcripture might be fulfilled, ſaith, I thirſt. When Jeſus therefore had received the vinegar [m], he cried with a loud voice [n], and ſaid, Father, Into thy hands I commend my ſpirit [o]: It is finiſhed: And he bowed his head, and gave up the ghoſt [p]. And the ſun was darkened [q]; and behold the vail of the temple was rent in twain from the top to the bottom; and the earth did quake; and the rocks rent; and the graves were opened; and many bodies of ſaints which ſlept, aroſe, and came out of the graves after his reſurrection, and appeared unto many [r].

Now when the centurion, and they that were with him, watching Jeſus, ſaw the earthquake, and thoſe things that were done, they feared greatly; ſaying, Truly this was the ſon of God [s]. There were alſo women looking on afar off; among whom was Mary Magdalene, and Mary the mother of James the leſs and of Joſes, and Salome; who alſo when he was in Galilee followed him, and miniſtered unto him, and many other women which came up with him unto Jeruſalem [t]. And all the people that came together to that ſight, beholding the things which were done, ſmote their breaſts and returned [u].

The Jews, therefore, becauſe it was the preparation, that the bodies ſhould not remain upon the croſs on the Sabbath-day (for that Sabbath was an high day) beſought Pilate that their legs might be broken, and that they might be taken away. Then came the ſoldiers, and broke the legs of the firſt, and of the other which was crucified with him; but when they came to Jeſus, and ſaw that he was dead already, they brake not his legs. But one of the ſoldiers with a ſpear pierced

[h] John xix. 23, 24. [i] John xix. 25, 26, 27. [k] Matth. xxvii. 45, 46, 47. [l] Matth. xxvii. 48, 49.
[m] John xix. 28, 30. [n] Mark xv. 37. [o] Luke xxiii. 46. [p] John xix. 30.
[q] Luke xxiii. 45. [r] Matth. xxvii. 51, 52, 53. [s] Matth. xxvii. 54. [t] Mark xv. 40, 41.
[u] Luke xxiii. 48.

pierced his ſide, and forthwith came there out blood and water. And he that ſaw it bare record; and his record is true. And he knoweth that he ſaith true, that ye might believe[x]. For theſe things were done that the ſcripture ſhould be fulfilled, A bone of him ſhall not be broken. And again another ſcripture ſaith, They ſhall look on him whom they pierced[y].

SECT. 13. *His burial.*

Now when the even was come, becauſe it was the preparation, that is, the day before the Sabbath[a]; there came a rich man of Arimathea, a city of the Jews, named Joſeph; who alſo himſelf was Jeſus diſciple[b], but ſecretly, for fear of the Jews[c]: and he was a good man and a juſt[d]; an honourable counſellor; who alſo waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jeſus. And Pilate marvelled, if he were already dead; and calling unto him the centurion, he aſked him, Whether he had been any while dead? and when he knew it of the centurion, he gave the body to Joſeph[e]. He came therefore and took the body of Jeſus. And there came alſo Nicodemus, who at the firſt came to Jeſus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight[f]. Then took they the body of Jeſus, and wound it in linen clothes, with the ſpices, as the manner of the Jews is to bury. Now in the place where he was crucified, there was a garden; and in the garden a new ſepulchre[g], which was hewn out of a rock[h], wherein was never man yet laid[i]. There laid they Jeſus therefore, becauſe of the Jews preparation day; for the ſepulchre was nigh at hand[k]. And Joſeph rolled a great ſtone to the door of the ſepulchre, and departed[l]. And Mary Magdalene, and Mary the mother of Joſes[m], and the women alſo which came with him from Galilee, followed after, and beheld the ſepulchre, and how his body was laid. And they returned and prepared ſpices and ointments, and reſted the Sabbath-day according to the commandment[n].

SECT. 14. *A watch ſet upon his ſepulchre.*

Now the next day that followed the day of the preparation, the chief prieſts and Phariſees came together unto Pilate, ſaying, Sir, we remember, that that deceiver ſaid, while he was yet alive, After three days I will riſe again. Command

[x] John xix. 31,—35. [y] John xix. 36, 37.

§ 13. [a] Mark xv. 42. [b] Matth. xxvii. 57. [c] John xix. 38. [d] Luke xxiii. 50, 51.
[e] Mark xv. 43,—45. [f] John xix. 38, 39. [g] John xix. 40, 41. [h] Mark xv. 46.
[i] John xix. 41. [k] John xix. 42. [l] Matth. xxvii. 59, 60. [m] Mark xv. 47.
[n] Luke xxiii. 55, 56.

therefore that the ſepulchre be made ſure, until the third day; leſt his diſciples come by night, and ſteal him away, and ſay unto the people, He is riſen from the dead; ſo the laſt error ſhall be worſe than the firſt. Pilate ſaid unto them, Ye have a watch; go your way, make it as ſure as you can. So they went and made the ſepulchre ſure; ſealing the ſtone and ſetting a watch [a].

SECT. 15. *Reflexions on this amazing event.*

THUS it is written, and thus it behoved Chriſt to ſuffer [a]; that he might redeem us from all iniquity, and purify unto himſelf a peculiar people, zealous of good works [b]. For it became him, for whom are all things, and by whom are all things, in bringing many ſons unto glory, to make the captain of their ſalvation perfect through ſuffering [c]. For the law made nothing perfect, but the bringing in of a better hope did, by the which we draw nigh unto God [d]. For ſuch an high prieſt became us, who is holy, harmleſs, undefiled, ſeparated from ſinners, and made higher than the heavens; who needeth not daily to offer up ſacrifice, firſt for his own ſins, and then for the peoples; for this he did once, when he offered up himſelf [e]. *For* Chriſt being come an high prieſt of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to ſay, not of this building; neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the aſhes of an heifer ſprinkling the unclean, ſanctifieth to the purifying of the fleſh; how much more ſhall the blood of Chriſt, who through the eternal ſpirit offered himſelf without ſpot to God, purge your conſcience from dead works to ſerve the living God? And for this cauſe he is the mediator of the New Teſtament, that by means of death, for the redemption of the tranſgreſſions that were under the firſt teſtament; they which are called might receive the promiſe of eternal inheritance [f]. What ſhall we then ſay to theſe things? He that ſpared not his own Son, but delivered him up for us all, how ſhall he not with him alſo freely give us all things [g].

CHAP.

§ 14. [a] Matth. xxvii. 62,—66.

§ 15. [a] Luke xxiv. 46. [b] Tit. ii. 14. [c] Heb. ii. 10. [d] Heb. vii. 19.
[e] Heb. vii. 26, 27. [f] Heb. ix. 11,—15. [g] Rom. viii. 31, 32.

CHAP. VIII.

Of the reſurrection of Chriſt, and his aſcenſion.

SECT. 1. The appearance of an angel to the watch. 2.—Of two angels to the women at the ſepulchre. 3.—Of two angels to Mary Magdalene. 4.—To her our Lord makes his firſt appearance. 5. He is next ſeen of the women returning from the ſepulchre, 6. The low art of the chief prieſts. 7. Chriſt ſhows himſelf to two of his diſciples in their way to Emmaus. 8. He is ſeen of Peter. 9. He appears to his aſſembled diſciples. 10. He viſits them again while Thomas was with them. 11. He ſhows himſelf to them at the ſea of Tiberias. 12. He meets with them upon a mountain in Galilee, where he gives them their apoſtolical commiſſion. 13. He is ſeen of the apoſtle James, of five hundred brethren at once, and afterwards, in an extraordinary manner he manifeſted himſelf and his glory to St. Paul. 14. He aſcends into heaven. 15. Theſe facts witneſſed to the Jews by Peter. 16.—Teſtified by the appoſtles to all ranks of men. 17. Theſe events delivered by the apoſtles as objects of our faith, grounds of our joy and hope, our encouragements to prayer, and our comforts in the view of death. 18. The prayers of the apoſtles for the ſaints.

SECT. 1. *The appearance of an angel to the watch.*

AND when the Sabbath was paſt, Mary Magdalene, and Mary the mother of James, and Salome, had bought ſweet ſpices, that they might come and anoint him[a]. Now upon the firſt day of the week, very early in the morning, they came unto the ſepulchre, bringing the ſpices which they had prepared, and certain others with them[b]. And they ſaid among themſelves, Who ſhall roll us away the ſtone from the door of the ſepulchre[c]. And behold there was a great earthquake; for the angel of the Lord deſcended from heaven, and came and rolled back the ſtone from the door, and ſat upon it. His countenance was as lightning, and his raiment white as ſnow; and for fear of him the keepers did ſhake, and became as dead men[d].

SECT.

§ 1. [a] Mark xvi. 1. [b] Luke xxiv. 1. [c] Mark xvi. 3. [d] Matth. xxviii. 2, 3, 4.

SECT. 2.—*Of two angels to the women at the ſepulchre.*

AND when they (*the women*) looked, they ſaw that the ſtone was rolled away, for it was very great [a] *. Mary Magdalene then runneth, and cometh to Simon Peter, and to the other diſciple whom Jeſus loved, and ſaith unto them, They have taken away the Lord out of the ſepulchre, and we know not where they have laid him [b]. *Meanwhile the women whom Mary Magdalene had left at the ſepulchre*, entered in, and found not the body of the Lord Jeſus. And it came to paſs, as they were much perplexed thereabout, behold two men ſtood by them in ſhining garments, and as they were afraid and bowed down their faces to the earth [c], they ſaid unto them, Be not affrighted; ye ſeek Jeſus of Nazareth, who was crucified [d]. He is not here; for he is riſen, as he ſaid; Come, ſee the place where the Lord lay [e]. Why ſeek ye the living among the dead? He is not here, but is riſen. Remember how he ſpake unto you when he was yet in Galilee, ſaying, The Son of man muſt be delivered into the hands of ſinful men, and be crucified, and the third day riſe again [f]. But go your way, tell his diſciples and Peter, that he goeth before you into Galilee; there ſhall ye ſee him, as he ſaid unto you [g]. And they remembered his words [h].

And

§ 2. [a] Mark xvi. 4. [b] John xx. 1, 2. [c] Luke xxiv. 3, 4, 5. [d] Mark xvi. 6.
[e] Matth. xxviii. 6. [f] Luke xxiv. 5, 6, 7. [g] Mark xvi. 7. Mat. xxviii. 7. [h] Luke xxiv. 8.

* "The difficulties ariſing from the accounts of the reſurrection of our Lord given "by the Evangeliſts, will be eaſily removed, if we obſerve, that, before he appeared "to any perſon, there were no leſs than three ſeveral appearances of angels, plainly "different from each other. The firſt was to the watch that guarded the ſepulchre. "They had no ſooner recovered themſelves from their aſtoniſhment, than they fled in- "to the city. Soon after, the women came to the ſepulchre, and found the ſtone "rolled away from the door. It was natural to conclude, that the body was taken a- "way. Mary Magdalene took it for granted, and without further inquiry, run to in- "form Peter and John of what ſhe had ſeen. While ſhe was gone upon this errand, "the other women, her companions, entered into the ſepulchre, where two angels ap- "peared, told them of the reſurrection of the Lord, and bid them go and inform his "diſciples of it. When they were gone to communicate the joyful tidings, Mary Mag- "dalene returned with Peter and John. Theſe two apoſtles went into the ſepulchre, and, "on finding it empty, they came back to the city to converſe with their friends, and to "wait for further information, while Mary Magdalene remained at the tomb weeping. "But on looking into it, two angels appeared to her alſo; while ſhe ſpoke with them, "the Lord himſelf appeared, and ſent her to his diſciples to inform them of his reſur- "rection from the dead. She haſted with the bleſsful meſſage, and before ſhe came up "with the other women, Jeſus had appeared unto them alſo, Matth. xxviii. 9, 10. "It is certain, that ſhe did overtake them; becauſe we find her joined with them, when "they informed the apoſtles of this glorious event, Luke xxiv. 9, 10. After this, all "the other appearances of Chriſt, follow in an eaſy and natural order."

And they departed quickly from the ſepulchre, with fear and great joy, and did run to bring his diſciples word[j]. Neither ſaid they any thing to any man, for they were afraid[k].

SECT. 3. *Of two angels to Mary Magdalene.*

PETER therefore (*on Mary Magdalene's information*) went forth, and that other diſciple, and came to the ſepulchre. So they ran both together; and the other diſciple did out-run Peter, and came firſt to the ſepulchre. And he ſtooping down and looking in, ſaw the linen cloaths lying; yet went he not in. Then cometh Simon Peter following him, and went into the ſepulchre, and ſeeth the linen cloaths lie; and the napkin that was about his head, not lying with the linen cloaths, but wrapped together in a place by itſelf. Then went in alſo that other diſciple who came firſt to the ſepulchre, and he ſaw, and believed. For as yet they knew not the ſcripture, that he muſt riſe again from the dead. Then the diſciples went away again unto their own home; but Mary ſtood without at the ſepulchre weeping. And as ſhe wept ſhe ſtooped down, and looked into the ſepulchre, and ſeeth two angels in white, ſitting, the one at the head, and the other at the feet, where the body of Jeſus had lain. And they ſay unto her, Woman, why weepeſt thou? She ſaith unto them, Becauſe they have taken away my Lord, and I know not where they have laid him[a].

SECT. 4. *To her our Lord makes his firſt appearance.*

AND when ſhe had thus ſaid, ſhe turned herſelf back, and ſaw Jeſus ſtanding, and knew not that it was Jeſus. Jeſus ſaith unto her, Woman, why weepeſt thou? Whom ſeekeſt thou? She ſuppoſing him to be the gardener, ſaith unto him, Sir, if thou haſt born him hence, tell me where thou haſt laid him, and I will take him away: Jeſus ſaith unto her, Mary, She turned herſelf, and ſaith unto him, Rabboni, which is to ſay, Maſter. Jeſus ſaith unto her, Touch me not; for I am not yet aſcended unto my Father; but go to my brethren, and ſay unto them, I aſcend unto my Father, and your Father; and to my God and your God. Mary Magdalene came, and told the diſciples, that ſhe had ſeen the Lord, and that he had ſpoken theſe things unto her[a].

SECT.

[j] Matth. xxviii. 8. [k] Mark xvi. 8.

§ 3. [a] John xx. 3,—13.

§ 4. [a] John xx. 14,—18.

SECT. 5. *He is next ſeen of the women returning from the ſepulchre.*

AND as *the women, who had been at the ſepulchre*, went to tell his diſciples, behold, Jeſus met them, ſaying, All hail! and they came and held him by the feet, and worſhipped him. Then ſaid Jeſus unto them, Be not afraid; Go tell my brethren, that they go into Galilee, there ſhall they ſee me [a]. He appeared firſt to Mary Magdalene, out of whom he had caſt ſeven devils [b]. It was *ſhe* and Joanna, and Mary the mother of James, and other women that were with him, which returned from the ſepulchre, and told all theſe things unto the eleven, and to all the reſt that had been with him as they mourned and wept. And their words ſeemed to them as idle tales, and they believed them not [c].

SECT. 6. *The low art of the chief prieſts.*

NOW when they were going, behold ſome of the watch came into the city, and ſhewed unto the chief prieſts all the things that were done. And when they were aſſembled with the elders, and had taken counſel, they gave large money unto the ſoldiers; ſaying, Say ye, His diſciples came by night, and ſtole him away while we ſlept. And if this come to the governor's ears, we will perſuade him, and ſecure you. So they took the money and did as they were taught. And this ſaying is commonly reported among the Jews, until this day [a].

SECT. 7. *Jeſus ſhows himſelf to two of the diſciples in their way to Emmaus.*

AND behold, two of *his diſciples* went that ſame day to a village called Emmaus, which was from Jeruſalem about threeſcore furlongs *. And they talked together of all theſe things which had happened. And it came to paſs that while they communed together, and reaſoned, Jeſus himſelf drew near, and went with them. But their eyes were holden, that they ſhould not know him. And he ſaid unto them, What manner of communications are theſe that ye have one to another, as ye walk, and are ſad? and the one of them whoſe name was Cleopas, anſwering,

§ 5. [a] Matth. xxviii. 9, 10. [b] Mark xvi. 9. [c] Mark xvi. 10, 11, with Luke xxiv. 10, 11.

§ 6. Matth. xxviii. 11,—15.

* "It ſeems probable, that this journey of the diſciples to Emmaus, was before "Chriſt's appearance to Peter, but after Mary Magdalene and the other women had "made their report. We have therefore ſtated it as the third time that he was ſeen "by any of his followers. However that be, it is abundantly evident, that theſe, and "his firſt appearance to the whole of his aſſembled diſciples, were all on the firſt day of "the week."

ing, ſaid unto him, Art thou only a ſtranger in Jeruſalem, and haſt not known the things which are come to paſs there in theſe days? And he ſaid unto them, What things! And they ſaid unto him, concerning Jeſus of Nazareth, who was a prophet mighty in deed and word before God and all the people; and how the chief prieſts and our rulers delivered him to be condemned to death, and have crucified him. But we truſted that it had been he, who ſhould have redeemed Iſrael. And beſides all this, to-day is the third day ſince theſe things were done. Yea and certain women alſo of our company made us aſtoniſhed, who were early at the ſepulchre; and when they found not his body, they came ſaying, that they had alſo ſeen a viſion of angels, which ſaid that he was alive. And certain of them which were with us, went to the ſepulchre, and found it even ſo as the women had ſaid: but him they ſaw not. Then he ſaid unto them, O fools, and ſlow of heart to believe all that the prophets have ſpoken! Ought not Chriſt to have ſuffered theſe things, and to enter into his glory? And beginning at Moſes, and all the prophets, he expounded unto them in all the ſcriptures the things concerning himſelf. And they drew nigh unto the village, whither they went; and he made as though he would have gone further [a]. But they conſtrained him, ſaying, Abide with us; for it is towards evening, and the day is far ſpent. And he went in to tarry with them. And it came to paſs, as he ſat at meat with them, he took bread, and bleſſed it, and brake, and gave to them. And their eyes were opened, and they knew him; and he vaniſhed out of their ſight. And they ſaid one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the ſcriptures [b]?

SECT. 8. *He is ſeen of Peter.*

AND they roſe up the ſame hour, and returned to Jeruſalem; and found the eleven gathered together, and them that were with them, ſaying, The Lord is riſen indeed, and hath appeared to Simon. And they told what things were done in the way, and how he was known of them in breaking of bread [c] *.

§ 7. [a] Luke xxiv. 13—28. [b] Luke xxiv. 29,—32.

§ 8. [a] Luke xxiv. 33, 34, 35.

* "The Evangeliſt Mark, in mentioning his appearance to the two diſciples, ſays, "*After that, he appeared in another form to two of them as they walked and went into the country.* "*And they went and told it unto the reſidue, neither believed they them.* This ſeems to be contra- "dictory to what is ſaid by Luke, chap. xxiv. 34, 35. But if we read forward in that "chapter, we ſhall find, that all the evidence of the reſurrection of Chriſt given by Ma- "ry Magdalene, the women, the two diſciples, and Peter, had not been able intirely "to remove the doubts they entertained, or to give them the full perſuaſion they want- "ed of that intereſting event: Inſomuch that when he appeared in the midſt of them "all, inſtead of welcoming him, they were terrified, and even when he had ſhewn "them his hands and his feet; we are told, Luke xxiv. 41. *they yet believed not for joy.*"

SECT. 9. *He appears to his aſſembled diſciples.*

AND as they thus ſpake, (the ſame day at evening, being the firſt day of the week, when the doors were ſhut where the diſciples were aſſembled for fear of the Jews,) Jeſus himſelf ſtood in the midſt of them, and ſaith unto them, Peace be unto you [a]. But they were terrified and affrighted, and ſuppoſed that they had ſeen a ſpirit. And he ſaid unto them, Why are ye troubled, and why do thoughts ariſe in your hearts? Behold my hands and my feet, that it is I myſelf; handle me and ſee; for a ſpirit hath not fleſh and bones as ye ſee me have [c]. And when he had thus ſpoken, he ſhewed them his hands and his feet [d]. Then were the diſciples glad when they ſaw the Lord [e]. And while they yet believed not for joy and wondered, he ſaid unto them, Have ye here any meat? And they gave unto him a piece of a broiled fiſh, and of an honeycomb. And he took it, and did eat before them [f]. Then ſaid Jeſus to them again, Peace be unto you; as my Father hath ſent me, even ſo ſend I you. And when he had ſaid this, he breathed on them, and ſaith unto them, Receive ye the Holy Ghoſt. Whoſoever's ſins ye remit, they are remitted unto them, and whoſoever's ſins ye retain, they are retained [g].

SECT. 10. *He viſits them again, when Thomas was with them.*

BUT Thomas one of the twelve, called Dydimus, was not with them when Jeſus came. The other diſciples therefore ſaid unto him, We have ſeen the Lord. But he ſaid unto them, Except I ſhall ſee in his hands the print of the nails, and put my finger into the print of the nails, and thruſt my hand into his ſide, I will not believe. And after eight days, again his diſciples were within, and Thomas with them. Then came Jeſus, the doors being ſhut, and ſtood in the midſt, and ſaid, Peace be unto you. Then ſaid he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thruſt it into my ſide; and be not faithleſs but believing [a]. And Thomas anſwered and ſaid, My Lord, and my God. Jeſus ſaith unto him, Thomas, becauſe thou haſt ſeen me, thou haſt believed; bleſſed are they that have not ſeen, and yet have believed [b].

SECT. 11. *He ſhews himſelf to them at the ſea of Tiberias.*

AFTER theſe things, Jeſus ſhewed himſelf again to the diſciples at the ſea of Tiberias; and on this wiſe ſhewed he himſelf. There were together Simon Peter,

§ 9. [a] Luke xxiv. 36. [b] John xx. 19. [c] Luke xxiv. 37,—40. [d] Luke xxiv. 40.
[e] John xx. 20. [f] Luke xxiv. 41, 42, 43. [g] John xx. 21, 22, 23.

§ 10. [a] John xx. 24,—27. [b] John xx. 28, 29.

ter, and Thomas called Didymus, and Nathaniel of Cana in Galilee, and the ſons of Zebedee, and two others of his diſciples. Simon Peter ſaith unto them, I go a fiſhing. They ſay unto him, We alſo go with thee. They went forth and entered into a ſhip immediately; and that night they caught nothing. But when the morning was now come, Jeſus ſtood on the ſhore; but the diſciples knew not that it was Jeſus. Then Jeſus ſaith unto them, Children, have ye any meat? They anſwered him, No. And he ſaid unto them, Caſt the net on the right ſide of the ſhip, and ye ſhall find. They caſt therefore, and now they were not able to draw it for the multitude of fiſhes. Therefore that diſciple whom Jeſus loved, ſaith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fiſher's coat unto him (for he was naked) and did caſt himſelf into the ſea. And the other diſciples came in a little ſhip (for they were not far from land, but as it were two hundred cubits) dragging the net with fiſhes. As ſoon then as they were come to land, they ſaw a fire of coals there, and fiſh laid thereon and bread. Jeſus ſaith unto them, Bring of the fiſh which ye have now caught. Simon Peter went up, and drew the net to land full of great fiſhes, an hundred fifty and three. And for all there were ſo many, yet was not the net broken. Jeſus ſaith unto them, Come and dine. And none of his diſciples durſt aſk him, Who art thou? knowing that it was the Lord. Jeſus then cometh and taketh bread, and giveth them, and fiſh likewiſe. This is now the third time that Jeſus ſhewed himſelf to his diſciples after that he was riſen from the dead[a].*

So when they had dined, Jeſus ſaith to Simon Peter, Simon, ſon of Jonas, loveſt thou me more than theſe? He ſaith unto him, Yea, Lord; thou knoweſt that I love thee. He ſaith unto him, Feed my lambs. He ſaith to him again the ſecond time, Simon, ſon of Jonas, loveſt thou me? He ſaith unto him, Yea, Lord; thou knoweſt that I love thee. He ſaith unto him, Feed my ſheep. He ſaith unto him the third time, Simon, ſon of Jonas, loveſt thou me? Peter was grieved, becauſe he ſaid unto him the third time, Loveſt thou me? And he ſaid unto him, Lord, thou knoweſt all things; thou knoweſt that I love thee. Jeſus ſaith unto him, Feed my ſheep. Verily, verily, I ſay unto thee, When thou waſt young, thou girdedſt thyſelf, and walkedſt whither thou wouldſt; but when thou ſhalt be old, thou ſhalt ſtretch forth thy hands, and another ſhall gird thee, and carry thee whither thou wouldſt not. This ſpake he, ſignifying by what death he ſhould glorify God, And when he had ſpoken this, he ſaith unto him, Follow me. Then Peter turning about, ſeeth the diſciple whom Jeſus loved, following;

§ 11. [a] John xxi. 1,—14.

* "When the evangeliſt John ſays, *That this is the third time that Jeſus ſhewed himſelf to his diſciples*, it muſt be underſtood of his appearing to them when aſſembled together. Becauſe, from the other evangeliſts we learn no leſs than ſix appearances, which, in point of time, muſt have been before this, beſides his appearance to James, mentioned 1 Cor. xv. 7. of which neither manner, place, nor time are ſpecified."

who alſo leaned on his breaſt at ſupper, and ſaid, Lord, which is he that betrayeth thee? Peter then ſeeing him, ſaith to Jeſus, Lord, and what ſhall this man do? Jeſus ſaith unto him, If I will that he tarry till I come, what is that to thee? Follow thou me. Then went this ſaying abroad among the brethren, that that diſciple ſhould not die. Yet Jeſas did not ſay unto him, He ſhall not die; but, if I will that he tarry till I come, what is that to thee? This is the diſciple who teſtifieth of theſe things, and wrote theſe things; and we know that his teſtimony is true [b].

SECT. 12. *He meets with them on a mountain in Galilee, where he gives them their apoſtolical commiſſion.*

THEN the eleven diſciples went away into Galilee into a mountain, where Jeſus had appointed them. And when they ſaw him, they worſhipped him; but ſome doubted. And Jeſus came and ſpake unto them, ſaying [a]; Go ye into all the world, and preach the goſpel to every creature. He that believeth, and is baptized, ſhall be ſaved? but he that believeth not ſhall be damned. And theſe ſigns ſhall follow them that believe; in my name they ſhall caſt out devils, they ſhall ſpeak with new tongues, they ſhall take up ſerpents, and if they drink any deadly thing it ſhall not hurt them; they ſhall lay hands on the ſick, and they ſhall recover [b]. And he ſaid unto them, Theſe are the words which I ſpake unto you, while I was yet with you, that all things muſt be fulfilled which were written in the law of Moſes, and in the prophets, and in the pſalms, concerning me. Then opened he their underſtanding, that they might underſtand the ſcriptures; and ſaid unto them, Thus it is written, and thus it behoved Chriſt to ſuffer, and to riſe from the dead the third day; and that repentance and remiſſion of ſins ſhould be preached in his name among all nations, beginning at Jeruſalem. And ye are witneſſes of theſe things. And behold, I ſend the promiſe of my Father upon you; but tarry ye in the city of Jeruſalem, until ye be endued with power from on high [c] *. All power is given to me in heaven and in earth. Go ye therefore, and teach all nations; baptizing them in the name of the Father, and of the

[b] John xxi. 15,—24.

§ 12. [a] Matth. xxviii. 16, 17, 18. [b] Mark xvi. 15,—18. [c] Luke xxiv. 44,—49.

* "It is not to be thought, that the inſtructions recorded, Luke xxiv. 44,—49. were "delivered before his meetings with his diſciples at the ſea of Tiberias, and in the "mountain at Galilee. We cannot believe that the apoſtles ſhould ſo far forget "their maſter's command to ſtay at Jeruſalem, until they received power from on high; "as to travel thence to the ſea of Tiberias during the appointed interval. Eſpecially "as St. Luke tells us, that after they had witneſſed his aſcenſion, they continued at Je"ruſalem until after the day of Pentecoſt. It ſeems therefore natural to conſider this "paſſage as part of the directions given them in Galilee before his return to Jeruſa"lem; or in Jeruſalem before his aſcenſion."

the Son, and of the Holy Ghoſt; teaching them to obſerve all things whatſoever I have commanded you; and lo, I am with you alway even unto the end of the world[d] *.

SECT. 13. *He was ſeen of the apoſtle James, of five hundred brethren at once, and afterwards, in an extraordinary manner, he manifeſted himſelf and his glory to St. Paul.*

BRETHREN, I declare unto you the goſpel which I preached unto you, which alſo you have received, and wherein ye ſtand; by which alſo ye are ſaved, if ye keep in memory what I preached unto you[a], concerning Jeſus Chriſt our Lord, who was made of the ſeed of David according to the fleſh; and declared to be the Son of God with power, according to the ſpirit of holineſs, by the reſurrection from the dead[b] For I delivered unto you firſt of all, that which I alſo received, how that Chriſt died for our ſins, according to the ſcriptures[c]; and that he was buried; and that he aroſe again the third day according to the ſcriptures; and that he was ſeen of Cephas, then of the twelve. After that, he was ſeen of above five hundred brethren at once; of whom the greater part remain unto this preſent, but ſome are fallen aſleep. After that he was ſeen of James; then of all the apoſtles, and laſt of all he was ſeen of me alſo, as of one born out of due time[d].

SECT. 14. *He aſcends into heaven.*

THE former treatiſe have I made, O Theophilus, of all that Jeſus began both to do and teach, until the day in which he was taken up, after that he through the Holy Ghoſt had given commandments unto the apoſtles whom he had choſen. To whom alſo he ſhewed himſelf alive after his paſſion, by many infallible proofs, being ſeen of them forty days; and ſpeaking of the things pertaining to the

[d] Matth. xxviii. 18, 19, 20.

§ 13. [a] 1 Cor. xv. 1, 2. [b] Rom. i. 3, 4. [c] 1 Cor. xv. 3. [d] 1 Cor. xv. 4,—8.

* "It is probable, that it was at this time, that our Lord was ſeen by five hundred "brethren at once; who had conveened at Galilee, in the faith of the promiſe given "by the angels unto the women at the ſepulchre, and confirmed to them by our Lord "himſelf. From this place, it is evident, that he and his diſciples returned to Jeruſa-"lem; becauſe, the next interview, on record, that he had with them, was upon the "mount of Olives. There he gave his laſt inſtructions; there he bleſſed them; and "thence he aſcended into heaven."

the kingdom of God [a]. And he led them out as far as to Bethany [b]. And being aſſembled together with them, commanded them, that they ſhould not depart from Jeruſalem, but wait for the promiſe of the Father; which, ſaith he, ye have heard of me. For John truly baptized with water; but ye ſhall be baptized with the Holy Ghoſt, not many days hence. When they were therefore come together, they aſked him, ſaying, Lord, wilt thou at this time reſtore again the kingdom to Iſrael? And he ſaid unto them, It is not for you to know the times or the ſeaſons, which the Father hath put in his own power. But ye ſhall receive power after that the Holy Ghoſt is come upon you; and ye ſhall be witneſſes unto me, both in Jeruſalem, and in all Judea, and in Samaria, and unto the uttermoſt parts of the earth. And when he had ſpoken theſe things [c], he lift up his hands and bleſſed them; and it came to paſs, while he bleſſed them, and while they beheld, he was parted from them [d]; he was taken up, and a cloud received him out of their ſight [e]. He was received up into heaven, and ſat on the right hand of God [f]. And while they looked ſtedfaſtly towards heaven, as he went up, behold two men ſtood by them in white apparel; who alſo ſaid, Ye men of Galilee, why ſtand ye gazing up into heaven? This ſame Jeſus who is taken up from you into heaven, ſhall ſo come in like manner as ye have ſeen him go into heaven [g]. And they worſhipped him; and returned to Jeruſalem with great joy [h]; from the mount called Olivet, which is from Jeruſalem a Sabbath-day's journey [i], and were continually in the temple, praiſing and bleſſing God [k]. And they went forth, and preached every where; the Lord working with them, and confirming the word with ſigns following [l]. And with great power gave the apoſtles witneſs of the reſurrection of the Lord Jeſus; and great grace was upon them all [m] *.

SECT.

§ 14. [a] Acts i. 1, 2, 3. [b] Luke xxiv. 50. [c] Acts i. 4,—9. [d] Luke xxiv. 50, 51.
[e] Acts i. 9. [f] Mark xvi. 19. [g] Acts i. 10, 11. [h] Luke xxiv. 52.
[i] Acts i. 12. [k] Luke xxiv. 53. [l] Mark xvi. 20. [m] Acts iv. 33.

* "Eleven appearances of our Lord, after his reſurrection, are recorded in ſcripture. But, on reading Acts i. 3. and x. 41, 42. and 1 Cor. xv. 3,----8. we are led to think, that he had been ſeen by them at ſome other times; and by ſo many people who were alive when the evangeliſts wrote, that it was unneceſſary to record particulars univerſally known. On the whole, I muſt beg leave to obſerve, That the ſeeming differences in the accounts given of this important event, and the artleſs manner in which it is told by all the evangeliſts, adds not a little to the credibility of their evidence. It not only ſhows, that there was no concert among them; bnt alſo, that our Lord's reſurrection was a fact ſo certainly known to all about Jeruſalem, as to need neither detail nor proof. This remark will be confirmed, if we obſerve, that there are three of his appearances recorded in ſcripture, of which neither time, place, nor

SECT. 15. *His reſurrection and aſcenſion witneſſed to the Jews by the apoſtle Peter.—And,*

YE men of Iſrael, hear theſe words; Jeſus of Nazareth, a man approved of God among you, by miracles and wonders, and ſigns, which God did by him in the midſt of you, as ye yourſelves alſo know; him, being delivered by the determinate counſel and foreknowledge of God, ye have taken, and by wicked hands have crucified and ſlain; whom God hath raiſed up, having looſed the pains of death, becauſe it was not poſſible that he ſhould be holden of it. For David ſpeaketh concerning him, I foreſaw the Lord always before my face; for he is on my right hand, that I ſhould not be moved. Therefore did my heart rejoice, and my tongue was glad; moreover alſo my fleſh ſhall reſt in hope. Becauſe thou wilt not leave my ſoul in hell, neither wilt thou ſuffer thine holy One to ſee corruption. Thou haſt made known to me the ways of life; thou ſhalt make me full of joy with thy countenance. Men and brethren, let me freely ſpeak unto you of the patriarch David, that he is both dead and buried; and his ſepulchre is with us unto this day. Therefore, being a prophet, and knowing that God had ſworn with an oath to him, that of the fruit of his loins, according to the fleſh, he would raiſe up Chriſt, to ſit on his throne; he ſeeing this before, ſpake of the reſurrection of Chriſt, that his ſoul was not left in hell, neither his fleſh did ſee corruption. This Jeſus hath God raiſed up, whereof we all are witneſſes. Therefore, being by the right hand of God exalted, and having receiceived of the Father the promiſe of the Holy Ghoſt, he hath ſhed forth this * which ye now ſee and hear. For David is not aſcended into the heavens; but he ſaith himſelf, The Lord ſaid unto my Lord, ſit thou on my right hand, until I make thy foes thy footſtool. Therefore let all the houſe of Iſrael know aſſuredly, that God hath made that ſame Jeſus, whom ye have crucified, both Lord and Chriſt[a]. Ye are the children of the prophets, and of the covenant which God hath made with our Fathers, ſaying unto Abraham, And in thy ſeed ſhall all the kindreds of the earth be bleſſed. Unto you firſt, God having raiſed up his Son Jeſus, ſent him to bleſs you, in turning away every one of you from his iniquities[b].

SECT.

§ 15. [a] Acts ii. 22,—36. [b] Acts iii. 25, 26.

" nor circumſtance are mentioned, *viz.* That to Peter, that to five hundred brethren at " once, and that to James. Had farther evidence been neceſſary, and had there been " the ſmalleſt doubt of the truth of the fact, remaining in the minds of the diſciples, " theſe appearances would have been elucidated by a full detail of every attending " circumſtance. But the conciſe manner in which theſe are mentioned, adds to the e- " vidence of the facts; and, I apprehend, juſtifies the obſervation now made."

* " The miraculous gifts of the holy Spirit."

SECT. 16.—*Teſtified by the apoſtles to all orders of men.*

MEN and brethren, children of the ſtock of Abraham, and whoſoever among you feareth God, to you is the word of this ſalvation ſent [a]. The God of our fathers raiſed up Jeſus, whom ye ſlew and hanged on a tree [b]. For they that dwell at Jeruſalem, and their rulers, becauſe they knew him not, nor yet the voices of the prophets which are read every Sabbath-day, they have fulfilled them in condemning him [c]. Him God raiſed up the third day, and ſhewed him openly; not to all the people, but unto witneſſes choſen before of God, even to us, who did eat and drink with him after he aroſe from the dead [d]. Him hath God exalted with his right hand to be a prince and a ſaviour, for to give repentance to Iſrael, and forgiveneſs of ſins. And we are witneſſes of theſe things; and ſo is alſo the Holy Ghoſt, whom God hath given to them that obey him [e]. And he was ſeen many days of them which came up with him from Galilee to Jeruſalem, who are his witneſſes unto the people. And we declare unto you glad tidings, how that the promiſe which was made unto the fathers, God hath fulfilled the ſame unto us their children, in that he hath raiſed up Jeſus again. As it is alſo written in the ſecond pſalm, Thou art my ſon, this day have I begotten thee. And as concerning that he raiſed him up from the dead, now no more to return to corruption, he ſaid on this wiſe, I will give you the ſure mercies of David. Wherefore he ſaith alſo in another pſalm, Thou ſhalt not ſuffer thine holy One to ſee corruption. For David, after he had ſerved his own generation, by the will of God fell on ſleep, and was laid unto his fathers, and ſaw corruption. But he whom God raiſed again, ſaw no corruption [f].

SECT. 17. *Theſe events ſtated by the apoſtles as the objects of our faith, the ground of our joy and hope, our encouragement to prayer, and our comfort in the view of death.*

WITHOUT controverſy great is the myſtery of godlineſs; God was manifeſt in the fleſh, juſtified in the ſpirit, ſeen of angels, preached unto the Gentiles, believed on in the world, received up into glory [a]. When he aſcended up on high, he led captivity captive, and gave gifts unto men. Now that he aſcended, what is it but that he alſo deſcended firſt into the lower parts of the earth? He that deſcended is the ſame alſo that aſcended up far above all heavens, that he might fill all things [b]. Wherefore holy brethren partakers of the heavenly

§ 16. [a] Acts xiii. 26. [b] Acts v. 30. [c] Acts xiii. 27. [d] Acts x. 40, 41. [e] Acts v. 31, 32. [f] Acts xiii. 31,—37.

§ 17. [a] 1 Tim. iii. 16. [b] Eph. iv. 8, 9, 10.

heavenly calling, conſider the Apoſtle and High Prieſt of our profeſſion, Chriſt Jeſus [c]. Who verily was foreordained before the foundation of the world, but was manifeſt in theſe laſt times for you; who by him do believe in God that raiſed him from the dead, and gave him glory, that your faith and hope might be in God [d]: Who being the brightneſs of the Father's glory, and the expreſs image of his perſon, and upholding all things by the word of his power; when he had by himſelf purged our ſins, ſat down on the right hand of the Majeſty on high [e]. For Chriſt is not entered into the holy places made with hands, which are the figures of the true; but into heaven itſelf, now to appear in the preſence of God for us [f]. Wherefore he is able alſo to ſave them to the uttermoſt, that come unto God by him; ſeeing he ever liveth to make interceſſion for them [g].

Bleſſed be the God and Father of our Lord Jeſus Chriſt, who according to his abundant mercy hath begotten us again to a lively hope, by the reſurrection of Jeſus Chriſt from the dead; to an inheritance incorruptible, and undefiled, and that fadeth not away [h]. Who ſhall lay any thing to the charge of God's elect? It is God that juſtifieth; Who is he that condemneth? It is Chriſt that died, yea rather that is riſen again; who is even at the right hand of God, who alſo maketh interceſſion for us [i]. Therefore we are buried with him by baptiſm unto death; that like as Chriſt was raiſed up from the dead by the glory of the Father, even ſo we alſo ſhould walk in newneſs of life [k]. For the love of Chriſt conſtraineth us, becauſe we thus judge, that if one died for all, then were all dead; and that he died for all, that they who live, ſhould not henceforth live unto themſelves, but unto him who died for them and roſe again [l]. Wherefore let us run with patience the race that is ſet before us; looking unto Jeſus the author and the finiſher of our faith; who, for the joy that was ſet before him, endured the croſs, deſpiſing the ſhame, and is ſet down at the right hand of the throne of God [m]; angels, and authorities, and powers being made ſubject unto him [n]. *And* let this mind be in you, which was alſo in Chriſt Jeſus; who being in the form of God, thought it not robbery to be equal with God; but made himſelf of no reputation, and took upon him the form of a ſervant, and was made in the likeneſs of men; and being found in faſhion as a man, he humbled himſelf, and became obedient unto death, even the death of the croſs. Wherefore God alſo hath highly exalted him, and given him a name which is above every name; that at the name of Jeſus every knee ſhould bow, of things in heaven, and things in earth, and things under the earth; and that every tongue ſhould confeſs that Jeſus Chriſt is Lord, to the glory of God the Father [o].

[c] Heb. iii. 1. [d] 1 Pet. i. 20, 21. [e] Heb. i. 3. [f] Heb. ix. 24.
[g] Heb. vii. 25. [h] 1 Pet. i. 3, 4. [i] Rom. viii. 33, 34. [k] Rom. vi. 4.
[l] 2 Cor. v. 14, 15. [m] Heb. xii. 1, 2. [n] 1 Pet. iii. 22. [o] Phil. ii. 5,—11.

Seeing then that we have a great high prieſt that is paſſed into the heavens, Jeſus the Son of God[p]; an high prieſt who is ſet on the right hand of the throne of the Majeſty in the heavens; a miniſter of the ſanctuary, and of the true tabernacle which the Lord pitched, and not man[q]; let us hold faſt our profeſſion. For we have not an high prieſt who cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without ſin; let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need[r].

Now if Chriſt be preached, that he roſe from the dead; how ſay ſome among you, that there is no reſurrection of the dead? but if there be no reſurrection of the dead, then is Chriſt not riſen. And if Chriſt be not riſen, then is our preaching vain, and your faith is alſo vain[s]. But now is Chriſt riſen from the dead, and become the firſt fruits of them that ſlept[t]. I would not have you to be ignorant, brethren, concerning them which are aſleep; that ye ſorrow not, even as others which have no hope; for if we believe that Jeſus died, and roſe again, even ſo them alſo who ſleep in Jeſus, will God bring with him[u]. Wherefore comfort one another with theſe words[x].

SECT. 18. *The prayer of the apoſtle Paul for the ſaints, relative to theſe events.*

WHEREFORE I alſo, after I heard of your faith in the Lord Jeſus, and love unto all the ſaints, ceaſe not to give thanks for you, making mention of you in my prayers; that the God of our Lord Jeſus Chriſt, the Father of glory, may give unto you the ſpirit of wiſdom and revelation in the knowledge of him; the eyes of your underſtanding being enlightned; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the ſaints, and what is the exceeding greatneſs of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Chriſt, when he raiſed him from the dead, and ſet him at his own right hand in the heavenly places; far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but alſo in that which is to come; and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulneſs of him that filleth all in all[y].

CHAP.

[p] Heb. iv. 14. [q] Heb. viii. 1, 2. [r] Heb. iv. 14, 15, 16. [s] 1 Cor. xv. 12, 13, 14.
[t] 1 Cor. xv. 20. [u] 1 Theſſ. iv. 13, 14. [x] 1 Theſſ. iv. 18.

§ 18. [y] Eph. i. 15,—23.

* We cannot omit the beautiful view of this ſubject given by the apoſtle John, "When I ſaw him, I fell at his feet as dead; and he laid his right hand upon me, "ſaying, Fear not; I am the firſt and the laſt; I am he that liveth, and was dead; "and behold I am alive for ever more; Amen: And have the keys of hell and of death. "Rev. i. 17, 18."

ARTICLE III.

Of the HOLY GHOST*.

CHAP. I.

The divinity of the Holy Ghoſt.

SECT. 1. The teſtimonies of inſpired writers on this head. 2. Divine works aſcribed to him. 3. The ſaints adore him as the univerſal Spirit operating in all nature. 4. The reſurrection of Chriſt attributed to him. 5. Baptiſm adminiſtered, and benedictions pronounced in his name.

SECT. 1. *The teſtimonies of inſpired writers on this head.*

THERE are three that bear record in heaven, the Father, the Word, and the Holy Ghoſt; and theſe three are one; and there are three that bear witneſs in earth, the Spirit, the Water, and the Blood; and theſe three agree in one [a]. The Spirit ſearcheth all things, yea the deep things of God. For what man knoweth the things of a man, ſave the ſpirit of a man which is in him? even ſo the things of God knoweth no man, but the Spirit of God [b]. *And* Peter ſaid to Ananias, Why hath Satan filled thine heart to lye to the Holy Ghoſt, and to keep back part of the price of the land? Thou haſt not lyed unto men, but unto God [c].

§ 1. [a] 1 John v. 7, 8. [b] 1 Cor. ii. 10, 11. [c] Acts v. 3, 4.

* "It might have been expected, that a chapter ſhould have been here inſerted on "the ſubject of our Lord's exaltation. But the texts on that ſubject will be found un- "der the article of the ſovereign power wherewith our Lord is inveſted; to which "we beg leave to refer; as well as to thoſe in the preceding chapter, relating to his "aſcenſion, and his ſupreme authority."

SECT. 2. *Divine works aſcribed to him.*

IN the beginning God created the heaven, and the earth; and the earth was without form, and void; and darkneſs was upon the face of the deep; and the Spirit of God moved upon the face of the waters [a]. By his Spirit he hath garniſhed the heavens [b].

There is a ſpirit in man; and the inſpiration of the Almighty giveth them underſtanding [c]. Who hath put wiſdom in the inward parts? or who hath given underſtanding to the heart [d]? The Spirit of God hath made me; and the breath of the Almighty hath given me life [e].

SECT. 3. *The ſaints adore him as the univerſal Spirit operating in all nature.*

O LORD, thou haſt ſearched me, and known me: thou knoweſt my down-ſitting, and mine up-riſing, thou underſtandeſt my thought afar off. Thou compaſſeſt my path, and my lying down, and art acquainted with all my ways [a]. Whither ſhall I go from thy Spirit? or whither ſhall I flee from thy preſence [b]? If I aſcend up into heaven, thou art there; if I take the wings of the morning, and dwell in the uttermoſt parts of the ſea, even there ſhall thy hand lead me, and thy right hand ſhall hold me. If I ſay, Surely the darkneſs ſhall cover me; even the night ſhall be light about me. Yea, the darkneſs hideth not from thee; but the night ſhineth as the day; the darkneſs and the light are both alike to thee [c]. O Lord, How manifold are thy works! The earth is full of thy riches: So is this great and wide ſea, wherein are things creeping innumerable, both ſmall and great beaſts [d]. Theſe all wait upon thee; that thou mayſt give them their meat in due ſeaſon. Thou openeſt thine hand; they are filled with good. Thou hideſt thy face; they are troubled. Thou takeſt away their breath; they die, and return to their duſt. Thou ſendeſt forth thy Spirit; they are created; and thou reneweſt the face of the earth [e].

SECT. 4. *The reſurrection of Jeſus attributed to him.*

CHRIST hath once ſuffered for ſins, the juſt for the unjuſt, that he might bring us to God; being put to death in the fleſh, but quickned by the Spirit [a]; and

§ 2. [a] Gen. i. 1, 2. [b] Job xxvi. 13. [c] Job xxxii. 8. [d] Job xxxviii. 36. [e] Job xxxiii. 4.

§ 3. [a] Pſal. cxxxix. 1, 2, 3. [b] Pſal. cxxxix. 7. [c] Pſal. cxxxix. 8,—12. [d] Pſal. civ. 24, 25. [e] Pſal. civ. 27,—30.

§ 4. [a] 1 Pet. iii. 18.

and declared to be the Son of God with power, according to the Spirit of holineſs, by the reſurrection from the dead [b]. And if the Spirit of him that raiſed up Jeſus from the dead, dwell in you; he that raiſed up Jeſus from the dead, ſhall alſo quicken your mortal bodies, by his Spirit that dwelleth in you [c].

SECT. 5. *Baptiſm adminiſtered, and benedictions pronounced in his name.*

THE eleven diſciples went away into Galilee [a]; and Jeſus came and ſpake unto them, ſaying, All power is given unto me in heaven and in earth: Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghoſt [b]. The grace of our Lord Jeſus Chriſt, and the love of God, and the communion of the Holy Ghoſt be with you all [c].

CHAP.

[b] Rom. i. 4. [c] Rom. viii. 11.

§ 5. [a] Matth. xxviii. 16. [b] Matth. xxviii. 18, 19. [c] 2 Cor. xiii. 14.

CHAP. II.

Of the extraordinary operations of the Holy Ghoſt.

SECT. 1. Of the diverſity of the gifts of the Holy Ghoſt. 2. Some of thoſe given to qualify men for peculiar purpoſes. Thus, to Bezaleel and Aholiab, to qualify them for making the tabernacle. 3.—To the ſeventy elders, to qualify them for judging Iſrael. 4.—To Joſhua, to qualify him for ſupplying the place of Moſes. 5.—To Balaam, directing him to bleſs Iſrael. 6.—To Zerubabel and Joſhua, to qualify them for reſtoring the Jewiſh ſtate. 7. That the Spirit of God was to reſt in a diſtinguiſhed manner on the Meſſiah. 8. That the Spirit did thus reſt on the Lord Jeſus. 9. The prediction, Iſaiah lxi. 1, 2, 3. fulfilled in him. 10. The Spirit promiſed by our Lord to his diſciples. 11. The extraordinary effuſion of the Holy Ghoſt on the day of Pentecoſt. 12. Miraculous powers given to the apoſtles and evangeliſts. 13. The Holy Ghoſt given by the laying on of the hands of the apoſtles. 14. The Spirit directing the miniſtration of Philip. 15.—And thoſe of Barnabas and Paul. 16. Peculiar operations in the miniſtry of Paul. 17. Of the Spirit inſpiring the ſacred writers.

SECT. 1. *Of the diverſity of the gifts of the Holy Ghoſt.*

NOW there are diverſities of gifts, but the ſame Spirit. And there are differences of adminiſtrations, but the ſame Lord. And there are diverſities of operations, but it is the ſame God who worketh all in all. But the manifeſtation of the Spirit is given to every man to profit with all. For to one is given by the Spirit, the word of wiſdom; to another, the word of knowledge, by the ſame Spirit; to another, faith, by the ſame Spirit; to another, the gifts of healing, by the ſame Spirit; to another, the working of miracles; to another, prophecy; to another, diſcerning of ſpirits; to another, divers kinds of tongues; to another the interpretation of tongues. But all theſe worketh that one and the ſelf-ſame Spirit, dividing to every man ſeverally as he will [a].

SECT.

§ 1. [a] 1 Cor. xii. 4,—11.

SECT. 2. *Some of thoſe given to qualify men for peculiar purpoſes. Thus, given to Bezaleel and Aholiab, to qualify them for making the tabernacle.*

MOSES ſaid unto the children of Iſrael, See, the Lord hath called by name Bezaleel the ſon of Uri, of the tribe of Judah; and he hath filled him with the Spirit of God, in wiſdom, in underſtanding, and in knowledge, and in all manner of workmanſhip[a]; and to deviſe curious works; to work in gold, and in ſilver, and in braſs, and in the cutting of ſtones to ſet them, and in carving of wood to make any manner of cunning work. And he hath put in his heart that he may teach, both he and Aholiab, the ſon of Achiſamach of the tribe of Dan[b]. Then wrought Bezaleel and Aholiab, and every wiſe hearted man, in whom the Lord put wiſdom and underſtanding, to know how to work all manner of work for the ſervice of the ſanctuary, according to all that the Lord had commanded[c]. And Moſes did look upon all the work; and behold, they had done it as the Lord had commanded, even ſo had they done it. And Moſes bleſſed them[d].

SECT. 3.—*To the ſeventy elders, qualifying them for judging Iſrael.*

And the Lord ſaid unto Moſes, Gather unto me ſeventy men of the elders of Iſrael, whom thou knoweſt to be the elders of the people, and officers over them; and bring them unto the tabernacle of the congregation, that they may ſtand there with thee. And I will come down and talk with thee there; and I will take of the ſpirit which is upon thee, and I will put it upon them; and they ſhall bear the burden of the people with thee, that thou bear it not thyſelf alone[a]. And Moſes gathered the ſeventy men of the elders of the people, and ſet them round about the tabernacle. And the Lord came down in a cloud, and ſpake unto him, and took of the ſpirit that was upon him, and gave it unto the ſeventy elders. And it came to paſs, that when the ſpirit reſted upon them, they propheſied and did not ceaſe. But there remained two of the men in the camp; and the ſpirit reſted upon them. They were of them that were written, but went not out unto the tabernacle; and they propheſied in the camp. And there ran a young man, and told Moſes, and ſaid, Eldad and Medad do propheſy in the camp. And Joſhua the ſon of Nun, the ſervant of Moſes, anſwered and ſaid, My lord Moſes, forbid them[b]. And Moſes ſaid unto him, Envieſt thou for my ſake? Would God that all the Lord's people were prophets, and that the Lord would put his ſpirit upon them[c].

SECT.

§ 2. [a] Exod. xxxv. 30, 31. [b] Exod. xxxv. 32, 33, 34. [c] Exod. xxxvi. 1. [d] Exod. xxxix. 43.

§ 3. [a] Numb. xi. 16, 17. [b] Numb. xi. 24,—28. [c] Numb. xi. 29.

SECT. 4.—*To Joſhua, qualifying him for ſupplying the place of Moſes.*

AND the Lord ſaid unto Moſes, Take thee Joſhua the ſon of Nun, a man in whom is the Spirit, and lay thine hand upon him, and ſet him before Eleazar the prieſt, and before all the congregation; and give him a charge in their ſight. And thou ſhalt put ſome of thine honour upon him, that all the congregation of the children of Iſrael may be obedient[a]. And Moſes did as the Lord commanded him[b]. And Joſhua was full of the ſpirit of wiſdom; for Moſes had laid his hands upon him; and the children of Iſrael hearkned unto him, and did as the Lord commanded Moſes[c]. So the Lord was with Joſhua[d].

SECT. 5.—*To Balaam, directing him to bleſs Iſrael.*

AND Balaam lift up his eyes, and he ſaw Iſrael abiding in his tents, according to their tribes; and the Spirit of God came upon him, and he took up his parable, and ſaid, Balaam the ſon of Beor hath ſaid, and the man whoſe eyes are open hath ſaid; he hath ſaid, who heard the words of God, who ſaw the viſion of the Almighty, falling into a trance, but having his eyes open; How goodly are thy tents, O Jacob? and thy tabernacles, O Iſrael[a]?—He hath ſaid, who heard the words of God, and knew the knowledge of the moſt High;—I ſhall ſee him, but not now; I ſhall behold him, but not nigh: There ſhall come a ſtar out of Jacob, and a ſcepter ſhall riſe out of Iſrael, and ſhall ſmite the corners of Moab, and deſtroy all the children of Sheth[b]. Out of Jacob ſhall come he that ſhall have dominion[c].

SECT. 6.—*To Zerubabel and Joſhua, qualifying them for reſtoring the Jewiſh ſtate.*

Now in the firſt year of Cyrus king of Perſia, the Lord ſtirred up the ſpirit of Cyrus, that he made a proclamation throughout all his kingdom, ſaying, Thus ſaith Cyrus, The Lord God of heaven hath given me all the kingdoms of the earth, and he hath charged me to build him an houſe at Jeruſalem. Who is there among you of all his people? his God be with him, and let him go up to Jeruſalem, and build the houſe of the Lord God of Iſrael: He is the God[a]. Then the prophets, Haggai the prophet, and Zechariah the ſon of Iddo, propheſied unto

§ 4. [a] Numb. xxvii. 18, 19, 20. [b] Numb. xxvii. 22. [c] Deut. xxxiv. 9. [d] Joſh. vi. 27.

§ 5. [a] Numb. xxiv. 2,—5. [b] Numb. xxiv. 16, 17. [c] Numb. xxiv. 19.

§ 6. [a] Ezr. i. 1, 2, 3.

unto the Jews that were in Judah and Jeruſalem, in the name of the God of Iſrael[b]. Then ſpoke Haggai the Lord's meſſenger, in the Lord's meſſage unto the people, ſaying, I am with you, ſaith the Lord[c]. Now be ſtrong, O Zerubbabel, ſaith the Lord; and be ſtrong, O Joſhua, the ſon of Joſedech the high prieſt; and be ſtrong, all ye people of the land, ſaith the Lord, and work; for I am with you, ſaith the Lord of hoſts; according to the word that I covenanted with you, when ye came out of Egypt, ſo my ſpirit remaineth among you; fear ye not[d]. And the Lord ſtirred up the ſpirit of Zerubbabel, the ſon of Shealtiel governor of Judah; and the ſpirit of Joſhua the ſon of Joſedech the high prieſt, and the ſpirit of all the remnant of the people; and they came and did work in the houſe of the Lord of hoſts, their God[e]. In the eleventh month came the word of the Lord unto Zechariah the prophet, ſaying[f], This is the word of the Lord unto Zerubbabel, ſaying, not by might, nor by power, but by my Spirit ſaith the Lord of hoſts. Who art thou, O great mountain? Before Zerubbabel thou ſhalt become a plain; and he ſhall bring forth the head-ſtone thereof with ſhoutings; crying, grace, grace unto it[g]. The hands of Zerubbabel have laid the foundation of this houſe; his hands ſhall alſo finiſh it[h]. *And* the eye of their God was upon the elders of the Jews[i].—Bleſſed be the Lord God of our fathers, who hath put ſuch a thing as this into the king's heart, to beautify the houſe of the Lord which is at Jeruſalem; and hath extended mercy unto me before the king, and his counſellors, and before all the king's mighty princes; and I was ſtrengthned as the hand of the Lord my God was upon me[k].*.

Ll SECT.

[b] Ezra v. 1. [c] Hag. i. 13. [d] Hag. ii. 4, 5. [e] Hag i. 14.
[f] Zech. i. 7. [g] Zech. iv. 6, 7. [h] Zech. iv. 9. [i] Ezr. v. 5.
[k] Ezra vii. 27, 28.

* "Other examples of the extraordinary operations of the Divine Spirit might be "adduced from the Old Teſtament. Of theſe the moſt remarkable are, That ſpirit "of ſupernatural ſtrength, which at times moved Samſon, and freed Iſrael from the "bondage of the Philiſtines[a]. The ſpirit of prophecy given to Saul; and, after his unworthy behaviour, the Spirit of the Lord departed from him. We read alſo of the Spirit of the Lord coming upon Othniel, on Gideon, and Jephtha; and tranſlating Elijah[b]. Theſe and ſome other paſſages, already quoted, lead us to conclude, That extraordinary and miraculous gifts were not always connected with ſaving grace; and "that the firſt were ſometimes granted, where the laſt was not to be found. The ſame "remark may be made concerning miraculous powers under the New Teſtament; witneſs Judas and Demas. To this purpoſe are the words of our Lord, Matth. vii. "21, 22, 23. and thoſe of his apoſtle, 1 Cor. xiii. 1, *&c.*"

[a] Judg. xiv, xv, xvi, chaps. [b] 1 Sam. x, xvi, chaps.

SECT. 7. *That the Spirit of God was to reſt in a diſtinguiſhed manner on the Meſſiah.*

BEHOLD my Servant whom I uphold, mine Elect in whom my ſoul delighteth; I have put my Spirit upon him, he ſhall bring forth judgment to the Gentiles [a]. There ſhall come forth a Rod out of the ſtem of Jeſſe, and a Branch ſhall grow out of his roots. And the Spirit of the Lord ſhall reſt upon him, the Spirit of wiſdom and underſtanding, the Spirit of counſel and might, the Spirit of knowledge, and of the fear of the Lord; and ſhall make him of quick underſtanding in the fear of the Lord; and he ſhall not judge after the ſight of his eyes, neither reprove after the hearing of his ears; but with righteouſneſs ſhall he judge the poor, and reprove with equity, for the meek of the earth; and he ſhall ſmite the earth with the rod of his mouth; and with the breath of his lips ſhall he ſlay the wicked [b]. Come ye near unto me; hear ye this; I have not ſpoken in ſecret from the beginning; from the time that it was, there am I, and now the Lord God and his Spirit hath ſent me [c].

SECT. 8. *That the Spirit did thus reſt on the Lord Jeſus.*

IN thoſe days came John the Baptiſt, preaching in the wilderneſs of Judea, and ſaying, Repent ye, for the kingdom of heaven is at hand [a]. I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whoſe ſhoes I am not worthy to bear; he ſhall baptize you with the Holy Ghoſt, and with fire [b]. Now when all the people were baptized, it came to paſs that Jeſus alſo being baptized, and praying, the heaven was opened; and the Holy Ghoſt deſcended in a bodily ſhape like a dove upon him; and a voice came from heaven, which ſaid, Thou art my beloved Son, in thee I am well pleaſed [c]. And John bare record, ſaying, I ſaw the Spirit deſcending from heaven like a dove, and it abode upon him. And I knew him not; but he that ſent me to baptize with water, the ſame ſaid unto me, Upon whom thou ſhalt ſee the Spirit deſcending and remaining on him, the ſame is he who baptizeth with the Holy Ghoſt [d]. He that hath received his teſtimony, hath ſet to his ſeal that God is true. For he whom God hath ſent, ſpeaketh the words of God; for God giveth not the Spirit by meaſure unto him [e].

SECT.

§ 7. [a] Iſa. xlii. 1. [b] Iſai. xi. 1.—4. [c] Iſa. xlviii. 16.

§ 8. [a] Matth. iii. 1, 2. [b] Matth. iii. 11. [c] Luke iii. 21, 22. [d] John i. 32, 33, 34. [e] John iii. 33, 34.

SECT. 9. *The prediction Iſa.* lxi. 1, 2, 3. *fulfilled in him.*

AND Jeſus being full of the Holy Ghoſt, returned from Jordan, and was led by the Spirit into the wilderneſs, being forty days tempted of the devil [a]. And when the devil had ended all the temptation, he departed from him for a ſeaſon. And Jeſus returned in the power of the Spirit into Galilee [b]. And he came to Nazareth where he had been brought up; and, as his cuſtom was, he went into the ſynagogue upon the Sabbath-day, and ſtood up for to read. And there was delivered unto him the book of the prophet Eſaias; and when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, becauſe he hath anointed me to preach the goſpel to the poor; he hath ſent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of ſight to the blind, to ſet at liberty them that are bruiſed, to preach the acceptable year of the Lord: And he cloſed the book, and gave it again to the miniſter, and ſat down; and the eyes of all them that were in the ſynagogue were faſtned on him; and he began to ſay unto them, This day is this ſcripture fulfilled in your ears. And all bare him witneſs, and wondered at the gracious words which proceeded out of his mouth [c].

SECT. 10. *The Spirit promiſed by our Lord to his diſciples.*

UNTO the apoſtles whom he had choſen he ſhewed himſelf alive after his paſſion, by many infallible proofs; being ſeen of them forty days, and ſpeaking of the things pertaining to the kingdom of God [a]. Then ſaid Jeſus to them, Peace be unto you; as my Father hath ſent me, ſo ſend I you. And when he had ſaid this, he breathed on them, and ſaith unto them, Receive ye the Holy Ghoſt. Whoſeſoever ſins ye remit, they are remitted unto them; and whoſeſoever ſins ye retain, they are retained [b]. And behold I ſend the promiſe of my Father upon you; but tarry ye in the city of Jeruſalem, until ye be endued with power from on high [c],—the promiſe of the Father; which, ſaith he, ye have heard of me. For John truly baptized with water; but ye ſhall be baptized with the Holy Ghoſt, not many days hence [d]. *And* ye ſhall receive power after that the Holy Ghoſt is come upon you; and ye ſhall be witneſſes unto me, both in Jeruſalem, and in all Judea, and in Samaria, and unto the uttermoſt parts of the earth [e]. And theſe ſigns ſhall follow them that believe; in my name ſhall they caſt out devils; they ſhall ſpeak with new tongues; they ſhall take up ſerpents; and if they drink any deadly thing, it ſhall not hurt them; they ſhall lay their

§ 9. [a] Luke iv. 1, 2. [b] Luke iv. 13, 14. [c] Luke iv. 16,—25.

§ 10. [a] Acts i. 2, 3. [b] John xx. 21, 22, 23. [c] Luke xxiv. 49. [d] Acts i. 4, 5. [e] Acts i. 8.

hands on the ſick, and they ſhall recover [f]. Verily, verily, I ſay unto you, He that believeth on me, the works that I do, ſhall he do alſo; and greater works than theſe ſhall he do; becauſe I go unto my Father [g].

SECT. II. *The extraordinary effuſion of the Holy Ghoſt on the day of Pentecoſt.*

AND when the day of Pentecoſt was fully come, they were all with one accord in one place. And ſuddenly there came a ſound from heaven, as of a ruſhing mighty wind, and it filled all the houſe where they were ſitting. And there appeared unto them cloven tongues, like as of fire, and it ſat upon each of them. And they were all filled with the Holy Ghoſt, and began to ſpeak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jeruſalem, Jews, devout men out of every nation under heaven. Now when this was noiſed abroad, the multitude came together, and were confounded, becauſe that every man heard them ſpeak in his own language. And they were all amazed, and marvelled, ſaying one to another, Behold, are not all theſe which ſpeak Galileans? And how hear we every man in our tongue, wherein we were born? Parthians and Medes, and Elamites, and the dwellers in Meſopotamia, and in Judea, and Cappadocia, in Pontus and Aſia, Phrygia, and Pamphylia, in Egypt, and in the parts of Lybia about Cyrene, and ſtrangers of Rome, Jews and proſelytes, Cretes and Arabians, we do hear them ſpeak in our tongues the wonderful works of God. And they were all amazed, and were in doubt, ſaying one to another, What meaneth this? Others mocking, ſaid, Theſe men are full of new wine. But Peter ſtanding up with the eleven, lift up his voice, and ſaid unto them, Ye men of Judea, and all ye that dwell at Jeruſalem, be this known unto you, and hearken unto my words; for theſe are not drunken as ye ſuppoſe; ſeeing it is but the third hour of the day: but this is that which was ſpoken by the prophet Joel, And it ſhall come to paſs in the laſt days, ſaith God, I will pour out of my Spirit upon all fleſh; and your ſons, and your daughters ſhall propheſy; and your young men ſhall ſee viſions, and your old men ſhall dream dreams. And on my ſervants and on my handmaidens I will pour out in thoſe days of my Spirit, and they ſhall propheſy [a]. Ye men of Iſrael, hear theſe words; Jeſus of Nazareth, a man approved of God among you, by miracles and wonders, and ſigns which God did by him in the midſt of you, as ye yourſelves alſo know; him being delivered by the determinate counſel and foreknowledge of God, ye have taken; and by wicked hands have crucified and ſlain [b]. This Jeſus hath God raiſed up; whereof we all are witneſſes. Therefore being by the right

[f] Mark xvi. 17, 18.
[g] John xiv. 12.

§ 11. [a] Acts ii. 1,—18.
[b] Acts ii. 22, 23.

right hand of God exalted; and having received of the Father the promiſe of the Holy Ghoſt, he hath ſhed forth this which ye now ſee and hear [d]. Repent *therefore*, and be baptized every one of you in the name of Jeſus Chriſt, for the remiſſion of ſins, and ye ſhall receive the gift of the Holy Ghoſt [e].

SECT. 12. *Miraculous powers given to the apoſtles and evangeliſts.*

AND they lift up their voice to God with one accord; and ſaid, Lord thou art God, who haſt made heaven and earth, and the ſea, and all that in them is; who by the mouth of thy ſervant David haſt ſaid, Why did the heathen rage, and the people imagine vain things? The kings of the earth ſtood up, and the rulers were gathered together againſt the Lord, and againſt his Chriſt. For of a truth againſt thy holy child Jeſus, whom thou haſt anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Iſrael were gathered together, for to do whatſoever thy hand and thy counſel determined before to be done. And now, Lord, behold their threatnings; and grant unto thy ſervants, that with all boldneſs they may ſpeak thy word, by ſtretching forth thine hand to heal; and that ſigns and wonders may be done by the name of thy holy child Jeſus. And when they had prayed, the place was ſhaken where they were aſſembled together; and they were all filled with the Holy Ghoſt, and they ſpake the word of God with boldneſs [a]. And they went forth and preached every where; the Lord working with them, and confirming the word with ſigns following [b]. And by the hands of the apoſtles were many ſigns and wonders wrought among the people; inſomuch that they brought forth the ſick into the ſtreets, and laid them on beds and couches; that, at the leaſt, the ſhadow of Peter paſſing by might overſhadow ſome of them. There came alſo a multitude out of the cities round about unto Jeruſalem, bringing ſick folks, and them which were vexed with unclean ſpirits; and they were healed every one [c]. And God wrought ſpecial miracles by the hands of Paul; ſo that from his body were brought unto the ſick, handkerchiefs or aprons; and the diſeaſes departed from them, and the evil ſpirits went out of them [d].

SECT. 13. *The Holy Ghoſt given by the laying on of the hands of the apoſtles.*

THEN Philip went down to the city of Samaria, and preached Chriſt unto them. And the people with one accord gave heed unto thoſe things which Philip ſpake; hearing and ſeeing the miracles which he did. For unclean ſpirits, crying

[d] Acts ii. 32, 33. [e] Acts ii 38.

[a] 12. [a] Acts iv. 24,—31. [b] Mark xvi. 20. [c] Acts v. 12, 15, 16. [d] Acts xix. 11. 12.

crying with a loud voice, came out of many that were poſſeſſed with them; and many taken with palſies and that were lame were healed. And there was great joy in that city. But there was a certain man called Simon, who before time in the ſame city uſed ſorcery, and bewitched the people of Samaria; giving out that himſelf was ſome great one. To whom they all gave heed from the leaſt to the greateſt, ſaying, This man is the great power of God [a]. But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jeſus Chriſt, they were baptized, both men and women. Then Simon himſelf believed alſo; and when he was baptized, he continued with Philip, and wondered, beholding the miracles and ſigns which were done. Now when the apoſtles which were at Jeruſalem, heard that Samaria had received the word of God, they ſent unto them Peter and John; who when they were come down prayed for them, that they might receive the Holy Ghoſt. For as yet he was fallen upon none of them; only they were baptized in the name of the Lord Jeſus. Then laid they their hands on them, and they received the Holy Ghoſt. And when Simon ſaw, that through laying on of the apoſtles hands, the Holy Ghoſt was given, he offered them money, ſaying, give me alſo this power, that on whomſoever I lay hands, he may receive the Holy Ghoſt. But Peter ſaid unto him, Thy money periſh with thee; becauſe thou haſt thought, that the gift of God may be purchaſed with money. Thou haſt neither part nor lot in this matter; for thy heart is not right in the ſight of God [b].

SECT. 14. *The Spirit directing the miniſtrations of Philip.*

AND the angel of the Lord ſpake unto Philip, ſaying, Ariſe, and go towards the ſouth, unto the way that goeth down from Jeruſalem unto Gaza. And he went; and behold, a man of Ethiopia, an eunuch of great authority under Candace queen of Ethiopia, who had come to Jeruſalem for to worſhip, was returning, and ſitting in his chariot, read Eſaias the prophet. Then the ſpirit ſaid unto Philip, Go near, and join thyſelf to this chariot. And Philip ran thither to him, and heard him read; and ſaid to him, Underſtandeſt thou what thou readeſt? And he ſaid, How can I, except ſome man ſhould guide me? And he deſired Philip, that he would come up and ſit with him [a].—Then Philip began at the ſame ſcripture, and preached unto him Jeſus. And as they went on their way, they came unto a certain water; and the eunuch ſaid, See, here is water; What doth hinder me to be baptized? and Philip ſaid, If thou believeſt with all thine heart, thou mayeſt. And he anſwered and ſaid, I believe that Jeſus Chriſt is the Son of God [b]. And he commanded the chariot to ſtand ſtill; and they went

§ 13. [a] Acts viii. 5,—10. [b] Acts viii. 12,—21.

§ 14. [a] Acts viii. 26,—31. [b] Acts viii. 35,—37.

went down both into the water; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch ſaw him no more; and he went on his way rejoicing [c].

SECT. 15.—*And thoſe of Barnabas and Paul.*

Now there were in the church that was at Antioch, certain prophets and teachers; and as they miniſtred unto the Lord, and faſted, the Holy Ghoſt ſaid, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had faſted, and prayed, and laid their hands on them, they ſent them away. So they being ſent forth by the Holy Ghoſt, departed [a]. And when they had gone unto Paphos, they found a certain ſorcerer, a falſe prophet, a Jew, whoſe name was Barjeſus; who was with the deputy of the country Sergius Paulus, a prudent man; who called for Barnabas and Saul, and deſired to hear the word of God. But Elymas the ſorcerer (for ſo is his name by interpretation) withſtood them, ſeeking to turn away the deputy from the faith. Then Saul, who alſo is called Paul, filled with the Holy Ghoſt, ſet his eyes on him, and ſaid, O full of all ſubtilty and all miſchief, thou child of the devil, thou enemy of all righteouſneſs, Wilt thou not ceaſe to pervert the right ways of the Lord? And now, behold the hand of the Lord is upon thee; and thou ſhalt be blind, not ſeeing the ſun for a ſeaſon. And immediately there fell on him a miſt and a darkneſs; and he went about ſeeking ſome to lead him by the hand. Then the deputy, when he ſaw what was done, believed, being aſtoniſhed at the doctrine of the Lord [b]. And the diſciples were filled with joy, and with the Holy Ghoſt [c].—Now, when they had gone throughout Phrygia, and the region of Galatia, and were forbidden of the Holy Ghoſt to preach the word in Aſia, they eſſayed to go into Bithynia; but the Spirit ſuffered them not [d].

SECT. 16. *His peculiar operations in the miniſtry of Paul.*

AND it came to paſs, that Paul came to Epheſus; and finding certain diſciples, he ſaid unto them, Have ye received the Holy Ghoſt ſince ye believed? And they ſaid unto him, We have not ſo much as heard, whether there be any Holy Ghoſt. And he ſaid unto them, Unto what then were ye baptized? And they ſaid, Unto John's baptiſm. Then ſaid Paul, John verily baptized with the baptiſm of repentance, ſaying unto the people, That they ſhould believe on him who ſhould come after him; that is, on Chriſt Jeſus. When they heard this, they

[a] Acts viii. 38, 39.

§ 15. [a] Acts xiii. 1,—4. [b] Acts xiii. 6,—12. [c] Acts xiii. 52. [d] Acts xvi. 6, 7.

they were baptized in the name of the Lord Jeſus. And when Paul had laid his hands upon them, the Holy Ghoſt came on them; and they ſpake with tongues, and propheſied [a].

After theſe things were ended, Paul purpoſed in the ſpirit, when he had paſſed through Macedonia and Achaia, to go to Jeruſalem, ſaying, After I have been there, I muſt alſo ſee Rome [b]. And from Miletus, he ſent to Epheſus, and called the elders of the church, and ſaid unto them, Ye know from the firſt day that I came into Aſia, after what manner I have been with you [c].—And now, behold I go bound in the ſpirit unto Jeruſalem, not knowing the things that ſhall befal me there; ſave that the Holy Ghoſt witneſſeth in every city, ſaying, That bonds and afflictions abide me [d]. Take heed therefore unto yourſelves, and to all the flock over the which the Holy Ghoſt hath made you overſeers; to feed the church of God, which he hath purchaſed with his own blood [e].—And it came to paſs, that after we were gotten from them, and had launched [f], we landed at Tyre. And finding diſciples, we tarried there ſeven days; who ſaid to Paul through the Spirit, that he ſhould not go up to Jeruſalem [g]. And when we had finiſhed our courſe from Tyre, we came into Ceſarea; and we entered into the houſe of Philip the evangeliſt, who was one of the ſeven, and abode with him. And the ſame man had four daughters, virgins, which did propheſy. And as we tarried there many days, there came down from Judea a certain prophet, named Agabus. And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and ſaid, Thus ſaith the Holy Ghoſt, So ſhall the Jews at Jeruſalem bind the man that owneth this girdle, and deliver him into the hands of the Gentiles [h].

SECT. 17. *Of the Spirit inſpiring the ſacred writers.*

ALL ſcripture is given by inſpiration of God, and is profitable for doctrine, for reproof, for correction, for inſtruction in righteouſneſs; that the man of God may be perfect, thoroughly furniſhed unto all good works [a]. Knowing this firſt, that no prophecy of the ſcripture is of any private interpretation; For the prophecy came not of old time by the will of man; but holy men of God ſpake as they were moved by the Holy Ghoſt [b]. When the Comforter is come, whom I will ſend unto you from the Father, even the Spirit of truth, he ſhall teſtify of me [c]; he will guide you into all truth [d]. Therefore we ought to give the more earneſt heed to the things which we have heard, leſt at any time we ſhould let them ſlip: For, if the word ſpoken by angels was ſtedfaſt, and every tranſgreſſion

§ 16. [a] Acts xix. 1,—6. [b] Acts xix. 21. [c] Acts xx. 17, 18. [d] Acts xx. 22, 23. [e] Acts xx. 28. [f] Acts xxi. 1. [g] Acts xxi. 3, 4. [h] Acts xxi. 7,—11.

§ 17. [a] 2 Tim. iii. 16, 17. [b] 2 Pet. i. 20, 21. [c] John xv. 26. [d] John xvi. 13.

greſſion and diſobedience received a juſt recompence of reward, How ſhall we eſcape if we neglect ſo great ſalvation, which at the firſt began to be ſpoken by the Lord, and was confirmed unto us by them that heard him? God alſo bearing them witneſs, both with ſigns and wonders, and with divers miracles, and gifts of the Holy Ghoſt, according to his own will [c].

CHAP. III.

Of the ſaving operations of the Holy Ghoſt.

SECT. 1. Promiſes of theſe made to the fathers. 2. Regeneration by the Spirit taught by our Lord Jeſus. 3. The promiſe of the Spirit given by him. 4. His divine work,—enlightning and renewing the ſoul. 5.—Sanctifying and purifying the heart. 6.—Giving efficacy to the word of the goſpel. 7.—Aſſiſting the ſervants of God in the paths of their duty, and ſtrengthning them according to their circumſtances of need. 8.—Comforting them in their ſufferings and afflictions. 9. That chriſtian virtues are the fruits of the Spirit. 10. Of our obtaining the Spirit by Chriſt Jeſus. 11. Of the excellency of the diſpenſation of the Spirit. 12. Of grieving and reſiſting the Holy Spirit. 13. Of our duty toward the Holy Spirit, and our right improvement of his influence. 14. The thankſgiving and prayers of the apoſtle in behalf of thoſe that were made partakers of divine grace. 15. Ardent ſupplications for divine grace and ſupport, together with thankful acknowledgments.

SECT. 1. *Promiſes of theſe made to the fathers.*

HOW long, ye ſimple ones, will ye love ſimplicity? and the ſcorners delight in their ſcorning? and fools hate knowledge? Turn ye at my reproof; behold I will pour out my Spirit unto you; I will make known my words unto you [a]. Now hear, O Jacob my ſervant, and Iſrael whom I have choſen, Thus ſaith the Lord that made thee, and formed thee from the womb, who will help thee, Fear not, O Jacob my ſervant, and thou Jeſhurun whom I have choſen: For I will pour water upon him that is thirſty, and floods upon the dry ground; I will pour my Spirit upon thy ſeed, and my bleſſing upon thine offſpring; and they ſhall ſpring up as among the graſs, as willows by the watercourſes [b]. One ſhall ſay, I am the Lord's; and another ſhall call himſelf by the

[c] Heb. ii. 1,—4.

§ 1. [a] Prov. i. 22, 23. [b] Iſa. xliv. 1,—4.

name of Jacob; and another ſhall ſubſcribe with his hand unto the Lord, and ſirname himſelf by the name of Iſrael [c]. The Spirit of the Lord ſhall lift up a ſtandard; and the Redeemer ſhall come to Zion, and unto them that turn from tranſgreſſion in Jacob, ſaith the Lord. As for me, this is my covenant with them, ſaith the Lord, My Spirit that is upon thee, and my words which I have put in thy mouth, ſhall not depart out of thy mouth, nor out of the mouth of thy ſeed, nor out of the mouth of thy ſeed's ſeed, ſaith the Lord, from henceforth and for ever [d]. And I will pour upon the houſe of David, and upon the inhabitants of Jeruſalem, the Spirit of grace and of ſupplications; and they ſhall look upon me whom they have pierced, and they ſhall mourn for him, as one mourneth for his only ſon; and ſhall be in bitterneſs for him, as one that is in bitterneſs for his firſt-born [e]. Then will I ſprinkle clean water upon you, and ye ſhall be clean; from all your filthineſs, and from all your idols will I cleanſe you. A new heart alſo will I give you, and a new ſpirit will I put within you; and I will take away the ſtony heart out of your fleſh, and I will give you an heart of fleſh. And I will put my Spirit within you, and cauſe you to walk in my ſtatutes, and ye ſhall keep my judgments, and do them [f]. Thus ſaith the Lord, the God of Iſrael, I will ſet mine eyes upon them for good; and I will give them an heart to know me, that I am the Lord, and they ſhall be my people, and I will be their God; for they ſhall return unto me with their whole heart [g]. Behold the days come, ſaith the Lord, that I will make a new covenant with the houſe of Iſrael, and with the houſe of Judah [h]. After thoſe days, ſaith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they ſhall be my people. And they ſhall teach no more every man his neighbour, and every man his brother, ſaying, Know ye the Lord; for they ſhall all know me, from the leaſt of them unto the greateſt of them, ſaith the Lord: For I will forgive their iniquity, and I will remember their ſin no more [i]. And I will give them one heart and one way, that they may fear me for ever; for the good of them, and of their children after them. And I will make an everlaſting covenant with them, that I will not turn away from them to do them good; but I will put my fear in their hearts, that they ſhall not depart from me [k]: I will heal their backſlidings; I will love them freely. I will be as the dew unto Iſrael; he ſhall grow as the lily, and caſt forth his roots as Lebanon. His branches ſhall ſpread, and his beauty ſhall be as the olive-tree, and his ſmell as Lebanon. They that dwell under his ſhadow ſhall return; they ſhall revive as the corn, and grow as the vine; the ſcent thereof ſhall be as the wine of Lebanon [l]. The Spirit *ſhall* be poured upon us from on high, and the wilderneſs be a fruitful field, and the fruitful

[c] Iſa. xliv. 5.
[d] Iſa. lix. 19, 20, 21.
[e] Zech. xii. 10.
[f] Ezek. xxxvi. 25, 26, 27.
[g] Jer. xxiv. 5, 6, 7.
[h] Jer. xxxi. 31.
[i] Jer. xxxi. 33, 34.
[k] Jer. xxxii. 39, 40.
[l] Hoſ. xiv. 4,—7.

ful field be counted for a foreſt. Then judgment ſhall dwell in the wilderneſs, and righteouſneſs remain in the fruitful field. And the work of righteouſneſs ſhall be peace; and the effect of righteouſneſs, quietneſs and aſſurance for ever [m].

SECT. 2. *Regeneration by the Spirit taught by our Lord Jeſus.*

THERE was a man of the Phariſees named Nicodemus, a ruler of the Jews; the ſame came to Jeſus by night, and ſaid unto him, Rabbi, we know thou art a teacher come from God; for no man can do theſe miracles that thou doſt, except God be with him. Jeſus anſwered and ſaid unto him, Verily, verily, I ſay unto thee, Except a man be born again, he cannot ſee the kingdom of God. Nicodemus ſaith unto him, How can a man be born when he is old? can he enter the ſecond time into his mother's womb, and be born? Jeſus anſwered, Verily, verily, I ſay unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the fleſh is fleſh; and that which is born of the Spirit is ſpirit. Marvel not that I ſaid unto thee, Ye muſt be born again. The wind bloweth where it liſteth, and thou heareſt the ſound thereof, but canſt not tell whence it cometh, and whether it goeth; ſo is every one that is born of the Spirit [a].

SECT. 3. *The promiſe of the Spirit given by him.*

IF ye love me keep my commandments; and I will pray the Father, and he ſhall give you another Comforter, that he may abide with you for ever; even the Spirit of truth, whom the world cannot receive, becauſe it ſeeth him not, neither knoweth him; but ye know him, for he dwelleth with you, and ſhall be in you [a]. The Comforter which is the Holy Ghoſt, whom the Father will ſend in my name, he ſhall teach you all things, and bring all things to your remembrance whatſoever I have ſaid unto you [b]. I tell you the truth; it is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart I will ſend him unto you [c]. When the Comforter is come, whom I will ſend unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he ſhall teſtify of me [d]. And he will reprove the world of ſin, and of righteouſneſs, and of judgment: Of ſin, becauſe they believe not on me; of righteouſneſs, becauſe I go to my Father, and ye ſee me no more; of judgment, becauſe the prince of the world is judged. I have yet

[m] Iſa. xxxii. 15, 16, 17.

§ 2. [a] John iii. 1,—8.

§ 3. [a] John xiv. 15, 16, 17. [b] John xiv. 26. [c] John xvi. 7. [d] John xv. 26.

many things to ſay unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of truth is come, he will guide you unto all truth; for he ſhall not ſpeak of himſelf; but whatſoever he ſhall hear, that ſhall he ſpeak; and he will ſhew you things to come. He ſhall glorify me; for he ſhall receive of mine, and ſhall ſhew it unto you [c].

SECT. 4. *His divine work,—enlightning and renewing the ſoul.*

YE were ſometimes darkneſs; but now are ye light in the Lord [a]. For God who commanded the light to ſhine out of darkneſs hath ſhined in our hearts, to give the light of the knowledge of the glory of God in the face of Jeſus Chriſt [b]. *And* we all with open face beholding as in a glaſs the glory of the Lord, are changed into the ſame image, from glory to glory, even as by the Spirit of the Lord [c]. *The natural man*, having the underſtanding darkned, being alienated from the life of God [d], receiveth not the things of the Spirit of God, for they are fooliſhneſs unto him; neither can he know them, becauſe they are ſpiritually diſcerned [e].—To open their eyes, and to turn them from darkneſs to light, and from the power of Satan unto God [f],—who hath called you out of darkneſs into his marvellous light [g].—And you hath he quickned who were dead in treſpaſſes and ſins; wherein in time paſt ye walked according to the courſe of this world, according to the prince of the power of the air, the ſpirit that now worketh in the children of diſobedience [h]. We are his workmanſhip, created in Chriſt Jeſus unto good works [i]. If any man be in Chriſt, he is a new creature: Old things are paſt away; behold, all things are become new [k]. *Ye* have put on the new man, which is renewed in knowledge, after the image of him that created him [l],—the new man, which after God is created in righteouſneſs and true holineſs [m]. For in Chriſt Jeſus neither circumciſion availeth any thing, nor uncircumciſion, but a new creature [n]. Create in me a clean heart, O God, and renew a right ſpirit within me. Caſt me not away from thy preſence, and take not thy Holy Spirit from me [o]. God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in ſins, hath quickned us together with Chriſt [p].

SECT.

[c] John xvi. 8,—14.

§ 4. [a] Eph. v. 8. [b] 2 Cor. iv. 6. [c] 2 Cor. iii. 18. [d] Eph. iv. 18. with.
[e] 1 Cor. ii. 14. [f] Acts xxvi. 18. [g] 1 Pet. ii. 9. [h] Eph. ii. 1, 2.
[i] Eph. ii. 10. [k] 2 Cor. v. 17. [l] Col. iii. 10. [m] Eph. iv. 24.
[n] Gal. vi. 15. [o] Pſal. li. 10, 11. [p] Eph. ii. 4, 5.

SECT. 5.—*Sanctifying and purifying the heart.*

WE ourſelves alſo were ſometimes fooliſh, diſobedient, deceived, ſerving divers luſts and pleaſures, living in malice and envy, hateful, and hating one another. But after that the kindneſs and love of God our Saviour toward man appeared, not by works of righteouſneſs which we have done, but according to his mercy he ſaved us, by the waſhing of regeneration, and renewing of the Holy Ghoſt; which he ſhed on us abundantly through Jeſus Chriſt our Saviour[a]. Ye are waſhed, ye are ſanctified, ye are juſtified, in the name of the Lord Jeſus, and by the Spirit of our God[b]: Elect according to the foreknowledge of God the Father, through ſanctification of the Spirit unto obedience, and ſprinkling of the blood of Jeſus Chriſt[c]. We are bound to give thanks alway to God for you, brethren, beloved of the Lord, becauſe God hath from the beginning choſen you to ſalvation, through ſanctification of the Spirit, and belief of the truth[d]. They that are in the fleſh cannot pleaſe God. But ye are not in the fleſh but in the Spirit, if ſo be that the Spirit of God dwell in you. Now if any man have not the Spirit of Chriſt, he is none of his[e]. If ye live after the fleſh, ye ſhall die; but if ye through the Spirit do mortify the deeds of the body, ye ſhall live[f]. Know ye not, that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him ſhall God deſtroy; for the temple of God is holy, which temple ye are[g]. Chriſt loved the church, and gave himſelf for it, that he might ſanctify and cleanſe it[h]; that he might redeem us from all iniquity, and purify unto himſelf a peculiar people, zealous of good works[i].

SECT. 6.—*Giving efficacy to the word of the goſpel.*

OF his own will begat he us with the word of truth[a]. Ye have purified your ſouls in obeying the truth through the Spirit, being born again, not of corruptible ſeed, but of incorruptible, by the word of God which liveth and abideth for ever[b].—For our goſpel came not unto you in word only, but alſo in power and in the Holy Ghoſt, and in much aſſurance; and ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghoſt[c].—And a certain woman named Lydia, which worſhipped God, heard us: Whoſe heart the Lord opened, that ſhe attended unto the things which were ſpoken

§ 5. [a] Tit. iii. 3,—6. [b] 1 Cor. vi. 11. [c] 1 Pet. i. 2. [d] 2 Theſſ. ii. 13. [e] Rom. viii. 8, 9. [f] Rom. viii. 13. [g] 1 Cor. iii. 16, 17. [h] Eph. v. 25, 26. [i] Tit. ii. 14.

§ 6. [a] James i. 18. [b] 1 Pet. i. 22, 23. [c] 1 Theſſ. i. 5, 6.

ſpoken of Paul[d]. And my ſpeech and my preaching was not with enticing words of man's wiſdom, but in demonſtration of the Spirit, and of power[e]. Now we have received, not the ſpirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God[f]. And *they* ſpake unto the Grecians, preaching the Lord Jeſus: And the hand of the Lord was with them: And a great number believed, and turned unto the Lord[g]. For this cauſe alſo thank we God without ceaſing, becauſe when ye received the word of God which ye heard of us, ye received it not as the word of men, but (as it is in truth) the word of God, which effectually worketh alſo in you that believe[h],—that ye may know, what is the exceeding greatneſs of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Chriſt, when he raiſed him from the dead[i].—Buried with him in baptiſm, wherein alſo you are riſen with him, through the faith of the operation of God, who hath raiſed him from the dead[k]. Finally, brethren, pray for us, that the word of the Lord may have free courſe, and be glorified, even as it is with you[l].

SECT. 7. *Aſſiſting the ſervants of God in the paths of their duty, and ſtrengthening them according to their circumſtances of need.*

I CAN do all things through Chriſt which ſtrengthneth me[a]. Who ſhall ſeparate us from the love of Chriſt? Shall tribulation, or diſtreſs, or perſecution, or famine, or nakedneſs, or peril, or ſword? Nay in all theſe things we are more than conquerors through him that loved us[b]. By the grace of God I am what I am: and his grace, which was beſtowed upon me, was not in vain; but I laboured more abundantly than they all; yet not I, but the grace of God which was with me[c]. Whatſoever is born of God overcometh the world[d].—I know that this ſhall turn to my ſalvation through your prayer, and the ſupply of the Spirit of Jeſus Chriſt[e].—Ye have not received the ſpirit of bondage again to fear; but ye have received the ſpirit of adoption, whereby we cry Abba, Father[f]. Praying always with all prayer and ſupplication in the Spirit[g]. Praying in the Holy Ghoſt[h]. Likewiſe the Spirit alſo helpeth our infirmities: For we know not what we ſhould pray for as we ought; but the Spirit itſelf maketh interceſſion for us with groanings which cannot be uttered[i].—My grace is ſufficient for thee: For my ſtrength is made perfect in weakneſs: Moſt gladly therefore will I rather glory in my infirmities, that the power of Chriſt may reſt upon me[k].

—Strengthned

[d] Acts xvi. 14. [e] 1 Cor. ii. 4. [f] 1 Cor. ii. 12. [g] Acts xi. 20. 21.
[h] 1 Theſſ. ii. 13. [i] Eph. i. 18, 19, 20. [k] Col. ii. 12. [l] 2 Theſſ. iii. 1.

§ 7. [a] Phil. iv. 13. [b] Rom. viii. 35, 37. [c] 1 Cor. xv. 10. [d] 1 John v. 4.
[e] Phil. i. 19 [f] Rom. viii. 15. [g] Eph. vi. 18. [h] Jude 20.
[i] Rom. viii. 26. [k] 2 Cor. xii. 9.

—Strengthned with all might according to his glorious power, unto all patience and longſuffering with joyfulneſs [l]. God is faithful, who will not ſuffer you to be tempted above that ye are able; but will with the temptation alſo make a way to eſcape, that ye may be able to bear it [m]. Greater is he that is in you, than he that is in the world [n]. Finally, my brethren, be ſtrong in the Lord, and in the power of his might [o].

SECT. 8.—*Comforting them in their ſufferings and afflictions.*

I WILL pray the Father, and he ſhall give you another Comforter, even the Spirit of truth,—that he may abide with you for ever [a]. Bleſſed be God, even the Father of our Lord Jeſus Chriſt, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourſelves are comforted of God: For as the ſufferings of Chriſt abound in us, ſo our conſolation alſo aboundeth by Chriſt [b]. If ye be reproached for the name of Chriſt, happy are ye; for the Spirit of glory and of God reſteth upon you [c]. And not only ſo, but we glory in tribulations alſo, knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not aſhamed, becauſe the love of God is ſhed abroad in our hearts by the Holy Ghoſt, which is given unto us [d].

SECT. 9. *That Chriſtian virtues are the fruits of the Spirit.*

THERE is therefore now no condemnation to them that are in Chriſt Jeſus, who walk not after the fleſh, but after the Spirit: For the law of the Spirit of life in Chriſt Jeſus hath made me free from the law of ſin and death [a]. The fruit of the Spirit is in all goodneſs and righteouſneſs, and truth [b]. The fruit of the Spirit is love, joy, peace, longſuffering, gentleneſs, goodneſs, faith, meekneſs, temperance. If we live in the Spirit, let us alſo walk in the Spirit [c].

SECT. 10. *Of our obtaining the Spirit by Chriſt Jeſus.*

IT is expedient for you, that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will ſend him unto you [a]. In the laſt day

[l] Col. i. 11. [m] 1 Cor. x. 13. [n] 1 John iv. 4. [o] Eph. vi. 10.

§ 8. [a] John xiv. 16, 17. [b] 2 Cor. i. 3, 4, 5. [c] 1 Pet. iv. 14. [d] Rom. v. 3, 4, 5.

§ 9. [a] Rom. viii. 1, 2. [b] Eph. v. 9. [c] Gal. v. 22, 23, 25.

§ 10. [a] John xvi. 7.

day, that great day of the feaſt, Jeſus ſtood and cried, ſaying, If any man thirſt, let him come unto me, and drink. He that believeth on me, as the ſcripture hath ſaid, out of his belly ſhall flow rivers of living water. This ſpake he of the Spirit, which they that believe on him ſhould receive; for the Holy Ghoſt was not yet given, becauſe that Jeſus was not yet glorified [b]. Through him we have an acceſs by one Spirit unto the Father [c]. It pleaſed the Father, that in him ſhould all fulneſs dwell [d]. And of his fulneſs have all we received, and grace for grace [e]. But unto every one of us is given grace according to the meaſure of the gift of Chriſt. Wherefore he ſaith, when he aſcended up on high, he led captivity captive, and gave gifts unto men [f].—And gave him to be the head over all things to the church, which is his body, the fulneſs of him that filleth all in all [g]. I am the vine; ye are the branches. He that abideth in me, and I in him, the ſame bringeth forth much fruit; for without me ye can do nothing [h]. If ye being evil know how to give good gifts unto your children; how much more ſhall your heavenly Father give the Holy Spirit to them that aſk him [i]. Seeing then that we have a great High Prieſt, that is paſſed into the heavens, Jeſus the Son of God.—Let us come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need [k].

SECT. II. *Of the excellency of the diſpenſation of the Spirit.*

Do we begin again to commend ourſelves? or need we, as ſome others, epiſtles of commendation to you, or letters of commendation from you? Ye are our epiſtle, written in our hearts, known and read of all men; for as much as ye are manifeſtly declared to be the epiſtle of Chriſt, miniſtred by us, written not with ink, but with the Spirit of the living God; not in tables of ſtone, but in fleſhly tables of the heart. And ſuch truſt have we through Chriſt to God-ward; not that we are ſufficient of ourſelves to think any thing as of ourſelves; but our ſufficiency is of God, who alſo hath made us able miniſters of the New Teſtament; not of the letter, but of the Spirit; for the letter killeth, but the Spirit giveth life. But if the miniſtration of death, written and engraven on ſtones, was glorious; ſo that the children of Iſrael could not ſtedfaſtly behold the face of Moſes, for the glory of his countenance, which glory was to be done away; how ſhall not the miniſtration of the Spirit be rather glorious? for if the miniſtration of condemnation be glory, much more doth the miniſtration of righteouſneſs exceed in glory [a]. For even that which was made glorious, had no glory in this reſpect

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§ 11. [a] 2 Cor. iii. 1,—9.

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SECT. 12. *Of grieving and reſiſting the Holy Spirit.*

BRETHREN, I would not that ye ſhould be ignorant, how that all our fathers were under the cloud, and all paſſed through the ſea [a]; and were all baptized into Moſes in the cloud, and in the ſea; and did all eat the ſame ſpiritual meat; and did all drink the ſame ſpiritual drink; for they drank of that ſpiritual rock that followed them; and that rock was Chriſt. But with many of them God was not well pleaſed; for they were overthrown in the wilderneſs. Now theſe things were our examples [b].—For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit [c]: Quench not the Spirit; deſpiſe not propheſying [d]; and grieve not the holy Spirit of God, whereby ye are ſealed unto the day of redemption [e]. For the Lord ſaid, My Spirit ſhall not always ſtrive with man [f].

He that hath an ear, let him hear what the Spirit ſaith unto the churches [g]. The Holy Ghoſt ſaith, To-day if ye will hear his voice, harden not your hearts, as in the day of provocation, in the day of temptation in the wilderneſs; when your fathers tempted me, proved me, and ſaw my works forty years. Wherefore I was grieved with that generation, and ſaid, They do always err in their heart; and they have not known my ways. So I ſware in my wrath, They ſhall not enter into my reſt [h]. Ye ſtiff-necked, and uncircumciſed in heart and ears, ye do always reſiſt the Holy Ghoſt; as your fathers did, ſo do ye [i]. In all their affliction he was afflicted, and the Angel of his preſence ſaved them; in his love, and in his pity he redeemed them, and he bare them, and carried them all the days of old. But they rebelled, and vexed his holy Spirit; therefore he was turned to be their enemy. Then he remembered the days of old, Moſes and his people, ſaying, Where is he that brought them up out of the ſea, with the ſhepherd of his flock? Where is he that put his holy Spirit within him [k]?

§ 11. [a] 2 Cor. iii. 10, 11. [b] Gal. iv. 28, 29. [c] 2 Cor. iii. 17.

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[e] Eph. iv. 30. [f] Gen. vi. 3. [g] Rev. ii. 7. [h] Heb. iii. 7,—11.
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That led him by the right hand of Moſes, with his glorious arm, dividing the waters before them? That led them through the deep, as an horſe in the wilderneſs, that they ſhould not ſtumble [l]. But they refuſed to hearken, and pulled away the ſhoulder, and ſtopped their ears, that they ſhould not hear. Yea they made their hearts as an adamant ſtone; leſt they ſhould hear the law, and the words which the Lord of hoſts hath ſent in his Spirit by the former prophets: Therefore came a great wrath from the Lord of hoſts [m]. He that deſpiſed Moſes's law, died without mercy, under two or three witneſſes; of how much ſorer puniſhment, ſuppoſe ye, ſhall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was ſanctified an unholy thing, and hath done deſpite unto the Spirit of grace [n]? For it is impoſſible for thoſe who were once enlightned, and have taſted of the heavenly gift, and were made partakers of the Holy Ghoſt, and have taſted of the good word of God, and the powers of the world to come; if they ſhall fall away, to renew them again unto repentance [o]. Verily I ſay unto you, All ſins ſhall be forgiven unto the ſons of men, and blaſphemies wherewithſoever they ſhall blaſpheme; but he that ſhall blaſpheme againſt the Holy Ghoſt, hath never forgiveneſs, but is in danger of eternal damnation [p]. And whoſoever ſpeaketh a word againſt the Son of man, it ſhall be forgiven him; but whoſoever ſpeaketh againſt the Holy Ghoſt, it ſhall not be forgiven him, neither in this world, neither in the world to come [q].

SECT. 13. *Of our duty toward the Holy Spirit, and our right improvement of his influence.*

BUT, beloved, we are perſuaded better things of you, and things that accompany ſalvation, though we thus ſpeak [a]. This I ſay then, Walk in the Spirit, and ye ſhall not fulfil the luſt of the fleſh [b]. And they that are Chriſt's have crucified the fleſh, with the affections and luſts. If we live in the Spirit, let us alſo walk in the Spirit [c]. Be not deceived, God is not mocked; for whatſoever a man ſoweth, that ſhall he alſo reap. For he that ſoweth to his fleſh, ſhall of the fleſh reap corruption; but he that ſoweth to the ſpirit, ſhall of the ſpirit reap life everlaſting [d]. I therefore beſeech you, that ye walk worthy of the vocation wherewith ye are called; with all lowlineſs and meekneſs, with long ſuffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptiſm, one God

[l] Iſa. lxiii. 12, 13. [m] Zech. vii. 11, 12. [n] Heb. x. 28, 29. [o] Heb. vi. 4, 5, 6.
[p] Mark iii. 28, 29. [q] Matth. xii. 32.

§ 13. [a] Heb. vi. 9. [b] Gal. v. 16. [c] Gal. v. 24, 25. [d] Gal. vi. 7, 8.

God and Father, who is above all, and through all, and in you all. But unto every one of us is given grace according to the meaſure of the gift of Chriſt [e]; for the perfecting of the ſaints, for the work of the miniſtry, for the edifying of the body of Chriſt; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the meaſure of the ſtature of the fulneſs of Chriſt [f]. If there be therefore any conſolation in Chriſt, if any comfort of love, if any fellowſhip of the Spirit, if any bowels and mercies, fulfil ye my joy; that ye be like minded, having the ſame love, being of one accord, of one mind [g]. Seeing ye have purified your ſouls in obeying the truth through the Spirit, unto unfeigned love of the brethren; ſee that ye love one another with a pure heart fervently [h]. And I myſelf alſo am perſuaded of you, my brethren, that ye alſo are full of goodneſs, filled with all knowledge, able alſo to admoniſh one another [i]. Wherefore, my beloved, work out your own ſalvation with fear and trembling; for it is God who worketh in you, both to will and to do of his good pleaſure [k]. And be not drunk with wine, wherein is exceſs, but be filled with the Spirit; ſpeaking to yourſelves in pſalms, and hymns, and ſpiritual ſongs; ſinging, and making melody in your heart to the Lord [l]. Building up yourſelves in your moſt holy faith, praying in the Holy Ghoſt, keep yourſelves in the love of God, looking for the mercy of our Lord Jeſus Chriſt unto eternal life [m]. In whom you alſo are builded together, for an habitation of God through the Spirit [n]. That good thing which was committed unto thee, keep by the Holy Ghoſt which dwelleth in us [o]; for we through the Spirit, wait for the hope of righteouſneſs by faith [p].

SECT. 14. *The thankſgiving and prayers of the apoſtle in behalf of thoſe that were made partakers of divine grace.*

BLESSED be the God and Father of our Lord Jeſus Chriſt, who hath bleſſed us with all ſpiritual bleſſings in heavenly places in Chriſt [a], according to the riches of his grace; wherein he hath abounded toward us in all wiſdom and prudence [b]. In whom ye alſo truſted, after that ye heard the word of truth, the goſpel of our ſalvation; in whom alſo after that ye believed, ye were ſealed with that holy Spirit of promiſe, which is the earneſt of our inheritance, until the redemption of the purchaſed poſſeſſion, unto the praiſe of his glory [c]. I thank my God always on your behalf, for the grace of God which is given you by Jeſus Chriſt;

[e] Eph. iv. 1,—7. [f] Eph. iv. 12, 13. [g] Phil. ii. 1, 2. [h] 1 Pet. i. 22.
[i] Rom. xv. 14. [k] Phil. ii. 12, 13. [l] Eph. v. 18, 19. [m] Jude 20, 21.
[n] Eph. ii. 22. [o] 2 Tim. i. 14. [p] Gal. v. 5.

§ 14. [a] Eph. i. 3. [b] Eph. i. 7, 8. [c] Eph. i. 13, 14.

Chriſt; that in every thing ye are enriched by him, in all utterance, and in all knowledge; even as the teſtimony of Chriſt was confirmed in you; ſo that ye come behind in no gift; waiting for the coming of our Lord Jeſus Chriſt, who ſhall alſo confirm you unto the end, that ye may be blameleſs in the day of our Lord Jeſus Chriſt [d]. Wherefore I alſo ceaſe not to give thanks for you, making mention of you in my prayers; that the God of our Lord Jeſus Chriſt, the Father of glory, may give unto you the Spirit of wiſdom and revelation, in the knowledge of him [e]; the eyes of your underſtanding being enlightned, that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the ſaints; and what is the exceeding greatneſs of his power to us-ward who believe [f].—That he would grant you according to the riches of his glory, to be ſtrengthned with might by his Spirit in the inner man: That Chriſt may dwell in your hearts by faith; that ye being rooted and grounded in love, may be able to comprehend with all ſaints, what is the breadth, and length, and depth, and height; and to know the love of Chriſt which paſſeth knowledge; that ye might be filled with all the fulneſs of God [g]. We ceaſe not to pray for you, and to deſire that ye might be filled with the knowledge of his will, in all wiſdom and ſpiritual underſtanding; that ye might walk worthy of the Lord unto all pleaſing, being fruitful in every good work, and increaſing in the knowledge of God; ſtrengthened with all might according to his glorious power, unto all patience, and long-ſuffering with joyfulneſs [h]. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope through the power of the Holy Ghoſt [i]. And the very God of peace ſanctify you wholly. And I pray God, your whole ſpirit, and ſoul, and body, be preſerved blameleſs unto the coming of our Lord Jeſus Chriſt [k]. The grace of the Lord Jeſus Chriſt, and the love of God, and the communion of the Holy Ghoſt, be with you all. Amen [l].

SECT. 15. *Ardent ſupplications for divine grace and ſupport, together with thankful acknowledgments.*

SHEW me thy ways, O Lord; teach me thy paths. Lead me in thy truth, and teach me; for thou art the God of my ſalvation, on thee do I wait all the day [a]. Behold thou deſireſt truth in the inward parts; and in the hidden part thou ſhalt make me to know wiſdom. Purge me with hyſſop, and I ſhall be clean; waſh me and I ſhall be whiter than ſnow; make me to hear joy and gladneſs; that the bones

[d] 1 Cor. i. 4,—8. [e] Eph. i. 15, 16, 17. [f] Eph. i. 18, 19. [g] Eph. iii. 16,—19.
[h] Col. i. 9, 10, 11. [i] Rom. xv. 13. [k] 1 Theſſ. v. 23. [l] 2 Cor. xiii. 14.

§ 15. [a] Pſal. xxv. 4, 5.

bones which thou haſt broken may rejoice [b]. Create in me a clean heart, O God; and renew a right ſpirit within me. Caſt me not away from thy preſence; and take not thy holy Spirit from me. Reſtore unto me the joy of thy ſalvation; and uphold me with thy free Spirit [c]. Hear my prayer, O Lord, give ear to my ſupplications [d]; for I ſtretch forth my hands unto thee; my ſoul thirſteth after thee, as a thirſty land [e]. Hear me ſpeedily, O Lord, my ſpirit faileth; hide not thy face from me. Cauſe me to hear thy loving kindneſs in the morning; for in thee do I truſt. Cauſe me to know the way wherein I ſhould walk; for I lift up my ſoul unto thee [f]. Teach me to do thy will, for thou art my God. Thy Spirit is good, lead me unto the land of uprightneſs [g]. Teach me, O Lord, the way of thy ſtatutes; and I ſhall keep it unto the end. Give me underſtanding and I ſhall keep thy law; yea, I ſhall obſerve it with my whole heart. Make me to go in the path of thy commandments; for therein do I delight. Incline my heart unto thy teſtimonies, and not to covetouſneſs. Turn away mine eyes from beholding vanity; and quicken thou me in thy way [h]. O ſend out thy light and thy truth; let them lead me, let them bring me unto thy holy hill, and to thy tabernacles. Then will I go unto the altar of God, unto God my exceeding joy; yea, upon the harp will I praiſe thee, O God, my God. Why art thou caſt down, O my ſoul? and why art thou diſquieted within me? Hope in God; for I ſhall yet praiſe him, who is the health of my countenance, and my God [i]. I will lift my eyes unto the hills from whence cometh my help. My help cometh from the Lord who made heaven and earth. He will not ſuffer thy foot to be moved; he that keepeth thee will not ſlumber [k]. The Lord ſhall preſerve thy going out, and thy coming in, from this time forth, and even for evermore [l]. Unto thee lift I up mine eyes, O thou that dwelleſt in the heavens [m].

I had fainted unleſs I had believed to ſee the goodneſs of the Lord in the land of the living [n]. Unleſs the Lord had been my help, my ſoul had almoſt dwelt in ſilence. When I ſaid, My foot ſlippeth; thy mercy, O Lord, held me up. In the multitude of my thoughts within me, thy comforts delight my ſoul [o]. In the day when I cried, thou anſweredſt me; and ſtrengthnedſt me with ſtrength in my ſoul [p]. Though I walk in the midſt of trouble, thou wilt revive me; and thy right hand ſhall ſave me [q]. As for God, his way is perfect; the word of the Lord is tried; he is a buckler to all thoſe that truſt in him. For who is God, ſave the Lord? or who is a rock ſave our God? It is God that girdeth me with ſtrength, and maketh my way perfect [r]. I am continually with thee; thou haſt holden

[b] Pſal. li. 6, 7, 8. [c] Pſal. li. 10, 11, 12. [d] Pſal. cxliii. 1. [e] Pſal. cxliii. 6.
[f] Pſal. cxliii. 7, 8. [g] Pſal. cxliii. 10. [h] Pſal. cxix. 33,—37. [i] Pſal. xliii. 3, 4, 5.
[k] Pſal. cxxi. 1, 2, 3. [l] Pſal. cxxi. 8. [m] Pſal. cxxiii. 1. [n] Pſal. xxvii. 13.
[o] Pſal. xciv. 17, 18, 19. [p] Pſal. cxxxviii. 3. [q] Pſal. cxxxviii. 7. [r] Pſal. xviii. 30,—32.

holden me by my right hand. Thou ſhalt guide me with thy counſel, and afterwards receive me to glory[r]. The Lord ſhall deliver me from every evil work, and will preſerve me unto his heavenly kingdom[s]. Whom have I in heaven but thee? and there is none upon earth that I deſire beſides thee. My fleſh and my heart faileth; but God is the ſtrength of my heart, and my portion for ever[t]. He reſtoreth my ſoul; he leadeth me in the paths of righteouſneſs for his name's ſake. Yea, though I walk through the valley of the ſhadow of death, I will fear no evil; for thou art with me, thy rod and thy ſtaff they comfort me[x].

PART

[r] Pſal. lxxiii. 23, 24. [s] 2 Tim. iv. 18. [t] Pſal. lxxiii. 25, 26. [x] Pſal. xxiii. 3, 4.

PART IV.

Of the EXCELLENCY *of the* DISPENSATION *of the* GOSPEL.

SECT. 1. The exalted views, which are given us by the prophets and ſaints, of this diſpenſation. 2. That this is a diſpenſation of the greateſt goodneſs. 3.—Of light and ſaving knowledge. 4.—Of mercy and reconciliation. 5.—Entirely of grace. 6.—By which both Jews and Gentiles have acceſs to all the riches of the covenant of God. 7. The goſpel affords the moſt ſolid comforts in adverſity. 8. By it the overwhelming terrors of death are removed. 9. It fills the ſoul with the joyful hope of eternal life. 10. Of the neceſſity of giving due attention to this diſpenſation of divine love. 11. The triumph of the apoſtles in the lively view of its excellency. 12. The doxology of the redeemed.

SECT. 1. *The exalted views, which are given us by the prophets and ſaints, of this diſpenſation.*

HOW beautiful upon the mountains are the feet of him that bringeth good tidings, that publiſheth peace, that bringeth good tidings of good, that publiſheth ſalvation, that ſaith unto Zion, Thy God reigneth [a]? Break forth into joy, ſing together, ye waſte places of Jeruſalem: For the Lord hath comforted his people; he hath redeemed Jeruſalem. The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth ſhall ſee the ſalvation of our God [b]. Mercy and truth are met together; righteouſneſs and peace have kiſſed each other [c]. All the ends of the world ſhall remember, and turn unto the Lord; and all the kindreds of the nations ſhall worſhip before thee: For the kingdom is the Lord's; and he is the governor among the nations [d]. He ſhall judge the poor of the people; he ſhall ſave the children of the needy, and ſhall break in pieces the oppreſſor [e]. In his days ſhall the righteous flouriſh, and abundance of peace ſo long as the moon endureth. He ſhall have dominion alſo from ſea to ſea, and from the river unto the ends of the earth [f]. Yea all kings ſhall fall down before him; all nations ſhall ſerve him [g]. Comfort ye, comfort ye, my people, ſaith your God. The voice of him that crieth

§ 1. [a] Iſa. lii. 7. [b] Iſa. lii. 9, 10. [c] Pſal. lxxxv. 10. [d] Pſal. xxii. 27, 28. [e] Pſal. lxxii 4. [f] Pſal. lxxii. 7, 8. [g] Pſal. lxxii. 11.

crieth in the wilderneſs, Prepare ye the way of the Lord; make ſtraight in the deſart a high way for our God. Every valley ſhall be exalted, and every mountain and hill ſhall be made low; and the crooked ſhall be made ſtraight, and the rough places plain. And the glory of the Lord ſhall be revealed; and all fleſh ſhall ſee it together: For the mouth of the Lord hath ſpoken it [h]. Ariſe, ſhine; for thy light is come, and the glory of the Lord is riſen upon thee [i]. Break forth into joy, ſing together, ye waſte places of Jeruſalem: For the Lord hath comforted his people; and all the ends of the earth ſhall ſee the ſalvation of our God [k]. The wilderneſs and the ſolitary place ſhall be glad, and the deſart ſhall rejoice, and bloſſom as the roſe: They ſhall ſee the glory of the Lord, and the excellency of our God [l]. I the Lord have called thee in righteouſneſs, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles [m]. Behold, I have given him for a witneſs to the people, a leader and commander to the people. Behold, thou ſhalt call a nation that thou knoweſt not; and nations that knew not thee ſhall run unto thee, becauſe of the Lord thy God, and for the Holy One of Iſrael; for he hath glorified thee [n]. Rejoice greatly, O daughter of Zion; ſhout, O daughter of Jeruſalem: Behold, thy King cometh unto thee; he is juſt, and having ſalvation [o]. His name ſhall endure for ever; his name ſhall be continued as long as the ſun; and men ſhall be bleſſed in him; all nations ſhall call him bleſſed. Bleſſed be the Lord God, the God of Iſrael, who only doth wondrous things. And bleſſed be his glorious name for ever; and let the whole earth be filled with his glory, Amen and amen [p]. Bleſſed be the Lord God of Iſrael; for he hath viſited and redeemed his people, and hath raiſed up an horn of ſalvation for us in the houſe of his ſervant David; as he ſpake by the mouth of his holy prophets, which have been ſince the world began; that we ſhould be ſaved from our enemies, and from the hand of all that hate us; to perform the mercy promiſed to our fathers, and to remember his holy covenant, the oath which he ſware to our father Abraham, That he would grant unto us, that we being delivered out of the hands of our enemies, might ſerve him without fear, in holineſs and righteouſneſs before him, all the days of our life [q].—To give knowledge of ſalvation unto his people by the remiſſion of their ſins, through the tender mercies of our God; whereby the day-ſpring from on high hath viſited us, to give light to them that ſit in darkneſs, and in the ſhadow of death; to guide our feet in the way of peace [r]. Glory to God in the higheſt; and on earth peace, good-will towards men [s]. Behold the tabernacle of God is with men, and he will dwell with them; and they ſhall be his people, and God himſelf ſhall be with them, and

[h] Iſa. xl. 1. 3, 4, 5. [i] Iſa. lx. 1. [k] Iſa. lii. 9, 10. [l] Iſa. xxxv. 1, 2.
[m] Iſa. xlii. 6. [n] Iſa. lv. 4, 5. [o] Zech. ix. 9. [p] Pſal. lxxii. 17, 18, 19.
[q] Luke i. 68,—75. [r] Luke i. 77, 78, 79. [s] Luke ii. 14.

and be their God [t]. Amen: Bleſſing, and glory, and wiſdom, and thanksgiving, and honour, and power, and might, be unto our God, for ever and ever [u].

SECT. 2. *That this is a diſpenſation of the greateſt goodneſs.*

REJOICE greatly, O daughter of Zion; ſhout, O daughter of Jeruſalem: Behold thy King cometh unto thee; he is juſt, and having ſalvation [a]. I will greatly rejoice in the Lord; my ſoul ſhall be joyful in my God: For he hath clothed me with the garments of ſalvation; he hath covered me with the robe of righteouſneſs, as a bridegroom decketh himſelf with ornaments, and as a bride adorneth herſelf with her jewels: For as the earth bringeth forth her bud, and as the garden cauſeth the things that are ſown in it to ſpring forth; ſo the Lord God will cauſe righteouſneſs and praiſe to ſpring forth before all the nations [b]. Drop down ye heavens from above, and let the ſkies pour down righteouſneſs; let the earth open, and let them bring forth ſalvation, and let righteouſneſs ſpring up together [c].—God is love.—In this was manifeſted the love of God towards us; becauſe that God ſent his only begotten Son into the world, that we might live through him. Herein is love; not that we loved God, but that he loved us, and ſent his Son to be the propitiation for our ſins [d]. The word was made fleſh, and dwelt among us; and we beheld his glory, the glory as of the only Begotten of the Father, full of grace and truth [e]. And of his fulneſs have all we received, and grace for grace; for the law was given by Moſes, but grace and truth came by Jeſus Chriſt [f].

SECT. 3.—*Of light and ſaving knowledge.*

THE darkneſs is paſt, and the true light now ſhineth [a]. God, who at ſundry times, and in divers manners, ſpake in time paſt unto the fathers by the prophets, hath in theſe laſt days ſpoken unto us by his Son, whom he appointed heir of all things, by whom alſo he made the worlds [b]: Who hath ſaved us, and called us with a holy calling, not according to our works, but according to his own purpoſe and grace, which was given us in Chriſt Jeſus before the world began; but is now made manifeſt by the appearing of our Saviour Jeſus Chriſt, who hath aboliſhed death, and hath brought life and immortality to light

 through

[t] Rev. xxi 3. [u] Rev. vii. 12.

§ 2. [a] Zech ix. 9. [b] Iſa. lxi. 10, 11. [c] Iſa. xlv. 8. [d] 1 John iv. 8, 9, 10. [e] John i. 14. [f] John i. 16, 17.

§ 3. [a] 1 John ii. 8. [b] Heb. i. 1, 2.

through the goſpel [c]: Whom having not ſeen, ye love; in whom, though now ye ſee him not, yet believing ye rejoice, with joy unſpeakable and full of glory; receiving the end of your faith, even the ſalvation of your ſouls: Of which ſalvation the prophets have enquired and ſearched diligently, who propheſied of the grace that ſhould come unto you; ſearching what, or what manner of time the Spirit of Chriſt, which was in them, did ſignify, when it teſtified beforehand the ſufferings of Chriſt, and the glory that ſhould follow: Unto whom it was revealed, that not unto themſelves, but unto us they did miniſter the things which are now reported unto you, by them that have preached the goſpel unto you, with the Holy Ghoſt ſent down from heaven; which things the angels deſire to look into [d].—Grace and peace be multiplied unto you, through the knowledge of God, and of Jeſus our Lord; according as his divine power hath given unto us all things that pertain unto life and godlineſs, through the knowledge of him that hath called us to glory and virtue; whereby are given unto us exceeding great and precious promiſes; that by theſe ye might be partakers of the divine nature, having eſcaped the corruption that is in the world through luſt [e]. For this cauſe we alſo do not ceaſe to pray for you, and to deſire that ye might be filled with the knowledge of his will, in all wiſdom and ſpiritual underſtanding [f]: Giving thanks unto the Father, who hath delivered us from the power of darkneſs, and hath tranſlated us into the kingdom of his dear Son [g]. For God, who commanded the light to ſhine out of darkneſs, hath ſhined in our hearts, to give the light of the knowledge of the glory of God in the face of Jeſus Chriſt [h].—Ye were ſometimes darkneſs, but now are ye light in the Lord; walk as children of the light [i]; proving what is acceptable unto the Lord [k].

SECT. 4.—*A diſpenſation of mercy and reconciliation.*

WHEN the fulneſs of the time was come, God ſent forth his Son made of a woman, made under the law; to redeem them that were under the law, that we might receive the adoption of ſons [a]. This is a faithful ſaying, and worthy of all acceptation, That Chriſt Jeſus came into the world to ſave ſinners, of whom I am the chief [b]. Chriſt hath redeemed us from the curſe of the law; being made a curſe for us [c]. Now, the righteouſneſs of God without the law is manifeſted, being witneſſed by the law and the prophets; even the righteouſneſs of God which is by faith of Jeſus Chriſt unto all, and upon all them that believe [d]; being juſtified freely by his grace through the redemption that is in Jeſus Chriſt; whom

[c] 2 Tim. i. 9, 10. [d] 1 Pet. i. 8,—12. [e] 2 Pet. i. 2, 3, 4. [f] Col. i. 9.
[g] Col. i. 12, 13. [h] 2 Cor. iv. 6. [i] Eph. v. 8. [k] Eph. v. 10.

§ 4. [a] Gal. iv. 4, 5. [b] 1 Tim. i. 15. [c] Gal. iii. 13. [d] Rom. iii. 21, 22.

whom God hath ſet forth to be a propitiation through faith in his blood, to declare his righteouſneſs for the remiſſion of ſins that are paſt, through the forbearance of God; to declare, I ſay, at this time his righteouſneſs; that he might be juſt, and the juſtifier of him who believeth in Jeſus [c]. And all things are of God, who hath reconciled us to himſelf by Jeſus Chriſt; and hath given to us the miniſtry of reconciliation; to wit, That God was in Chriſt reconciling the world unto himſelf, not imputing their treſpaſſes unto them. For he hath made him to be ſin for us, who knew no ſin; that we might be made the righteouſneſs of God in him [f]. Therefore, being juſtified by faith, we have peace with God, through our Lord Jeſus Chriſt; by whom alſo we have acceſs by faith into this grace wherein we ſtand [g]; in whom we have redemption through his blood, the forgiveneſs of ſins according to the riches of his grace [h]. For it pleaſed the Father, that in him ſhould all fulneſs dwell; and having made peace through the blood of his croſs, by him to reconcile all things unto himſelf; by him, I ſay, whether they be things in earth, or things in heaven [i]. And you that were ſometime alienated, and enemies in your minds by wicked works, yet now hath he reconciled, in the body of his fleſh through death, to preſent you holy, and unblameable, and unreproveable in his ſight [k]. There is therefore now no condemnation to them which are in Chriſt Jeſus, who walk not after the fleſh but after the Spirit [l]. For what the law could not do in that it was weak through the fleſh, God ſending his own Son in the likeneſs of ſinful fleſh, and for ſin condemned ſin in the fleſh, that the righteouſneſs of the law might be fulfilled in us who walk not after the fleſh but after the Spirit [m]. What ſhall we then ſay to theſe things? If God be for us, who can be againſt us? He that ſpared not his own Son, but delivered him up for us all; how ſhall he not with him alſo freely give us all things? Who ſhall lay any thing to the charge of God's elect? It is God that juſtifieth; Who is he that condemneth? It is Chriſt that died, yea rather that is riſen again, who is even at the right hand of God, who alſo maketh interceſſion for us [n]. For I am perſuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things preſent, nor things to come, nor height, nor depth, nor any other creature ſhall be able to ſeparate us from the love of God which is in Chriſt Jeſus our Lord [o].

[c] Rom. iii. 24, 25, 26. [f] 2 Cor. v. 18, 19, 21. [g] Rom. v. 1, 2. [h] Eph. i. 7.
[i] Col. i. 19, 20. [k] Col. i. 21, 22. [l] Rom. viii. 1. [m] Rom. viii. 3, 4.
[n] Rom. viii. 31,—34. [o] Rom. viii. 38, 39.

SECT. 5.—*A diſpenſation entirely of grace.*

EVERY good gift, and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableneſs, neither ſhadow of turning. Of his own will begat he us with the word of truth, that we ſhould be a kind of firſt fruits of his creatures [a]. Bleſſed be the God and Father of our Lord Jeſus Chriſt, who hath bleſſed us with all ſpiritual bleſſings in heavenly places in Chriſt; according as he hath choſen us in him before the foundation of the world, that we ſhould be holy, and without blame before him in love [b]. Not by works of righteouſneſs which we have done, but according to his mercy he ſaved us by the waſhing of regeneration, and renewing of the Holy Ghoſt; which he ſhed on us abundantly through Jeſus Chriſt our Saviour [c]. For by grace are ye ſaved through faith; and that not of yourſelves; it is the gift of God; not of works leſt any man ſhould boaſt: For we are his workmanſhip, created in Chriſt Jeſus unto good works, which God hath before-ordained that we ſhould walk in them [d]. Of him are ye in Chriſt Jeſus, who of God is made unto us wiſdom, and righteouſneſs, and ſanctification and redemption [e]. Ye are waſhed, ye are ſanctified, ye are juſtified in the name of the Lord Jeſus, and by the Spirit of our God [f]. Ye are a choſen generation, a royal prieſthood, an holy nation, a peculiar people; that ye ſhould ſhew forth the praiſes of him who hath called you out of darkneſs into his marvellous light; which in time paſt were not a people, but are now the people of God; which had not obtained mercy, but now have obtained mercy [g]. What fruit had ye then in thoſe things whereof ye are now aſhamed? But now being made free from ſin, and become ſervants to God, ye have your fruit unto holineſs, and the end everlaſting life [h]. For the grace of God that bringeth ſalvation, hath appeared unto all men [i].

SECT. 6.—*A diſpenſation by which both Jews and Gentiles have acceſs to all the riches of the covenant of God.*

AND you hath he quickned who were dead in treſpaſſes and ſins [a]. Even when we were dead in ſins, he hath quickned us together with Chriſt; and hath raiſed us up together, and hath made us ſit together in heavenly places in Chriſt Jeſus [b]. Wherefore remember, that ye being in time paſt Gentiles in the fleſh, who are called uncircumciſion by that which is called the circumciſion in the fleſh

§ 5. [a] James i. 17, 18. [b] Eph. i. 3, 4. [c] Tit. iii. 5, 6. [d] Eph. ii. 8, 9, 10.
[e] 1 Cor. i. 30. [f] 1 Cor. vi. 11. [g] 1 Pet. ii. 9, 10. [h] Rom. vi. 21, 22.
[i] Tit. ii. 11.

§ 6. [a] Eph. ii. 1. [b] Eph. ii. 5, 6.

fleſh made by hands: That at that time ye were without Chriſt, being aliens from the common-wealth of Iſrael, and ſtrangers from the covenant of promiſe, having no hope, and without God in the world; but now in Chriſt Jeſus, ye who ſometimes were far off, are made nigh by the blood of Chriſt. For he is our peace, who hath made both one; and hath broken down the middle wall of partition between us; having aboliſhed in his fleſh the enmity, even the law of commandments contained in ordinances, for to make in himſelf of twain one new man, ſo making peace; and that he might reconcile both unto God in one body by the croſs, having ſlain the enmity thereby; and came and preached peace to you, which were afar off, and to them that were nigh. For through him we both have an acceſs by one Spirit unto the Father. Now therefore ye are no more ſtrangers and foreigners, but fellow-citizens with the ſaints, and of the houſhold of God: And are built upon the foundation of the apoſtles and prophets, Jeſus Chriſt himſelf being the chief corner ſtone [b]. For by one offering he hath perfected for ever them that are ſanctified [d]. Having therefore, brethren, boldneſs to enter into the holieſt by the blood of Jeſus, by a new and living way, which he hath conſecrated for us through the vail, that is to ſay his fleſh; and having an High Prieſt over the houſe of God; let us draw near with a true heart, in full aſſurance of faith, having our hearts ſprinkled from an evil conſcience, and our bodies waſhed with pure water [e]. For we have not an High Prieſt who cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without ſin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in the time of need [f]. Aſk, and it ſhall be given you; ſeek, and ye ſhall find; knock, and it ſhall be opened unto you [g]. If a ſon ſhall aſk bread of any of you that is a father, will he give him a ſtone? Or if he aſk a fiſh, will he for a fiſh give him a ſerpent? Or if he ſhall aſk an egg, will he offer him a ſcorpion? If ye then being evil, know how to give good gifts unto your children, how much more ſhall your heavenly Father give the Holy Spirit to them that aſk him [h]? And all things whatſoever ye ſhall aſk in prayer, believing, ye ſhall receive [i]. Aſk of God that giveth to all men liberally, and upbraideth not, and it ſhall be given [k]. Aſk and ye ſhall receive, that your joy may be full [l].

SECT. 7. *The goſpel affords the moſt ſolid comforts in all our adverſities.*

BELOVED, think it not ſtrange concerning the fiery trial which is to try you, as though ſome ſtrange thing happened unto you; but rejoice, in as much as ye are

[a] Eph. ii. 11,—20. [d] Heb. x. 14. [e] Heb. x. 19,—22. [f] Heb. iv. 15, 16.
[g] Matth. vii. 7. [h] Luke xi. 11, 12, 13. [i] Matth. xxi. 22. [k] James i. 5.
[l] John xvi. 24.

are partakers of Chriſt's ſufferings; that when his glory ſhall be revealed, ye may be glad alſo with exceeding joy [a]. Now, for a ſeaſon, (if need be) ye are in heavineſs through manifold temptations, that the trial of your faith being much more precious than of gold that periſheth, though it be tried with fire, might be found unto praiſe, and honour, and glory at the appearing of Jeſus Chriſt [b]. Wherefore, let us run with patience the race that is ſet before us, looking unto Jeſus the author and finiſher of our faith; who for the joy that was ſet before him, endured the croſs, deſpiſing the ſhame, and is ſet down at the right hand of the throne of God. For conſider him that endured ſuch contradiction of ſinners againſt himſelf, leſt ye be wearied and faint in your minds. Ye have not yet reſiſted unto blood ſtriving againſt ſin [c]; and there hath no temptation taken you, but ſuch as is common to man; but God is faithful, who will not ſuffer you to be tempted above that ye are able; but will with the temptation alſo make a way to eſcape, that ye may be able to bear it [d]. For he hath ſaid, I will never leave thee, nor forſake thee; ſo that we may boldly ſay, The Lord is my helper, and I will not fear what man ſhall do unto me [e]. For which cauſe we faint not; but though our outward man periſh, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are ſeen, but at the things which are not ſeen; for the things which are ſeen, are temporal; but the things which are not ſeen are eternal [f]. Therefore, my brethren, rejoice in the Lord always; and again I ſay rejoice [g]. Be careful for nothing; but in every thing by prayer and ſupplication, with thankſgiving, let your requeſts be made known unto God. And the peace of God, which paſſeth all underſtanding, ſhall keep your hearts and minds through Chriſt Jeſus [h]. And the God of peace ſhall bruize Satan under your feet ſhortly [i].

SECT. 8. *By it the overwhelming terrors of death are removed.*

THE laſt enemy that ſhall be deſtroyed is death [a]: That as ſin hath reigned unto death, even ſo might grace reign through righteouſneſs unto eternal life by Jeſus Chriſt our Lord [b]. For ſince by man came death, by man came alſo the reſurrection of the dead; for as in Adam all die, even ſo in Chriſt ſhall all be made alive [c]. Foraſmuch as the children are partakers of fleſh and blood, he alſo himſelf likeways took part of the ſame; that through death, he might deſtroy him

§ 7. [a] 1 Pet. iv. 12, 13. [b] 1 Pet. i. 6, 7. [c] Heb. xii. 1,—4. [d] 1 Cor. x. 13. [e] Heb. xiii 5, 6. [f] 2 Cor. iv. 16, 17, 18. [g] Phil. iv. 1, 4. [h] Phil. iv. 6, 7. [i] Rom. xvi. 20.

§ 8. [a] 1 Cor. xv. 26. [b] Rom. v. 21. [c] 1 Cor. xv. 21, 22.

him that had the power of death, that is the devil; and deliver them who through the fear of death, were all their lifetime ſubject to bondage [d]. *For* I would not have you to be ignorant, brethren, concerning them which are aſleep, that ye ſorrow not, even as others which have no hope; for if we believe that Jeſus died and roſe again, even ſo them alſo which ſleep in Jeſus, will God bring with him [e]. Then ſhall be brought to paſs the ſaying that is written, Death is ſwallowed up in victory [f]. I will ranſom them from the power of the grave; I will redeem them from death; O death, I will be thy plague; O grave, I will be thy deſtruction [g]. O death, where is thy ſting? O grave, where is thy victory? The ſting of death is ſin, and the ſtrength of ſin is the law; but thanks be to God who giveth us the victory, through our Lord Jeſus Chriſt [h]. Therefore let no man glory in men; for all things are yours; whether Paul or Apollos, or Cephas, or the world, or life, or death, or things preſent, or things to come; all are yours, and ye are Chriſt's, and Chriſt is God's [i]. For we know that if our earthly houſe of this tabernacle were diſſolved, we have a building of God, an houſe not made with hands, eternal in the heavens [k]. For our converſation is in heaven, from whence alſo we look for the Saviour, the Lord Jeſus Chriſt; who ſhall change our vile body, that it may be faſhioned like unto his glorious body, according to the working whereby he is able even to ſubdue all things unto himſelf [l].

I know that my Redeemer liveth, and that he ſhall ſtand at the latter day upon the earth. And though after my ſkin, worms deſtroy this body, yet in my fleſh ſhall I ſee God; whom I ſhall ſee for myſelf, and mine eyes ſhall behold, and not another; though my reins be conſumed within me [m]. I know whom I have believed; and I am perſuaded that he is able to keep that which I have committed unto him againſt that day [n]. I have fought a good fight, I have finiſhed my courſe, I have kept the faith. Henceforth there is laid up for me a crown of righteouſneſs, which the Lord the righteous judge ſhall give me at that day; and not to me only, but unto all them alſo that love his appearing [o]. Wherefore gird up the loins of your mind, be ſober, and hope to the end for the grace that is to be brought unto you at the revelation of Jeſus Chriſt [p].

SECT. 9. *It fills the ſoul with the joyful hope of eternal life.*

JESUS anſwered and ſaid unto Nicodemus [a], As Moſes lifted up the ſerpent in the wilderneſs, even ſo muſt the Son of man be lifted up; that whoſoever believeth

[d] Heb. ii. 14, 15. [e] 1 Theſſ. iv. 13, 14. [f] 1 Cor. xv. 54. [g] Hoſ. xiii. 14.
[h] 1 Cor. xv. 55. 56, 57. [i] 1 Cor. iii. 21, 22, 23. [k] 2 Cor. v. 1. [l] Phil. iii. 20, 21.
[m] Job xix. 25, 26, 27. [n] 2 Tim. i. 12. [o] 2 Tim. iv. 7, 8. [p] 1 Pet. i. 13.

§ 9. [a] John iii. 10.

lieveth on him, ſhould not periſh, but have eternal life. For God ſo loved the world, that he gave his only begotten Son, that whoſoever believeth in him, ſhould not periſh, but have everlaſting life[b]. Bleſſed be the God and Father of our Lord Jeſus Chriſt, who according to his abundant mercy hath begotten us again unto a lively hope, by the reſurrection of Jeſus Chriſt from the dead; to an inheritance incorruptible, and undefiled, and that fadeth not away, reſerved in heaven for you, who are kept by the power of God through faith unto ſalvation, ready to be revealed in the laſt time. Wherein ye greatly rejoice[c], in hope of eternal life, which God that cannot lie, promiſed before the world began[d]. Seeing it is a righteous thing with God to recompenſe tribulation to them that trouble you; and to you who are troubled reſt with us, when the Lord Jeſus ſhall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the goſpel of our Lord Jeſus Chriſt[e]; who ſhall be puniſhed with everlaſting deſtruction from the preſence of the Lord, and from the glory of his power; when he ſhall come to be glorified in his ſaints, and to be admired in all them that believe[f].

Beloved, now are we the ſons of God; and it doth not yet appear what we ſhall be; but we know that when he ſhall appear, we ſhall be like him; for we ſhall ſee him as he is[g]. *For* the Spirit itſelf beareth witneſs with our ſpirits, that we are the children of God: And if children, then heirs; heirs of God, and joint heirs with Chriſt; if ſo be that we ſuffer with him, that we may be alſo glorified together[h]. For God hath not appointed us unto wrath; but to obtain ſalvation by our Lord Jeſus Chriſt, who died for us, that whether we wake or ſleep, we ſhould live together with him[i]. Wherefore, brethren, give diligence to make your calling and election ſure; for if ye do theſe things, ye ſhall never fall; for ſo an entrance ſhall be miniſtred unto you abundantly, into the everlaſting kingdom of our Lord and Saviour Jeſus Chriſt[k]. For ye are not come unto the mount that might be touched, and that burned with fire; nor unto blackneſs, and darkneſs, and tempeſt, and the ſound of a trumpet, and the voice of words; which voice they that heard, entreated that the word ſhould not be ſpoken to them any more[l]; but ye are come unto mount Zion, and unto the city of the living God, the heavenly Jeruſalem, and to an innumerable company of angels, to the general aſſembly and church of the firſt-born which are written in heaven, and to God the Judge of all, and to the ſpirits of juſt men made perfect, and to Jeſus the Mediator of the new covenant[m]. For the Lord himſelf ſhall deſcend from heaven with a ſhout, with the voice of the archangel, and with the trump of God; and the dead in Chriſt ſhall riſe firſt. Then we which are

[b] John iii. 14, 15, 16. [c] 1 Pet. i. 3,—6. [d] Tit. i. 2. [e] 2 Theſſ. i. 6, 7, 8.
[f] 2 Theſſ. i. 9, 10. [g] 1 John iii. 2. [h] Rom. viii. 16, 17. [i] 1 Theſſ. v. 9, 10.
[k] 2 Pet. i. 10, 11. [l] Heb. xii. 18, 19. [m] Heb. xii. 22, 23, 24.

are alive and remain, ſhall be caught up together with them in the clouds, to meet the Lord in the air; and ſo ſhall we be ever with the Lord [n]. And they that be wiſe ſhall ſhine as the brightneſs of the firmament; and they that turn many to righteouſneſs, as the ſtars for ever and ever [o]. Wherefore, comfort one another with theſe words [p]; and edify one another, even as alſo ye do [q].

SECT. 10. *Of the neceſſity of giving due attention to this diſpenſation of divine love.*

THEREFORE we ought to give the more earneſt heed to the things which we have heard, leſt at any time we ſhould let them ſlip: For if the word ſpoken by angels was ſtedfaſt, and every tranſgreſſion and diſobedience received a juſt recompence of reward; How ſhall we eſcape, if we neglect ſo great ſalvation, which at the firſt began to be ſpoken by the Lord, and was confirmed unto us by them that heard him; God alſo bearing them witneſs by ſigns and wonders, and with divers miracles, and gifts of the Holy Ghoſt, according to his own will [a]? For if we ſin wilfully, after that we have received the knowledge of the truth, there remaineth no more ſacrifice for ſins; but a certain fearful looking for of judgment, and fiery indignation, which ſhall devour the adverſaries. He that deſpiſed Moſes's law, died without mercy under two or three witneſſes; Of how much ſorer puniſhment, ſuppoſe ye, ſhall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was ſanctified, an unholy thing, and hath done deſpite unto the Spirit of grace [b]? See that ye refuſe not him that ſpeaketh; for if they eſcaped not who refuſed him that ſpake on earth, much more ſhall not we eſcape, if we turn away from him that ſpeaketh from heaven [c]. Wherefore, as the Holy Ghoſt ſaith, To-day if ye will hear his voice, harden not your hearts; as in the provocation, in the day of temptation in the wilderneſs [d]. We then, as workers together with him, beſeech you alſo, that ye receive not the grace of God in vain: For he ſaith, I have heard thee in a time accepted, and in the day of ſalvation have I ſuccoured thee: Behold now is the accepted time; behold now is the day of ſalvation [e], For the ſcripture ſaith, Whoſoever believeth on him, ſhall not be aſhamed: For there is no difference between the Jew and the Greek; for the ſame Lord over all, is rich to all that call upon him: For whoſoever ſhall call upon the name of the Lord, ſhall be ſaved [f]. Seek ye the Lord while he may be found; call ye upon him while he is near. Let the wicked forſake his way, and the unrighteous man his thoughts; and let him re-

[n] 1 Theſſ. iv. 16, 17. [o] Dan. xii. 3. [p] 1 Theſſ. iv. 18. [q] 1 Theſſ. v. 11.

§ 10. [a] Heb. ii. 1,—4. [b] Heb. x. 26,—29. [c] Heb. xii. 25. [d] Heb. iii. 7, 8.
[e] 2 Cor. vi. 1, 2. [f] Rom. x. 11, 12, 13.

turn unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon [g].

I Jeſus have ſent mine angel to teſtify unto you theſe things in the churches. I am the root and the offspring of David, and the bright and morning Star. And the Spirit and the Bride ſay, Come: And let him that heareth ſay, Come: And let him that is a-thirſt come; and whoſoever will, let him take the water of life freely [h].

SECT. II. *The triumph of the apoſtles in the lively view of its excellency.*

THE Jews require a ſign, and the Greeks ſeek after wiſdom; but we preach Chriſt crucified, unto the Jews a ſtumbling block, and unto the Greeks fooliſhneſs; but unto them which are called, both Jews and Greeks, Chriſt the power of God, and the wiſdom of God [a]. For I am not aſhamed of the goſpel of Chriſt; for it is the power of God unto ſalvation, to every one that believeth; to the Jew firſt, and alſo to the Greek; for therein is the righteouſneſs of God revealed from faith to faith [b]. Yea doubtleſs, and I count all things but loſs for the excellency of the knowledge of Chriſt Jeſus my Lord; for whom I have ſuffered the loſs of all things, and do count them but dung, that I may win Chriſt, and be found in him, not having mine own righteouſneſs, which is of the law; but that which is through the faith of Chriſt, the righteouſneſs which is of God by faith; that I may know him, and the power of his reſurrection, and the fellowſhip of his ſufferings, being made conformable unto his death; if by any means I might attain unto the reſurrection of the dead [c]. Thanks be unto God, who always cauſeth us to triumph in Chriſt [d]. God forbid that I ſhould glory, ſave in the croſs of our Lord Jeſus Chriſt, by whom the world is crucified unto me, and I unto the world [e]. *For* I am crucified with Chriſt; nevertheleſs I live; yet not I, but Chriſt liveth in me; and the life which I now live in the fleſh, I live by the faith of the Son of God, who loved me, and gave himſelf for me [f]. Wherefore alſo we pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleaſure of his goodneſs, and the work of faith with power; that the name of our Lord Jeſus Chriſt may be glorified in you, and ye in him, according to the grace of our God, and the Lord Jeſus Chriſt [g]. For we have not followed cunningly deviſed fables, when we made known unto you the power and coming of our Lord Jeſus Chriſt; but were eye-witneſſes of his majeſty: For he received from God the Father honour and

[g] Iſa. lv. 6, 7. [h] Rev. xxii. 16, 17.

§ II. [a] 1 Cor. i. 22, 23, 24. [b] Rom. i. 16, 17. [c] Philip. iii. 8,—11. [d] 2 Cor. ii. 14. [e] Gal. vi. 14. [f] Gal. ii. 20. [g] 2 Theſſ. i. 11, 12.

and glory, when there came ſuch a voice to him from the excellent glory, This is my Beloved Son, in whom I am well pleaſed. And this voice which came from heaven we heard, when we were with him in the holy mount [h]. That which we have ſeen and heard declare we unto you, that ye alſo may have fellowſhip with us; and truly our fellowſhip is with the Father, and with his Son Jeſus Chriſt [i]. Behold what manner of love the Father hath beſtowed upon us, that we ſhould be called the Sons of God: We know, that when he ſhall appear, we ſhall be like him; for we ſhall ſee him as he is [k]. This is the record, that God hath given to us eternal life, and this life is in his Son [l].—Chriſt in you the hope of glory [m].

SECT. 12. *The doxology of the redeemed.*

AND I beheld, and lo, in the midſt of the throne, and of the four beaſts, and in the midſt of the elders, ſtood a Lamb as it had been ſlain [a]. And the four beaſts, and four and twenty elders, fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of ſaints. And they ſung a new ſong, ſaying, Thou art worthy,—and haſt redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation: And haſt made us unto our God kings and prieſts; and we ſhall reign in the earth. And I beheld, and I heard the voice of many angels round about the throne, and the beaſts and the elders; and the number of them was ten thouſand times ten thouſand, and thouſands of thouſands; ſaying with a loud voice, Worthy is the Lamb that was ſlain, to receive power, and riches, and wiſdom, and ſtrength, and honour, and glory, and bleſſing. And every creature which is in heaven, and on the earth, and under the earth, and ſuch as are in the ſea, and all that are in them, heard I ſaying, Bleſſing, and honour, and glory, and power, be unto him that ſitteth upon the throne, and unto the Lamb, for ever and ever. And the four beaſts ſaid, Amen; and the four and twenty elders fell down, and worſhipped him that liveth for ever and ever [b].

[h] 2 Pet. i. 16, 17, 18. [i] 1 John i. 3. [k] 1 John iii. 1, 2. [l] 1 John v. 11. [m] Col. i. 27.

§ 12. [a] Rev. v. 6. [b] Rev. v. 8,—14.

PART V.

Of the GRACIOUS PROPOSALS *of* GOD *to* MANKIND; *and of the* WAY *in which we become* PARTAKERS *of the* BENEFITS *of the* GOSPEL.

CHAP. I.

Of FAITH.

SECT. 1. Of faith in general. 2. Of faith in ſpecial revelations, made to particular perſons, for peculiar purpoſes of divine providence. 3. Of faith in the Old Teſtament revelation, and ſacred regard to it. 4. Of the unbelief and perverſeneſs of Iſrael. 5. Of the complaints and denunciations of the Moſt High on this account. 6. Of faith in our Lord Jeſus Chriſt. 7. The ruinous effects of unbelief. 8. Of our being juſtified by faith in Chriſt. 9. Of the efficacy of faith, and its influence on holineſs. 10. Some examples of the power of faith in ancient times. 11. This divine principle, and its effects, illuſtrated in the character of Abraham. 12. Faith in Chriſt Jeſus lays the foundation of the moſt comfortable hope, and opens a joyful proſpect to the people of God. 13. The prayers of the apoſtles in behalf of thoſe that believed.

SECT. 1. *Of faith in general.*

WITHOUT faith, it is impoſſible to pleaſe *God*: For he that cometh to God muſt believe that he is, and that he is a rewarder of them that diligently ſeek him [a]. Now faith is the ſubſtance of things hoped for, the evidence of things not ſeen [b]. He that cometh from heaven is above all; and what he hath ſeen and heard, that he teſtifieth. He that hath received his teſtimony, hath ſet to his ſeal, that God is true [c];—that they may believe that thou haſt ſent me [d].—We believe that thou cameſt forth from God [e].—I worſhip the God of my fathers, believing all things which are written in the law and the prophets [f].

SECT.

§ 1. [a] Heb. xi. 6. [b] Heb. xi. 1. [c] John iii. 31,—33. [d] John xi. 42. [e] John xvi. 30. [f] Acts xxiv. 14.

SECT. 2. *Of faith in ſpecial revelations made to particular perſons, for peculiar purpoſes of divine Providence.*

BY faith Noah, being warned of God of things not ſeen as yet, moved with fear, prepared an ark to the ſaving of his houſe, by the which he condemned the world, and became heir of the righteouſneſs which is by faith [a]. By faith Abraham when he was called to go out into a place which he ſhould after receive for an inheritance, obeyed, and he went out not knowing whither he went; for he looked for a city which hath foundations, whoſe builder and maker is God [b]. Through faith alſo Sarah herſelf received ſtrength to conceive ſeed, and was delivered of a child when ſhe was paſt age; becauſe ſhe judged him faithful who had promiſed; therefore ſprang there, even of one, and him as good as dead, ſo many as the ſtars of the ſky in multitude, and as the ſand which is by the ſea-ſhore innumerable [c]. By faith Iſaac bleſſed Jacob and Eſau concerning things to come [d]. By faith Jacob when he was a dying bleſſed both the ſons of Joſeph [e]. By faith Joſeph when he died made mention of the departing of the children of Iſrael; and gave commandment concerning his bones [f]. By faith Moſes, when he was come to years, refuſed to be called the ſon of Pharaoh's daughter; chuſing rather to ſuffer affliction with the people of God than to enjoy the pleaſures of ſin for a ſeaſon; eſteeming the reproach of Chriſt greater riches than the treaſures in Egypt; for he had reſpect unto the recompenſe of the reward [g]. By faith he forſook Egypt, not fearing the wrath of the king; for he endured as ſeeing him who is inviſible. Through faith he kept the paſſover, and the ſprinkling of blood, leſt he that deſtroyed the firſt-born ſhould touch them. By faith they paſſed through the red ſea, as by dry land; which the Egyptians eſſaying to do, were drowned [h]. For whatſoever things were written aforetime, were written for our learning; that we through patience and comfort of the ſcriptures might have hope [i].

SECT. 3. *Of faith in the Old Teſtament revelation, and ſacred regard to it.*

THE Lord made known his ways unto Moſes, his acts unto the children of Iſrael [a]. He ſheweth his word unto Jacob, his ſtatutes and judgments unto Iſrael [b]. For he eſtabliſhed a teſtimony in Jacob, and appointed a law in Iſrael, which he commanded our fathers, that they ſhould make them known to their children; that

§ 2. [a] Heb. xi. 7. [b] Heb. xi. 8, 10. [c] Heb. xi. 11, 12. [d] Heb. xi. 20. [e] Heb. xi. 21. [f] Heb. xi. 22. [g] Heb. xi. 24, 25, 26. [h] Heb. xi. 27,—29. [i] Rom. xv. 4.

§ 3. [a] Pſal. ciii. 6, 7. [b] Pſal. cxlvii. 19.

that they might ſet their hope in God, and not forget the works of God; but keep his commandments; and might not be as their fathers, a ſtubborn and rebellious generation; a generation that ſet not their heart aright, and whoſe ſpirit was not ſtedfaſt with God [c]. The Lord came from Sinai, and roſe up from Seir unto them; he ſhined forth from mount Paran, and he came with ten thouſands of ſaints; from his right hand went a fiery law for them. Yea he loved the people; all his ſaints are in thy hand: And they ſat down at thy feet; every one ſhall receive of thy words. Moſes commanded us a law; even the inheritance of the congregation of Jacob [d]. And Moſes wrote this law, and delivered it unto the prieſts, and unto all the elders of Iſrael; and commanded them ſaying [e], Gather the people together, men, and women, and children, and thy ſtranger that is within thy gates, that they may hear, and that they may learn, and fear the Lord your God, and obſerve to do all the words of this law; and that their children, which have not known any thing, may hear, and learn to fear the Lord your God, as long as ye live [f].

Give ear, O my people, to my law; incline your ears to the words of my mouth [g]. Bow down thine ear and hear the words of the wiſe, and apply thine heart unto my knowledge; for it is a pleaſant thing if thou keep them within thee, that thy truſt may be in the Lord [h]. My ſon, if thou wilt receive my words, and hide my commandments with thee; ſo that thou incline thine ear unto wiſdom, and apply thine heart to underſtanding [i]; then ſhalt thou underſtand the fear of the Lord, and find the knowledge of God. For the Lord giveth wiſdom; out of his mouth cometh knowledge and underſtanding [k]. Lay up my words in your heart, and in your ſoul, and bind them for a ſign upon your hand, that they may be as frontlets between your eyes [l]. Bind them continually upon thine heart, and tie them about thy neck. When thou goeſt, it ſhall lead thee; when thou ſleepeſt, it ſhall keep thee; and when thou awakeſt, it ſhall talk with thee. For the commandment is a lamp; and the law is light; and reproofs of inſtruction are the way of life [m]. Wherefore do ye ſpend money for that which is not bread? and your labour for that which ſatisfieth not? hearken diligently unto me, and eat ye that which is good, and let your ſoul delight itſelf in fatneſs. Incline your ear, and come unto me; hear, and your ſoul ſhall live [n]. Believe in the Lord your God, ſo ſhall ye be eſtabliſhed; believe his prophets, ſo ſhall ye proſper [o]. If ye will not believe, ſurely ye ſhall not be eſtabliſhed [p].

SECT.

[c] Pſal. lxxviii. 5, 7, 8.
[d] Deut. xxxiii 2,—4.
[e] Deut. xxxi. 9, 10.
[f] Deut. xxxi. 12, 13.
[g] Pſal. lxxviii. 1.
[h] Prov xxii. 17, 18, 19.
[i] Prov. ii. 1, 2.
[k] Prov ii 5, 6.
[l] Deut. xi. 18.
[m] Prov. vi. 21, 22, 23.
[n] Iſa. lv. 2, 3.
[o] 2 Chron. xx. 20.
[p] Iſa. vii. 9.

SECT. 4. *Of the unbelief and perverſeneſs of Iſrael.*

THE children of Ephraim kept not the covenant of God, and refuſed to walk in his law; and forgat his works and his wonders that he ſhewed them. Yea they ſpake againſt God [a]. Therefore the Lord heard this, and was wroth; ſo a fire was kindled againſt Jacob, and anger alſo came up againſt Iſrael; becauſe they believed not in God, and truſted not in his ſalvation [b]. For all this they ſinned ſtill; and believed not for his wondrous works [c]; for their heart was not right with him, neither were they ſtedfaſt in his covenant [d]. But turned back and dealt unfaithfully like their fathers; they were turned aſide like a deceitful bow [e]. Nevertheleſs he ſaved them for his name's ſake [f]: That he might make his mighty power to be known [f]. Then believed they his words, they ſang his praiſe; but they ſoon forgat his works, they waited not for his counſel [g]. They forgat God their ſaviour; they believed not his word, and hearkened not unto the voice of the Lord [h]. Therefore he lifted up his hand againſt them to overthrow them [i].

SECT. 5. *The complaints and denunciations of the moſt high God on this account.*

HEAR, O heavens, and give ear, O earth; for the Lord hath ſpoken. I have nouriſhed and brought up children, and they have rebelled againſt me. The ox knows his owner, and the aſs his maſter's crib; but Iſrael doth not know, my people doth not conſider [a]. Yea the ſtork in the heaven knoweth her appointed times, and the turtle, and the crane, and the ſwallow obſerve the time of their coming; but my people know not the judgment of the Lord [b]. For my people is fooliſh, they have not known me, they are ſottiſh children, and they have none underſtanding [c]. They are like the deaf adder that ſtoppeth her ear, which will not hearken to the voice of the charmers, charming never ſo wiſely [d]. Becauſe they regard not the works of the Lord, nor the operation of his hands, he ſhall deſtroy them and not build them up [e]. For they will not hearken unto me; for all the houſe of Iſrael are impudent and hard-hearted [f]; and will not behold the majeſty of the Lord [g]. They refuſed to hearken, and pulled away the ſhoulder, and ſtopped their ears, that they ſhould not hear. Yea, they made their hearts as an adamant ſtone, leſt they ſhould hear the law, and the words which the Lord of hoſts hath ſent in his ſpirit by the former prophets [h]. Therefore it is come

§ 4. [a] Pſal. lxxviii. 9, 10, 11, 19. [b] Pſal. lxxviii. 21, 22. [c] Pſal. lxxviii. 32. [d] Pſal. lxxviii. 37. [e] Pſal. lxxviii. 57. [f] Pſal. cvi. 8. [g] Pſal. cvi. 12, 13. [h] Pſal. cvi. 21, 24, 25. [i] Pſal. cvi. 26.

§ 5. [a] Iſa. i. 2, 3. [b] Jer. viii. 7. [c] Jer. iv 22. [d] Pſal. lviii. 4, 5. [e] Pſal. xxviii. 5. [f] Ezek. iii. 7. [g] Iſa. xxvi. 10. [h] Zech. vii. 11, 12.

come to paſs, that as he cried, and they would not hear; ſo they cried and I would not hear, ſaith the Lord of hoſts [i]. Becauſe I have called, and ye refuſed; I have ſtretched out my hand and no man regarded; but ye have ſet at nought all my counſel, and would none of my reproof; I alſo will laugh at your calamity, I will mock when your fear cometh [k]; when your fear cometh as deſolation, and your deſtruction cometh as a whirlwind; when diſtreſs and anguiſh cometh upon you. Then ſhall they call upon me, but I will not anſwer; they ſhall ſeek me early, but they ſhall not find me: For that they hated knowledge, and did not chuſe the fear of the Lord [l]. *For* unto the wicked God ſaith, What haſt thou to do to declare my ſtatutes, or that thou ſhouldſt take my covenant in thy mouth? ſeeing thou hateſt inſtruction, and caſteſt my words behind thee. Now conſider this ye that forget God, leſt I tear you in pieces, and there be none to deliver [m].

SECT. 8. *Of faith in our Lord Jeſus Chriſt.*

I AM the light of the world; he that followeth me, ſhall not walk in darkneſs, but ſhall have the light of life [a]. I am come a light into the world, that whoſoever believeth on me, ſhould not abide in darkneſs [b]. To this end was I born, and for this cauſe came I into the world, that I ſhould bear witneſs unto the truth. Every one that is of the truth heareth my voice [c]. For God ſo loved the world, that he gave his only begotten Son, that whoſoever believeth in him, ſhould not periſh, but have everlaſting life [d]. He that believeth on him is not condemned; but he that believeth not, is condemned already; becauſe he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkneſs rather than light becauſe their deeds were evil [e].

BLESSED be your eyes, for they ſee, and your ears for they hear. For verily I ſay unto you, that many prophets and righteous men have deſired to ſee thoſe things which ye ſee, and have not ſeen them; and to hear thoſe things which ye hear, and have not heard them [f]. Let theſe ſayings ſink down into your ears [g]. It is written in the prophets, And they ſhall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me, and him that cometh unto me, I will in no ways caſt out [h]. I came down from heaven, not to do mine own will, but the will of him that ſent

[i] Zech. vii. 13. [k] Prov. i. 24, 25, 26. [l] Prov. i. 27, 28, 29. [m] Pſal. l. 16, 17, 22.

§ 6. [a] John viii. 12. [b] John xii. 46. [c] John xviii. 37. [d] John iii. 16.
[e] John iii. 18, 19. [f] Mat. xiii. 16, 17. [g] Luk ix. 44. [h] John vi. 45, 37.

ſent me [i]; and this is the will of him that ſent me, that every one who ſeeth the Son and believeth on him, may have everlaſting life; and I will raiſe him up at the laſt day [k].

In the beginning was the Word, and the Word was with God, and the Word was God [l]. In him was life, and the life was the light of men [m]. That was the true light which lighteth every man that cometh into the world [n]. He that hath received his teſtimony, hath ſet to his ſeal, that God is true. For he whom God hath ſent, ſpeaketh the words of God; for God giveth not the Spirit by meaſure unto him. The Father loveth the Son, and hath given all things into his hand [o]. For Moſes truly ſaid unto the fathers, A prophet ſhall the Lord your God raiſe up unto you, of your brethren, like unto me; him ſhall ye hear in all things whatſoever he ſhall ſay unto you. And it ſhall come to paſs, that every ſoul which will not hear that prophet, ſhall be deſtroyed from among the people [p]. To him gave all the prophets witneſs, that through his name, whoſoever believeth in him, ſhall receive remiſſion of ſins [q]. Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveneſs of ſins; and by him all that believe, are juſtified from all things from which ye could not be juſtified by the law of Moſes [r].

SECT. 7. *The ruinous effects of unbelief.*

What ſhall we ſay then? That the Gentiles which followed not after righteouſneſs, have attained to righteouſneſs, even the righteouſneſs which is of faith [a]; God purifying their hearts by faith [b]; but Iſrael which followed after the law of righteouſneſs, hath not attained to the law of righteouſneſs. Wherefore? Becauſe they ſought it not by faith, but as it were by the works of the law; for they ſtumbled at that ſtumbling-ſtone; as it is written, Behold I lay in Zion a ſtumbling-ſtone, and rock of offence; and whoſoever believeth on him, ſhall not be aſhamed [c]. Beware therefore, leſt that come upon you which is ſpoken of in the prophets, Behold ye deſpiſers, and wonder, and periſh; for I work a work in your days, a work which ye ſhall in no wiſe believe, though a man declare it unto you [d]. For the heart of this people is waxed groſs, and their ears are dull of hearing, and their eyes have they cloſed; leſt they ſhould ſee with their eyes, and hear with their ears, and underſtand with their heart, and ſhould

[i] John vi. 37, 38. [k] John vi. 40. [l] John i. 1. [m] John i. 4.
[n] John i. 9. [o] John iii. 33,—35. [p] Acts iii. 22, 23. [q] Acts x. 43.
[r] Acts xiii. 38, 39.

§ 7. [a] Rom. ix. 30. [b] Acts xv. 8, 9. [c] Rom. ix. 31, 32, 33. [d] Acts xiii. 40, 41.

be converted, and I ſhould heal them [e]. Wherefore alſo it is contained in the ſcripture, Behold I lay in Zion a chief corner-ſtone, elect, precious; and he that believeth on him ſhall not be confounded. Unto you therefore who believe he is precious; but unto them which be diſobedient, the ſtone which the builders diſallowed, the ſame is made the head of the corner; and a ſtone of ſtumbling, and a rock of offence, even to them which ſtumble at the word, being diſobedient, whereunto alſo they were appointed [f]. Wherefore as the Holy Ghoſt ſaith, To-day if ye will hear his voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderneſs; when your fathers tempted me, proved me, and ſaw my works forty years. Wherefore I was grieved with that generation; and ſaid, They do always err in their heart; and they have not known my ways. So I ſware in my wrath, They ſhall not enter into my reſt [g]. But with whom was he grieved forty years? Was it not with them that had ſinned, whoſe carcaſes fell in the wilderneſs [h]? And to whom ſware he that they ſhould not enter into his reſt? But to them that believed not. So we ſee that they could not enter in becauſe of unbelief [i]. Thou wilt ſay then, The branches were broken off, that I might be grafted in. Well; becauſe of unbelief they were broken off, and thou ſtandeſt by faith: Be not high minded, but fear. For if God ſpared not the natural branches, take heed leſt he alſo ſpare not thee [k]. Take heed, brethren, leſt there be in any of you an evil heart of unbelief, in departing from the living God [l]. For the myſtery of iniquity doth already work [m], with all deceivableneſs of unrighteouſneſs, in them that periſh; becauſe they received not the love of the truth, that they might be ſaved. That they all might be damned who believed not the truth, but had pleaſure in unrighteouſneſs [n]. He that believeth on the Son hath everlaſting life; and he that believeth not the Son, ſhall not ſee life; but the wrath of God abideth on him [o].

SECT. 8. *Of our being juſtified by faith in Chriſt.*

FOR Chriſt is the end of the law for righteouſneſs to every one that believeth; for Moſes deſcribeth the righteouſneſs which is of the law, That the man which doth thoſe things, ſhall live by them. But the righteouſneſs which is of faith, ſpeaketh on this wiſe, Say not in thine heart, Who ſhall aſcend into heaven, that is, to bring Chriſt down from above, or who ſhall deſcend into the deep? That is, to bring Chriſt again from the dead. But what ſaith it, The word is nigh thee, even in thy mouth, and in thy heart; that is the word of faith which we

[e] Acts xxviii. 27. [f] 1 Pet. ii. 6, 7, 8. [g] Heb. iii. 7,—11. [h] Heb. iii 17.
[i] Heb. iii. 18, 19. [k] Rom. xi. 19, 20, 21. [l] Heb. iii. 12. [m] 2 Theſſ. ii 7.
[n] 2 Theſſ. ii. 10, 12. [o] John iii. 36.

we preach, That if thou ſhalt confeſs with thy mouth the Lord Jeſus, and ſhalt believe in thine heart, that God hath raiſed him from the dead, thou ſhalt be ſaved. For with the heart man believeth unto righteouſneſs, and with the mouth confeſſion is made unto ſalvation [a]. Wherefore the law was our ſchoolmaſter to bring us unto Chriſt, that we might be juſtified by faith. But after that faith is come, we are no longer under a ſchoolmaſter [b]. Therefore by the deeds of the law, there ſhall no fleſh be juſtified in his ſight: For by the law is the knowledge of ſin. But now the righteouſneſs of God without the law is manifeſted, being witneſſed by the law and the prophets. Even the righteouſneſs of God, which is by faith of Jeſus Chriſt unto all, and upon all them that believe; for there is no difference [c]. Being juſtified freely by his grace through the redemption that is in Jeſus Chriſt, whom God hath ſet forth to be a propitiation through faith in his blood, to declare his righteouſneſs for the remiſſion of ſins that are paſt, through the forbearance of God; to declare, I ſay, at this time his righteouſneſs, that he might be juſt, and the juſtifier of him which believeth in Jeſus. Where is boaſting then? It is excluded. By what law; of works? Nay, but by the law of faith [d]. Being juſtified by faith, we have peace with God through our Lord Jeſus Chriſt [e].

SECT. 9. *Of the efficacy of faith, and its influence on holineſs.*

IN Jeſus Chriſt neither circumciſion availeth any thing, nor uncircumciſion, but faith which worketh by love [a]. Whoſoever believeth that Jeſus is the Chriſt, is born of God [b]; whatſoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jeſus is the Son of God [c]? He that believeth on the Son of God, hath the witneſs in himſelf [d]. We are bound to give thanks alway to God for you, brethren, beloved of the Lord; becauſe God hath from the beginning choſen you to ſalvation, through ſanctification of the Spirit, and belief of the truth [e]. For this cauſe alſo thank we God without ceaſing, becauſe, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth the word of God, which effectually worketh alſo in you that believe [f]. For our goſpel came not unto you in word only, but alſo in power, and in the Holy Ghoſt, and in much aſſurance ye became followers of us and of the Lord in much affliction with joy of the Holy Ghoſt. So that you were enſamples to all that believe in Macedonia and Achaia:

§ 8. [a] Rom. x. 4,—10. [b] Gal. iii. 24, 25. [c] Rom. iii. 20, 21, 22. [d] Rom. iii. 24,—27. [e] Rom. v. 1.

§ 9. [a] Gal. v. 6. [b] 1 John v. 1. [c] 1 John v. 4, 5. [d] 1 John v. 10. [e] 2 Theſſ. ii. 13. [f] 1 Theſſ. ii. 13.

Alſo in every place your faith to God-ward is ſpread abroad. For they themſelves ſhew of us, what manner of entering in we had unto you, and how you turned to God from idols, to ſerve the living and true God; and to wait for his Son from heaven, whom he raiſed from the dead, even Jeſus who delivered us from the wrath to come [g]. For tho' I be abſent in the fleſh, yet I am with you in the ſpirit, joying, and beholding your order, and the ſtedfaſtneſs of your faith in Chriſt. As ye have therefore received Chriſt Jeſus the Lord, ſo walk ye in him: rooted and built up in him; and ſtabliſhed in the faith, as ye have been taught, abounding therein with thankſgiving [h]. Do we then make void the law through faith? God forbid; yea we eſtabliſh the law [i]. How ſhall we that are dead to ſin, live any longer therein [k]. For I through the law am dead to the law, that I might live unto God. I am crucified with Chriſt; nevertheleſs I live; yet not I, but Chriſt liveth in me; and the life which I now live in the fleſh, I live by the faith of the Son of God, who loved me and gave himſelf for me [l]. I count all things but loſs for the excellency of the knowledge of Chriſt Jeſus my Lord; that I may win Chriſt; and be found in him, not having mine own righteouſneſs, which is of the law; but that which is through the faith of Chriſt, the righteouſneſs which is of God by faith; that I may know him, and the power of his reſurrection, and the fellowſhip of his ſufferings, being made conformable unto his death [m]. This is a faithful ſaying, and theſe things I will that thou affirm conſtantly, that they who have believed in God might be careful to maintain good works; theſe things are good and profitable unto men [n]. What doth it profit, my brethren, though a man ſay he hath faith, and have not works? can faith ſave him? If a brother or ſiſter be naked, and deſtitute of daily food; and one of you ſay unto them, Depart in peace, be you warmed and filled; notwithſtanding ye give them not thoſe things that are needful to the body; what doth it profit? Even ſo faith, if it hath not works is dead being alone. Yea a man may ſay, thou haſt faith, and I have works; ſhew me thy faith without thy works, and I will ſhew thee my faith by my works. Thou believeſt that there is one God; thou doſt well; the devils alſo believe and tremble. But wilt thou know, O vain man, that faith without works, is dead? Was not Abraham our Father juſtified by works, when he had offered Iſaac his ſon upon the altar? Seeſt thou how faith wrought with his works, and by works faith was made perfect? And the ſcripture was fulfilled, which ſaith, Abraham believed God, and it was imputed unto him for righteouſneſs; and he was called the friend of God. Ye ſee then, how that by works a man is juſtified, and not by faith only [o]. For as the body without the ſpirit is dead, ſo faith without works is dead alſo [o]. *Therefore* we deſire that every

[g] 1 Theſſ. i. 5,—10. [h] Col. ii. 5, 6, 7. [i] Rom. iii. 31. [k] Rom. vi. 2.
[l] Gal. ii. 19, 20. [m] Phil. iii. 8, 9, 10. [n] Tit. iii. 8. [o] James ii. 14—24, 26

ry one of you do ſhew the ſame diligence, to the full aſſurance of hope unto the end. That ye be not ſlothful, but followers of them, who through faith and patience inherit the promiſes [p]. And beſides this, giving all diligence, add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godlineſs; and to godlineſs, brotherly kindneſs; and to brotherly kindneſs, charity. For if theſe things be in you and abound, they make you that ye ſhall neither be barren, nor unfruitful in the knowledge of our Lord Jeſus Chriſt [q]. But he that lacketh theſe things is blind, and cannot ſee afar off, and hath forgotten that he was purged from his old ſins. Wherefore the rather, brethren, give diligence to make your calling and election ſure; for if ye do theſe things ye ſhall never fall [r]. Fight the good fight of faith, lay hold upon eternal life, whereunto thou art alſo called [s]; puting on the breaſtplate of faith and love, and for an helmet the hope of ſalvation [t]. Watch ye, ſtand faſt in the faith, quit you like men, be ſtrong [u], and let us not be weary in welldoing; for in due ſeaſon we ſhall reap if we faint not [x].

SECT. 10. *Some examples of the power of faith in ancient times.*

* WHAT ſhall I more ſay, for the time would fail me to tell of Gideon, of Barak and of Sampſon, of Jepthae, of David, alſo of Samuel and of the prophets, who through faith ſubdued kingdoms, wrought righteouſneſs, obtained promiſes, ſtopped the mouths of lions, quenched the violence of fire, eſcaped the edge of the ſword, out of weakneſs were made ſtrong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raiſed to lifeagain: and others were tortured, not accepting deliverance, that they might obtain a better reſurrection, and others had trial of cruel mockings and ſcourgings, yea, moreover, of bonds and impriſonment. They were ſtoned, they were ſawn aſunder, were tempted, were ſlain with the ſword: They wandered about in ſheepſkins and goat-ſkins, being deſtitute, afflicted, tormented: (of whom the world was

[p] Heb. vi. 11, 12. [q] 2 Pet. i. 5,—8. [r] 2 Pet. i. 9, 10. [s] 1 Tim. vi. 12.
[t] 1 Theſſ. v. 8. [u] 1 Cor xvi. 13. [x] Gal. vi. 9.

* With reſpect to the ſpecial revelations that were made to Gideon, Jepthae, and others on ſacred record, it is evident, that their faith in theſe revelations, is not to be confounded with that faith which juſtifies the ungodly. To them it was revealed that God would by their means deliver his people Iſrael from their oppreſſors. This they believed, they acted accordingly, and the purpoſes of Providence in theſe revelations were obtained.---Chriſtians believe the record of God concerning his eternal Son; to them it is glad tidings of great joy; they cordially embrace and rejoice in hope. The devils alſo believe aud tremble; for to them it contains nothing but what is dreadful.

was not worthy) they wandered in deſarts, and in mountains, and in dens, and caves of the earth: And theſe all having obtained a good report through faith, received not the promiſe, God having provided ſome better thing for us, that they without us ſhould not be made perfect[a]. Caſt not away therefore your confidence which hath great recompence of reward. Now the juſt ſhall live by faith, but if any man draw back, my ſoul ſhall have no pleaſure in him. But we are not of them who draw back unto perdition, but of them who believe to the ſaving of the ſoul[b].

SECT. II. *This divine principle and its effects illuſtrated in the character of Abraham.*

WHAT ſhall we ſay then, that Abraham our father, as pertaining to the fleſh, hath found[a]? For what ſaith the ſcripture? Abraham believed God, and it was counted to him for righteouſneſs[b]. Cometh this bleſſedneſs then upon the circumciſion only, or upon the uncircumciſion alſo? For we ſay, That faith was reckoned to Abraham for righteouſneſs. How was it then reckoned? when he was in circumciſion, or in uncircumciſion alſo? not in circumciſion, but in uncircumciſion. And he received the ſign of circumciſion, a ſeal of the righteouſneſs of the faith which he had, being yet uncircumciſed; that he might be the father of all them that believe, though they be not circumciſed; that the righteouſneſs might be imputed unto them alſo; and the father of circumciſion to them who are not of the circumciſion only, but alſo walk in the ſteps of that faith of our father Abraham, which he had, being yet uncircumciſed. For the promiſe that he ſhould be the heir of the world, was not to Abraham, or to his ſeed through the law; but thro' the righteouſneſs of faith[c]. Therefore it is of faith, that it might be by grace; to the end the promiſe might be ſure to all the ſeed; not to that only which is of the law, but to that alſo which is of the faith of Abraham, who is the father of us all[d]. Who againſt hope believed in hope, that he might become the father of many nations; according to that which was ſpoken, So ſhall thy ſeed be. And being not weak in faith, he conſidered not his own body now dead, when he was about an hundred years old, neither yet the deadneſs of Sarah's womb; he ſtaggered not at the promiſe of God through unbelief; but was ſtrong in faith, giving glory to God; and being fully perſuaded that what he had promiſed he was able alſo to perform[e]. By faith Abraham when he was tried, offered up Iſaac; and he that had received the promiſes offered up his only begotten ſon; of

§ 10. [a] Heb. xi. 32,—40. [b] Heb. x. 35, 38, 39.

§ 11. [a] Rom. iv. 1. [b] Rom. iv. 3. [c] Rom. iv. 9,—13. [d] Rom. iv. 16. [e] Rom. iv. 18,—21.

of whom it was ſaid, That in Iſaac ſhall thy ſeed be called; accounting that God was able to raiſe him up even from the dead, from whence alſo he received him in a figure [f]. And therefore it was imputed to him for righteouſneſs. Now it was not written for his ſake alone, that it was imputed to him; but for us alſo to whom it ſhall be imputed, if we believe on him that raiſed up Jeſus our Lord from the dead [g]. Know ye therefore, that they which are of faith, the ſame are the children of Abraham. And the ſcripture foreſeeing that God would juſtify the heathen through faith, preached before the goſpel unto Abraham, ſaying, In thee ſhall all nations be bleſſed. So then they which be of faith are bleſſed with faithful Abraham [h]. Chriſt hath redeemed us from the curſe of the law, being made a curſe for us; that the bleſſing of Abraham might come on the Gentiles through Jeſus Chriſt; that we might receive the promiſe of the Spirit through faith [i]. Now to Abraham and his ſeed were the promiſes made. He ſaith not, And to ſeeds as of many; but as of one; and to thy ſeed, which is Chriſt [k]. Wherefore then ſerveth the law? It was added, becauſe of tranſgreſſions, till the ſeed ſhould come, to whom the promiſe was made [l]. Is the law then againſt the promiſes of God? God forbid; for if there had been a law given which could have given life, verily righteouſneſs ſhould have been by the law. But the ſcripture hath concluded all under ſin; that the promiſe by faith of Jeſus Chriſt might be given to them that believe [m].

SECT. 12. *Faith in Chriſt Jeſus lays the foundation of the moſt comfortable hope, and opens a joyful proſpect to the people of God.*

AND you that were ſometime alienated, and enemies in your mind by wicked works, yet now hath he reconciled in the body of his fleſh through death, to preſent you holy and unblameable and unreproveable in his ſight; if ye continue in the faith grounded and ſettled, and be not moved away from the hope of the goſpel which ye have heard [a]. Therefore, being juſtified by faith, we have peace with God through our Lord Jeſus Chriſt, by whom alſo we have acceſs by faith unto this grace wherein we ſtand, and rejoice in hope of the glory of God [b]. For God who commanded the light to ſhine out of darkneſs, hath ſhined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jeſus Chriſt [c]; but we all beholding as in a glaſs the glory of the Lord, are changed unto the ſame image, from glory to glory, even as by the Spirit of the Lord [d]: For we through the Spirit wait for the hope of righteouſneſs

[f] Heb. xi. 17, 18, 19. [g] Rom. iv. 22, 23, 24. [h] Gal. iii. 7, 8, 9. [i] Gal. iii. 13, 14.
[k] Gal. iii. 16. [l] Gal. iii. 19. [m] Gal. iii. 21, 22.

§ 12. [a] Col. i. 21, 22, 23. [b] Rom. v. 1, 2. [c] 2 Cor. iv. 6. [d] 2 Cor. iii. 18.

neſs by faith [e]:—As many as received him, to them gave he power to become the ſons of God, even to them that believe on his name [f]. We walk by faith, not by ſight [g]. For our converſation is in heaven, from whence alſo we look for the Saviour, the Lord Jeſus Chriſt, who ſhall change our vile body, that it may be faſhioned like unto his glorious body, according to the working whereby he is able even to ſubdue all things unto himſelf [h].—Bleſſed be the God and Father of our Lord Jeſus Chriſt, who, according to his abundant mercy, hath begotten us again unto a lively hope by the reſurrection of Jeſus Chriſt from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reſerved in heaven for you who are kept by the power of God through faith unto ſalvation, ready to be revealed in the laſt time: Wherein ye greatly rejoice, though now for a ſeaſon (if need be) ye are in heavineſs through manifold temptations; that the trial of your faith, being much more precious than that of gold that periſheth, though it be tried with fire, might be found unto praiſe, and honour and glory, at the appearing of Jeſus Chriſt; whom having not ſeen, ye love; in whom, though now ye ſee him not, yet believing, ye rejoice with joy unſpeakable and full of glory, receiving the end of your faith, even the ſalvation of your ſouls [i]. Come unto me all ye that labour and are heavy laden, and I will give you reſt. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye ſhall find reſt unto your ſouls [k]. He that heareth my word, and believeth on him that ſent me, hath everlaſting life; and ſhall not come into condemnation, but is paſſed from death unto life [l]. If ye abide in me, and my words abide in you, ye ſhall aſk what ye will, and it ſhall be done unto you [m]. Abide in me, and I in you; as the branch cannot bear fruit of itſelf, except it abide in the vine, no more can ye, except ye abide in me. I am the vine, ye are the branches; he that abideth in me, and I in him, the ſame bringeth forth much fruit; for without me ye can do nothing [n]. In the laſt day, that great day of the feaſt, Jeſus ſtood and cried, ſaying, If any man thirſt, let him come unto me and drink: He that believeth on me, as the ſcripture hath ſaid, out of his belly ſhall flow rivers of living water. (But this ſpake he of the Spirit, which they that believe on him ſhould receive: For the Holy Ghoſt was not given, becauſe that Jeſus was not yet glorified.) [o]. I am the reſurrection and the life: He that believeth in me, though he were dead, yet ſhall he live. And whoſoever liveth and believeth in me ſhall never die [p]. Wherefore, gird up the loins of your mind; be ſober, and hope to the end for the grace that is to be brought unto you at the revelation of Jeſus Chriſt [q]. Ye beloved, building up yourſelves in your moſt holy faith, praying in the Holy Ghoſt, keep yourſelves

[e] Gal. v. 5. [f] John i. 12. [g] 2 Cor. v. 7. [h] Philip. iii. 20, 21.
[i] 1 Pet. i. 3,—9. [k] Matth. xi. 28, 29. [l] John v. 24. [m] John xv. 7.
[n] John xv. 4, 5. [o] John vii. 37, 38, 39. [p] John xi. 25, 26. [q] 1 Pet. i. 13.

ſelves in the love of God, looking for the mercy of our Lord Jeſus Chriſt unto eternal life [r].

SECT. 13. *The prayers of the apoſtles in behalf of thoſe that believed.*

To the ſaints, and to the faithful in Chriſt Jeſus [a]; to them that have obtained like precious faith with us, through the righteouſneſs of God and our Saviour Jeſus Chriſt; grace and peace be multiplied unto you, through the knowledge of God, and of Jeſus our Lord [b]. Bleſſed be the God and Father of our Lord Jeſus Chriſt, who hath bleſſed us with all ſpiritual bleſſings in heavenly places in Chriſt [c]; having made known unto us the myſtery of his will, according to his good pleaſure [d]. Wherefore I alſo, after I heard of your faith in the Lord Jeſus, and love unto all the ſaints, ceaſe not to give thanks for you, making mention of you in my prayers; that the God of our Lord Jeſus Chriſt, the Father of glory, may give unto you the Spirit of wiſdom and revelation, in the knowledge of him; the eyes of your underſtanding being enlightned, that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the ſaints, and what is the exceeding greatneſs of his power to us-ward who believe [e]; that our God would count you worthy of this calling, and fulfil all the good pleaſure of his goodneſs, and the work of faith with power [f]; that Chriſt may dwell in your hearts by faith, that ye being rooted and grounded in love, may be able to comprehend with all ſaints, what is the breadth and length, and depth and height; and to know the love of Chriſt which paſſeth knowledge, that ye might be filled with all the fulneſs of God [g]. Now our Lord Jeſus Chriſt himſelf, and God even our Father, who hath loved us, and hath given us everlaſting conſolation and good hope through grace, comfort your hearts, and ſtabliſh you in every good word and work [h]. *And* the God of hope, fill you with all joy and peace in believing; that ye may abound in hope through the power of the Holy Ghoſt [i].

[r] Jude 20, 21.

§ 13. [a] Eph. i. 1. [b] 2 Pet. i. 1. 2. [c] Eph. i. 3. [d] Eph. i. 9.
[e] Eph. i. 15,—19. [f] 2 Theſſ. i. 11. [g] Eph. iii. 17, 18, 19. [h] 2 Theſſ. ii. 16, 17.
[i] Rom. xv. 13.

CHAP. II.

Of REPENTANCE.

SECT. 1. All mankind, as guilty before God, are called to repentance. 2. While the Lord challenges his people for their rebellious behaviour, he alſo invites them to return to him and live. 3. To this duty he incites them by many great and precious promiſes. 4. The preaching of John the Baptiſt to this purpoſe. 5. To this effect alſo the inſtructions of our Redeemer. 6. The beautiful and affecting views of repentance which he hath given in his parables. 7. Genuine repentance is always attended with deep humility and contrition of ſpirit. 8. Gracious promiſes are made to the humble and contrite in ſpirit, and peculiar benefits ariſe from godly ſorrow. 9. Real contrition illuſtrated by the examples of the woman that was a ſinner, and of the humble publican. 10. True penitence leads to confeſſion of ſin, and ſupplication for mercy. 11. If our repentance be real, it will iſſue in reformation of heart and life. 12. To this purpoſe are the ſolemn calls of Almighty God. 13. To this effect alſo are the commandments of our Lord Jeſus and his apoſtles. 14. The fatal conſequence of diſregarding theſe merciful calls to repentance and reformation. 15. This diſregard leads to final impenitence and judicial hardneſs of heart; and at laſt iſſues in utter ruin. 16. The God of heaven is introduced as bewailing the impenitence of men, and waiting to be gracious unto all that repent. 17. His tender mercy and gracious promiſes are powerful motives and encouragements to repentance. 18. It is by our Lord Jeſus, that we are brought to true repentance, and receive the remiſſion of ſins. 19. The Spirit of God urgeth this duty on ſlothful profeſſors of religion. 20. Repentance, in all its extent, illuſtrated by the humble confeſſions, ſupplications, and purpoſes of the ſervants of God. 21. The joy and praiſes of the ſaints, in their view of the pardoning mercy and grace of God. The efficacy of repentance examplified in the caſe of the children of Iſrael; of Rehoboam, Ahab, and Manaſſeh; and of Joſiah, the people of Nineveh, Ezrah, and Nehemiah.

SECT.

SECT. 1. *All mankind, as guilty before God, are called to repentance.*

HOW ſhould man be juſt with God? If he will contend with him, he cannot anſwer him one of a thouſand [a]: For all have ſinned, and come ſhort of the glory of God [b]. Who can ſay, I have my heart clean, I am pure from my ſin [c]? Repent ye therefore, and be converted, that your ſins may be blotted out, when the times of refreſhing ſhall come from the preſence of the Lord [d]. Acquaint now thyſelf with him, and be at peace; thereby good ſhall come unto thee [e]. If thou return to the Almighty, thou ſhalt be built up; thou ſhalt put away iniquity far from thy tabernacles [f]. Then ſhalt thou have thy delight in the Almighty, and ſhalt lift up thy face unto God [g].

SECT. 2. *While the Lord challenges his people for their rebellious behaviour, he alſo invites them to return to him and live.*

HEAR, O heavens, and give ear, O earth; for the Lord hath ſpoken, I have nouriſhed, and brought up children, and they have rebelled againſt me. The ox knoweth his owner, and the aſs his maſter's crib; but Iſrael doth not know, my people doth not conſider. Ah ſinful nation, a people laden with iniquity, a ſeed of evil doers, children that are corrupters, they have forſaken the Lord, they have provoked the holy One of Iſrael unto anger, they are gone away backward. Why ſhould ye be ſtricken any more? Ye will revolt more and more. The whole head is ſick, and the whole heart is faint. From the ſole of the foot even unto the head, there is no ſoundneſs in it; but wounds, and bruiſes, and putrifying ſores; they have not been cloſed, neither bound up, neither mollified with ointment [a]. Be inſtructed, O Jeruſalem, leſt my ſoul depart from thee; leſt I make thee deſolate [b]. Therefore, O thou ſon of man, ſpeak unto the houſe of Iſrael; Say unto them, As I live ſaith the Lord God, I have no pleaſure in the death of the wicked; but that the wicked turn from his way and live. Turn ye, turn ye from your evil ways; for why will ye die, O houſe of Iſrael [c]? Go and proclaim theſe words towards the north, and ſay, Return thou backſliding Iſrael, ſaith the Lord; and I will not cauſe mine anger to fall upon you; for I am merciful, ſaith the Lord; and I will not keep anger for ever. Only acknowledge thine iniquity that thou haſt tranſgreſſed againſt the Lord thy God; and ye have not obeyed my voice, ſaith the Lord [d]. Be ye not as your fathers, unto whom the former prophets have cried, ſaying,

§ 1. [a] Job ix. 2, 3. [b] Rom. iii. 23. [c] Prov. xx. 9. [d] Acts iii. 19. [e] Job xxii. 21. [f] Job xxii. 23. [g] Job xxii. 26.

§ 2. [a] Iſa. i. 2,—6. [b] Jer. vi. 8. [c] Ezek. xxxiii. 10. 11. [d] Jer. iii. 12, 13.

Turn ye now from your evil ways, and from your evil doings; but they did not hearken unto me ſaith the Lord [e]. O Iſrael, return unto the Lord thy God; for thou haſt fallen by thine iniquity. Take with you words, and turn to the Lord; ſay unto him, Take away all iniquity, and receive us graciouſly; ſo will we render the calves of our lips [f]. Turn ye unto him, from whom the children of Iſrael have deeply revolted [g].

SECT. 3. *To this duty he incites them by many great and precious promiſes.*

YE children of Iſrael, turn again unto the Lord God of Abraham, Iſaac, and Iſrael; and he will return to you. And be not ye like your fathers, and like your brethren, which treſpaſſed againſt the Lord God of their fathers, who therefore gave them up to deſolation; for if ye turn again unto the Lord, your brethren and your children ſhall find compaſſion; for the Lord your God is gracious and merciful, and will not turn away his face from you, if ye return unto him [a]. Turn, O backſliding children, ſaith the Lord; for I am married unto you; and I will take you one of a city, and two of a family, and I will bring you to Zion [b]. Behold I will bring them from the north country, and gather them from the coaſts of the earth; they ſhall come with weeping, and with ſupplications will I lead them; I will cauſe them to walk by the rivers of water in a ſtraight way wherein they ſhall not ſtumble [c]. Thus ſaith the Lord God, Repent and turn yourſelves from your idols, and turn away your faces from all your abominations [d]; that the houſe of Iſrael may go no more aſtray from me, neither be polluted any more with all their tranſgreſſions; but that they may be my people, and I may be their God [e]. Now therefore, thus ſaith the Lord of hoſts, Conſider your ways [f]. O Iſrael thou haſt deſtroyed thyſelf; but in me is thine help [g].

A voice was heard upon the high places, weeping and ſupplications of the children of Iſrael; for they have perverted their way, and they have forgotten the Lord their God. Return ye backſliding children, and I will heal your backſlidings. Behold we come unto thee; for thou art the Lord our God [h]. Let us ſearch and try our ways, and turn again to the Lord. Let us lift up our heart with our hands unto God in the heavens [i], and let us return unto the Lord; for he hath torn, and he will heal us; he hath ſmitten, and he will bind us up [k].

SECT.

[e] Zech. i. 4. [f] Hoſ. xiv. 1, 2. [g] Iſa. xxxi. 6.

§ 3. [a] 2 Chron. xxx. 6, 7, 9. [b] Jer. iii. 14. [c] Jer. xxxi. 8, 9. [d] Ezek. xiv. 6.
[e] Ezek. xiv. 11. [f] Hag. i. 5. [g] Hoſ. xiii. 9. [h] Jer. iii. 21, 22.
[i] Lam. iii. 40, 41. [k] Hoſ. vi. 1.

SECT. 4. *The preaching of John the Baptiſt to this purpoſe.*

THE word of God came unto John the ſon of Zacharias, in the wilderneſs; and he came into all the country about Jordan, preaching the baptiſm of repentance for the remiſſion of ſins [a]. And ſaying, Repent ye; for the kingdom of heaven is at hand [b]. Then ſaid he unto the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come. Bring forth therefore fruits worthy of repentance; and begin not to ſay within yourſelves, We have Abraham to our father; for I ſay unto you, that God is able of theſe ſtones to raiſe up children unto Abraham. And now alſo the ax is laid unto the root of the tree; every tree therefore which bringeth not forth good fruit is hewn down, and caſt into the fire [c]. I indeed baptize you with water; but one mightier than I cometh, the latchet of whoſe ſhoes I am not worthy to unlooſe; he ſhall baptize you with the Holy Ghoſt, and with fire. Whoſe fan is in his hand, and will thoroughly purge his floor, and will gather the wheat in to his garner; but the chaff he will burn with fire unquenchable [d].

SECT. 5. *To this effect alſo the inſtructions of our Redeemer.*

Now after that John was put in priſon, Jeſus came into Galilee preaching the goſpel of the kingdom of God, and ſaying, The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the goſpel [a]. Except ye repent, ye ſhall all likewiſe periſh [b]. The men of Nineveh ſhall riſe up in judgment with this generation, and ſhall condemn it; becauſe they repented at the preaching of Jonas, and behold a greater than Jonas is here. The Queen of the ſouth ſhall riſe up in the judgment with this generation, and ſhall condemn it; for ſhe came from the uttermoſt parts of the earth, to hear the wiſdom of Solomon, and behold a greater than Solomon is here [c]. If I had not come and ſpoken unto them, they had not had ſin; but now they have no cloke for their ſin [d]. If I had not done among them the works which none other man did, they had not had ſin; but now have they both ſeen and hated both me and my Father [e]. And when he was come near he beheld the city, and wept over it, ſaying, If thou hadſt known, even thou, at leaſt in this thy day the things which belong unto thy peace! but now they are hid from thine eyes [f]. O Jeruſalem, Jeruſalem,

§ 4. [a] Luke iii. 2, 3. [b] Mat. iii. 2. [c] Luke iii. 7, 8, 9. [d] Luke iii. 16, 17.

§ 5. [a] Mark i. 14, 15. [b] Luke xiii. 3. [c] Matth. xii. 41, 42. [d] John xv. 22. [e] John xv. 24. [f] Luke xix. 41, 42.

Jeruſalem, thou that killeſt the prophets, and ſtoneſt them that are ſent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold your houſe is left unto you deſolate [g].

SECT. 6. *The beautiful and affecting views of repentance which he hath given in his parables, exhibiting the mercy of God, and his readineſs to receive the penitent.*

THEN drew near unto him all the publicans and ſinners for to hear him. And the phariſees and the ſcribes murmured, ſaying, This man receiveth ſinners, and eateth with them [a]. But when Jeſus heard that, he ſaid unto them, They that be whole need not a phyſician, but they that are ſick. But go ye and learn what that meaneth, I will have mercy and not ſacrifice; for I am not come to call the righteous, but ſinners to repentance [b]. And he ſpake this parable unto them, ſaying, What man of you having an hundred ſheep, if he loſe one of them, doth not leave the ninety and nine in the wilderneſs, and go after that which is loſt, until he find it. And when he hath found it, he layeth it on his ſhoulders, rejoicing; and when he cometh home, he calleth together his friends and neighbours, ſaying unto them, Rejoice with me, for I have found my ſheep which was loſt. I ſay unto you, that likewiſe joy ſhall be in heaven over one ſinner that repenteth, more than over ninety and nine juſt perſons, which need no repentance [c] *.

And he ſaid, A certain man had two ſons; and the younger of them ſaid to his father, Father, give me the portion of goods that falleth to me; and he divided unto them his living. And not many days after, the younger ſon gathered all together, and took his journey into a far country, and there waſted his ſubſtance with riotous living. And when he had ſpent all, there aroſe a mighty famine in that land; and he began to be in want. And he went and joined himſelf to a citizen of that country; and he ſent him into his fields to feed ſwine. And he would fain have filled his belly with the huſks that the ſwine did eat; and no man gave unto him. And when he came to himſelf, he ſaid, How many hired ſervants of myfather's have bread enough and to ſpare, and I periſh with hunger [d]? I will ariſe and go to my father, and will ſay unto him, Father, I have ſinned againſt heaven, and before thee, and am no more worthy to be called thy

[g] Matth. xxiii. 37, 38.

§ 6. [a] Luke xv. 1, 2. [b] Matth. ix. 12, 13. [c] Luke xv. 3,—7. [d] Luke xv. 11,—17.

* See Luke xv. 8, 9, 10.

thy ſon; make me as one of thy hired ſervants. And he aroſe, and came to his father. But when he was yet a great way off, his father ſaw him, and had compaſſion, and ran, and fell on his neck, and kiſſed him. And the ſon ſaid unto him, Father, I have ſinned againſt heaven, and in thy ſight, and am no more worthy to be called thy ſon. But the father ſaid to his ſervants, Bring forth the beſt robe, and put it on him; and put a ring on his hand, and ſhoes on his feet; and bring hither the fatted calf, and kill it; and let us eat and be merry; for this my ſon was dead, and is alive again; he was loſt, and is found [c].

SECT. 7. *Genuine repentance is always attended with deep humility and contrition of ſpirit.*

THOUGH the Lord be high, yet hath he reſpect unto the lowly; but the proud he knoweth afar off [a]. God reſiſteth the proud, but giveth grace unto the humble. Submit yourſelves therefore to God [b]. Be afflicted, and mourn, and weep; let your laughter be turned to mourning, and your joy to heavineſs. Humble your ſelves in the ſight of the Lord, and he ſhall lift you up [c]. And the Lord ſhall give thee reſt from thy ſorrow and from thy fear [d]. Humble yourſelves therefore under the mighty hand of God; that he may exalt you in due time [e]. For the Lord is nigh unto them that are of a broken heart; and ſaveth ſuch as be of a contrite ſpirit [f]. They that ſow in tears ſhall reap in joy. He that goeth forth, and weepeth, bearing precious ſeed, ſhall doubtleſs come again with rejoicing, bringing his ſheaves with him [g].

Sanctify ye a faſt, call a ſolemn aſſembly, gather the elders, and all the inhabitants of the land, into the houſe of the Lord your God, and cry unto the Lord [h]. Alas for the day; for the day of the Lord is at hand. And as a deſtruction from the Almighty ſhall it come [i]. Therefore alſo now, ſaith the Lord, turn ye even to me with all your heart, and with faſting, and with weeping, and with mourning. And rent your heart, and not your garments; and turn unto the Lord your God; for he is gracious, and merciful, ſlow to anger, and of great kindneſs, and repenteth him of the evil [k]. Let the prieſts, the miniſters of the Lord, weep between the porch and the altar, and let them ſay, Spare thy people, O Lord, and give not thine heritage to reproach [l].

SECT.

[c] Luke xv. 18,—24.

§ 7. [a] Pſal. cxxxviii. 6. [b] James iv. 6, 7. [c] James iv. 9, 10. [d] Iſa. xiv. 3.
[e] 1 Pet. v. 6. [f] Pſal. xxxiv. 18. [g] Pſal. cxxvi. 5, 6. [h] Joel i. 14.
[i] Joel i. 15. [k] Joel ii. 12, 13. [l] Joel ii. 17.

SECT. 8. *Gracious promiſes are made to the humble and contrite in ſpirit, and peculiar benefits ariſe from godly ſorrow.*

THE Spirit of the Lord is upon me, becauſe he hath anointed me to preach good tidings unto the meek, he hath ſent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the priſon to them that are bound, to comfort them that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for aſhes, the oil of joy for mourning, and the garment of praiſe for the ſpirit of heavineſs [a]. In that day, ſaith the Lord, I will pour upon the houſe of David, and upon the inhabitants of Jeruſalem, the ſpirit of grace and ſupplications, and they ſhall look upon me whom they have pierced, and they ſhall mourn for him, as one mourneth for his only ſon, and ſhall be in bitterneſs for him, as one that is in bitterneſs for his firſt born. In that day ſhall there be a great mourning in Jeruſalem, as the mourning of Hadadrimmon in the valley of Megiddon. And the land ſhall mourn, every family apart, and their wives apart [b]. They ſhall be on the mountains like doves of the valleys, all of them mourning, every one for his iniquity [c]. There ſhall ye remember your ways, and all your doings, wherein ye have been defiled, and ye ſhall loath yourſelves in your own ſight, for all your evils that ye have committed. And ye ſhall know that I am the Lord, when I have wrought with you for my name's ſake [d]. For thus ſaith the high and lofty One that inhabiteth eternity, whoſe name is Holy, I dwell in the high and holy place; with him alſo that is of a contrite and humble ſpirit, to revive the ſpirit of the humble, and to revive the heart of the contrite ones. For I will not contend for ever, neither will I be always wroth; for the ſpirit ſhould fail before me, and the ſouls which I have made [e]. Thus ſaith the Lord, The heaven is my throne, and the earth is my footſtool. All thoſe things hath mine hand made. But to this man will I look, even to him that is poor, and of a contrite ſpirit, and trembleth at my word [f]. Bleſſed are the poor in ſpirit; for their's is the kingdom of heaven. Bleſſed are they that mourn; for they ſhall be comforted [g].

Though I made you ſorry with a letter, I do not repent, though I did repent; for I perceive that the ſame epiſtle made you ſorry, though it were but for a ſeaſon: Now I rejoice; not that ye were made ſorry, but that ye ſorrowed to repentance; for ye were made ſorry after a godly manner. For godly ſorrow worketh repentance to ſalvation, not to be repented of; but the ſorrow of the world worketh death [h]. For behold this ſelf ſame thing that ye ſorrowed after a godly ſort, what carefulneſs it wrought in you, yea what clearing of yourſelves, yea what

§ 8. [a] Iſa. lxi. 1, 2, 3. [b] Zech xii. 4, 10, 11, 12. [c] Ezek. vii. 16. [d] Ezek. xx. 43, 44. [e] Iſa. lvii. 15, 16. [f] Iſa. lxvi. 1, 2. [g] Matth. v. 3, 4. [h] 2 Cor. vii. 8,—10.

what indignation, yea what fear, yea what vehement deſire, yea what zeal, yea what revenge[h]?

SECT. 9. *Real contrition illuſtrated by the examples of the woman that was a ſinner, and of the humble publican.*

AND one of the Phariſees deſired him that he would eat with him. And he went into the Phariſee's houſe, and ſat down to meat. And behold, a woman in the city, which was a ſinner, when ſhe knew that Jeſus ſat at meat in the Phariſee's houſe, brought an alabaſter box of ointment, and ſtood at his feet behind him weeping, and began to waſh his feet with tears, and did wipe them with the hairs of her head, and kiſſed his feet, and anointed them with the ointment. Now when the Phariſee who had bidden him ſaw it, he ſpake within himſelf, ſaying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him; for ſhe is a ſinner. And Jeſus anſwering, ſaid unto him, Simon, I have ſomewhat to ſay unto thee. And he ſaith, Maſter, ſay on. There was a certain creditor, which had two debtors; the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him moſt? Simon anſwered, and ſaid, I ſuppoſe he to whom he forgave moſt. And he ſaid unto him, Thou haſt rightly judged[a]. Wherefore, I ſay unto thee, Her ſins which are many, are forgiven; for, (*or therefore*) ſhe loved much[b].

And he ſpake this parable unto certain which truſted in themſelves that they were righteous, and deſpiſed others. Two men went up into the temple to pray; the one a Phariſeee, and the other a Publican. The Phariſee ſtood and prayed thus with himſelf, God, I thank thee, that I am not as other men are, extortioners, unjuſt, adulterers, or even as this Publican. I faſt twice in the week, I give tythes of all that I poſſeſs. And the Publican ſtanding afar off, would not lift up ſo much as his eyes unto heaven, but ſmote upon his breaſt, ſaying, God be merciful to me a ſinner. I tell you, this man went down to his houſe juſtified rather than the other; for every one that exalteth himſelf, ſhall be abaſed; and he that humbleth himſelf ſhall be exalted[c].

SECT. 10. *True penitence leads to confeſſion of ſins, and ſupplications for mercy.*

AND the Lord ſpake unto Moſes, ſaying, Speak unto the children of Iſrael, When a man or woman ſhall commit any ſin, to do a treſpaſs againſt the Lord;

[h] 2 Cor. vii. 8,—11.

§ 9. [a] Luke vii. 36,—43. [b] Luke vii. 47. [c] Luke xviii. 9,—14.

then they ſhall confeſs their ſin which they have done [a]. If they ſhall confeſs their iniquity, and the iniquity of their fathers, with their treſpaſſes which they treſpaſſed againſt me, and that alſo they have walked contrary unto me; if their uncircumciſed hearts be humbled, and they then accept of the puniſhment of their iniquity; then will I remember my covenant with Jacob, and alſo my covenant with Iſaac. and alſo my covenant with Abraham will I remember [b].

He that covereth his ſins ſhall not proſper; but whoſo confeſſeth and forſaketh them, ſhall have mercy [c], If we ſay that we have no ſin, we deceive ourſelves, and the truth is not in us. If we confeſs our ſins, he is faithful and juſt to forgive us our ſins, and to cleanſe us from all unrighteouſneſs [d]. He looketh upon men; and if any ſay, I have ſinned, and perverted that which was right, and it profited me not; he will deliver his ſoul from going into the pit, and his life ſhall ſee the light [e].

We acknowledge, O Lord, our wickedneſs and the iniquity of our fathers; for we have ſinned againſt thee [f]. We have ſinned with our fathers; we have committed iniquity, we have done wickedly [g]. We lie down in our ſhame, and our confuſion covereth us; for we have ſinned againſt the Lord our God, we and our fathers from our youth even unto this day, and have not obeyed the voice of the Lord our God [h]. O remember not againſt us former iniquities; let thy tender mercies ſpeedily prevent us; for we are brought very low. Help us, O God of our ſalvation, for the glory of thy name; and deliver us and purge away our ſin [i]. Turn us, O God of our ſalvation, and cauſe thine anger towards us to ceaſe [k]. Shew us thy mercy, O Lord, and grant us thy ſalvation [l].

SECT. 11. *If our repentance be real, it will iſſue in reformation of heart and life.*

THE way of life is above to the wiſe, that he may depart from hell beneath [a]. Behold, the fear of the Lord, that is wiſdom, and to depart from evil is underſtanding [b]. Behold God is mighty, and deſpiſeth not any; he withdraweth not his eyes from the righteous [c]. And if they be bound in fetters and holden in cords of affliction; then he ſheweth them their work, and their tranſgreſſions that they have exceeded; he openeth alſo their ear to diſcipline, and commandeth that they return from iniquity [d]. Surely it is meet to be ſaid unto God, I have born chaſtiſement, I will not offend any more. That which I ſee not teach thou me; if I have done iniquity, I will do no more [e]. If thou prepare thine heart, and ſtretch out thine hands towards him; if iniquity be in thine hand, put it far away

§ 10. [a] Numb. v. 5, 6, 7. [b] Lev. xxvi. 40, 41, 42. [c] Prov. xxviii. 13. [d] 1 John i 8, 9.
[e] Job xxxiii. 27, 28. [f] Jer. xiv. 20. [g] Pſal. cvi 6. [h] Jer. iii. 25.
[i] Pſal. lxxix 8, 9. [k] Pſal lxxxv. 4. [l] Pſal. lxxxv 7.

§ 11. [a] Prov xv. 24. [b] Job xxviii. 28. [c] Job xxxvi. 5, 7. [d] Job. xxxvi. 8,—10.
[e] Job xxxiv. 31, 32.

away, and let not wickedneſs dwell in thy tabernacles. For then ſhalt thou lift up thy face without ſpot; yea thou ſhalt be ſtedfaſt and ſhalt not fear [f].

Come ye children, hearken unto me; I will teach you the fear of the Lord: What man is he thath deſireth life, and loveth many days, that he may ſee good? Keep thy tongue from evil, and thy lips from ſpeaking guile. Depart from evil, and do good; ſeek peace, and purſue it [g] Let the wicked forſake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon [h]. Draw nigh to God, and he will draw nigh to you: Cleanſe your hands you ſinners, and purify your hearts you double-minded [i]. Wherefore break off thy ſins by righteouſneſs, and thine iniquities by ſhewing mercy to the poor [k]. Turn thou to thy God; keep mercy, and judgment; and wait on thy God continually [l].

SECT. 12. *To this purpoſe are the ſolemn calls of Almighty God.*

O HOUSE of Iſrael, ſaith the Lord, Behold, as the clay is in the potter's hands, ſo are ye in mine hand, O houſe of Iſrael. At what inſtant I ſhall ſpeak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to deſtroy it; if that nation againſt whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them [a]. O Jeruſalem, waſh thine heart from wickedneſs, that thou mayſt be ſaved; how long ſhall thy vain thoughts lodge within thee [b]?

Cry aloud, ſpare not, lift up thy voice like a trumpet, and ſhew my people their tranſgreſſion, and the houſe of Jacob their ſin. Yet they ſeek me daily, and delight to know my ways, as a nation that did righteouſneſs, and forſook not the ordinances of their God; they aſk of me the ordinances of juſtice; they take delight in approaching to God. Wherefore have we faſted, ſay they, and thou ſeeſt not? Wherefore have we afflicted our ſoul, and thou takeſt no knowledge? Behold, in the day of your faſt you find pleaſure, and exact all your labours; behold ye faſt for ſtrife and debate, and to ſmite with the fiſt of wickedneſs. Is it ſuch a faſt as I have choſen? a day for a man to afflict his ſoul? is it to bow down his head as a bulruſh, and to ſpread ſackloth and aſhes under him? wilt thou call this a faſt and an acceptable day to the Lord? Is not this the faſt that I have choſen? to looſe the bands of wickedneſs, to undo the heavy burdens, and to let the oppreſſed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are caſt out, to thy houſe? When thou ſeeſt the naked, that thou cover him, and that thou hide not thyſelf

[f] Job xi. 13, 14, 15. [g] Pſal xxxiv. 11,—14. [h] Iſa. lv. 7. [i] James iv. 8.
[k] Dan. iv. 27. [l] Hoſ. xii. 6.

§ 12. [a] Jer. xviii. 6, 7, 8. [b] Jer. iv. 14.

from thine own fleſh? Then ſhall thy light break forth as the morning, and thine health ſhall ſpring forth ſpeedily [c]. If ye do return unto the Lord with all your hearts, and prepare your hearts unto the Lord, and ſerve him only; he will deliver you [d]. Thus ſaith the Lord of hoſts the God of Iſrael, Amend your ways and your doings. Truſt ye not in lying words, ſaying, The temple of the Lord, the temple of the Lord, the temple of the Lord are theſe. For if ye throughly amend your ways and your doings; if ye throughly execute judgment between a man and his neighbour; if ye oppreſs not the ſtranger, the fatherleſs and the widow, and ſhed not innocent blood in this place, neither walk after other gods to your hurt; then will I cauſe you to dwell in this place, in the land that I gave to your fathers for ever and ever [e]. If ye tranſgreſs, I will ſcatter you abroad among the nations. But if ye turn unto me, and keep my commandments, and do them; though there were of you caſt out unto the uttermoſt parts of heaven, yet will I gather them from thence, and will bring them into the place that I have choſen to ſet my name there [f]. Waſh ye, make you clean, put away the evil of your doings from before mine eyes, ceaſe to do evil, learn to do well, ſeek judgment, relieve the oppreſſed, judge the fatherleſs, plead for the widow. Come now and let us reaſon together, ſaith the Lord. Though your ſins be as ſcarlet, they ſhall be as white as ſnow; though they be as red like crimſon, they ſhall be as wool. If ye be willing and obedient, ye ſhall eat the good of the land; but if ye refuſe and rebel, ye ſhall be devoured by the ſword; for the mouth of the Lord hath ſpoken it [g]. But if the wicked will turn from all his ſins that he hath committed, and keep all my ſtatutes, and do that which is lawful and right; he ſhall ſurely live, he ſhall not die. All his tranſgreſſions, that he hath committed, they ſhall not be mentioned unto him; in his righteouſneſs that he hath done, he ſhall live [h]. Therefore will I judge you O houſe of Iſrael, every one according to his ways, ſaith the Lord God. Repent and turn yourſelves from all your tranſgreſſions; ſo iniquity ſhall not be your ruin. Caſt away from you all your tranſgreſſions, whereby ye have tranſgreſſed; and make you a new heart, and a new ſpirit; for why will ye die, O houſe of Iſrael? For I have no pleaſure in the death of him that dieth, ſaith the Lord God; wherefore turn yourſelves and live ye [i]. When I ſay unto the wicked, Thou ſhalt ſurely die; if he turn from his ſin, and do that which is lawful and right; he ſhall ſurely live, he ſhall not die [k].

SECT.

[c] Iſa. lviii. 1,—8. [d] 1 Sam. vii. 3. [e] Jer. vii. 3,—7. [f] Neh. i. 8, 9.
[g] Iſa. i. 16,—20. [h] Ezek. xviii. 21, 22. [i] Ezek. xviii. 30, 31, 32. [k] Ezek. xxxiii. 14, 15.

SECT. 13. *To this effect alſo are the commandments of our Lord Jeſus, and his apoſtles.*

EITHER make the tree good, and his fruit good; or elſe make the tree corrupt, and his fruit corrupt: For the tree is known by his fruit [a]. Do men gather grapes of thorns, or figs of thiſtles? even ſo every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit [b]. Wherefore, by their fruits ye ſhall know them [c]. O generation of vipers, How can ye, being evil, ſpeak good things? for out of the abundance of the heart the mouth ſpeaketh. A good man, out of the good treaſure of the heart, bringeth forth good things; and an evil man, out of the evil treaſure, bringeth forth evil things [d]. Wherefore, if thy hand or foot offend thee, cut them off, and caſt them from thee; it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be caſt into everlaſting fire. And if thine eye offend thee, pluck it out, and caſt it from thee; it is better for thee to enter into life with one eye, rather than having two eyes to be caſt into hell-fire [e].

Ye know after what manner I have been with you [f], and how I kept back nothing that was profitable unto you, but have ſhewed you, and taught you publicly, and from houſe to houſe; teſtifying both to the Jews, and alſo to the Greeks, repentance toward God, and faith toward our Lord Jeſus Chriſt [g]; *ſhewing* that they ſhould repent, and turn to God, and do works meet for repentance [h]. The times of ignorance God winked at; but now commandeth all men every where to repent; becauſe he hath appointed a day, in the which he will judge the world in righteouſneſs, by that man whom he hath ordained; whereof he hath given aſſurance unto all men, in that he hath raiſed him from the dead [i]. The Lord is not ſlack concerning his promiſe, (as ſome men count ſlackneſs) but is long-ſuffering to us-ward, not willing that any ſhould periſh, but that all ſhould come to repentance [k]. The earth which drinketh in the rain which cometh often upon it, and bringeth forth herbs meet for the uſe of them by whom it is dreſſed, receiveth bleſſing from God; but that which beareth thorns and briars is rejected, and is nigh unto curſing; whoſe end is to be burned [l]. What fruit had ye then in thoſe things, whereof ye are now aſhamed? For the end of thoſe things is death. But now, being made free from ſin, and become ſervants to God, ye have your fruit unto holineſs, and the end everlaſting life [m]; that as ſin hath reigned unto death, even ſo might grace reign through righteouſneſs unto eternal life, by Jeſus Chriſt our Lord [n]. As it is written, There

§ 13. [a] Matth. xii. 33. [b] Matth. vii. 16, 17. [c] Matth. vii. 20. [d] Matth. xii. 34, 35.
[e] Matth. xviii. 8, 9. [f] Acts xx. 18. [g] Acts xx. 20, 21. [h] Acts xxvi. 20.
[i] Acts xvii. 30, 31. [k] 2 Pet. iii. 9. [l] Heb. vi. 7, 8. [m] Rom. vi. 21, 22.
[n] Rom. v. 21.

There ſhall come out of Zion the Deliverer, and ſhall turn away ungodlineſs from Jacob [o]. Mortify therefore your members which are upon the earth, fornication, uncleanneſs, inordinate affection, evil concupiſcence, and covetouſneſs which is idolatry; for which things ſake the wrath of God cometh upon the children of diſobedience; in the which you alſo walked ſome time, when ye lived in them. But now you alſo put off all theſe; anger, wrath, malice, blaſphemy, filthy communication out of your mouth [p]. Put off concerning the former converſation, the old man which is corrupt according to the deceitful luſts; and be renewed in the ſpirit of your mind; and put on the new man, which after God is created in righteouſneſs and true holineſs [q]. For the time paſt of our life may ſuffice to have wrought the will of the Gentiles, when we walked in laſciviouſneſs, luſts, exceſs of wine, revellings, banquetings, and abominable idolatries [r]. If a man purge himſelf from theſe, he ſhall be a veſſel to honour, ſanctified, and meet for the Maſter's uſe, and prepared unto every good work [s]. For the grace of God that bringeth ſalvation, hath appeared unto all men; teaching us, that denying ungodlineſs, and worldly luſts, we ſhould live ſoberly, righteouſly, and godly in this preſent world; looking for that bleſſed hope, and the glorious appearing of the Great God, and our Saviour Jeſus Chriſt; who gave himſelf for us, that he might redeem us from all iniquity, and purify unto himſelf a peculiar people, zealous of good works [t]. For ye were as ſheep going aſtray, but are now returned unto the Shepherd and Biſhop of your ſouls [u]. The night is far ſpent, the day is at hand; let us therefore caſt off the works of darkneſs, and let us put on the armour of light [x]. For ye were ſometimes darkneſs, but now are ye light in the Lord; walk as the children of light. And have no fellowſhip with the unfruitful works of darkneſs, but rather reprove them [y]. Wherefore he ſaith, Awake thou that ſleepeſt, and ariſe from the dead, and Chriſt ſhall give thee light. See then that ye walk circumſpectly, not as fools, but as wiſe, redeeming the time, becauſe the days are evil [z]. Exhort one another daily, while it is called to-day; leſt any of you be hardened through the deceitfulneſs of ſin [a]: Looking diligently leſt any man fail of the grace of God; leſt any root of bitterneſs ſpringing up, trouble you, and thereby many be defiled; leſt there be any fornicator or profane perſon, as Eſau, who for one morſel of meat ſold his birth-right [b]. For it is impoſſible for thoſe who were once enlightned, and have taſted of the heavenly gift, and were made partakers of the Holy Ghoſt, and have taſted of the good word of God, and the powers of the world to come, if they fall away, to renew them again to repentance; ſeeing

[o] Rom. xi. 26. [p] Col. iii. 5,—8. [q] Eph. iv. 22, 23, 24. [r] 1 Pet. iv. 3.
[s] 2 Tim ii. 21. [t] Tit. ii. 11,—14. [u] 1 Pet. ii. 25. [x] Rom. xiii. 12.
[y] Eph. v. 8, 11. [z] Eph. v. 14, 15, 16. [a] Heb. iii. 13. [b] Heb. xii. 15, 16.

ing they crucify to themſelves the Son of God afreſh, and put him to an open ſhame [c] *.

SECT. 14. *The fatal conſequences of diſregarding theſe merciful calls to repentance and reformation,*

SEE that ye refuſe not him that ſpeaketh; for if they eſcaped not, who refuſed him that ſpake on earth, much more ſhall not we eſcape, if we turn away from him that ſpeaketh from heaven [a]. If the word ſpoken by angels was ſtedfaſt, and every tranſgreſſion and diſobedience received a juſt recompence of reward, How ſhall we eſcape if we neglect ſo great ſalvation [b]? For we know him that hath ſaid, Vengeance belongeth unto me, I will recompence, ſaith the Lord. It is a fearful thing to fall into the hands of the living God [c]. And thinkeſt thou O man, that thou ſhalt eſcape the judgment of God? or deſpiſeſt thou the riches of his goodneſs, and forbearance, and long-ſuffering; not knowing that the goodneſs of God leadeth thee to repentance [d]? But after thy hardneſs and impenitent heart, treaſureſt up unto thyſelf wrath againſt the day of wrath, and revelation of the righteous judgment of God; who will render unto every man according to his deeds [e]. Unto them that are contentious, and do not obey the truth, but obey unrighteouſneſs; indignation and wrath: Tribulation and anguiſh upon every ſoul of man that doeth evil [f].

SECT. 15. *This diſregard leads to final impenitence, and judicial hardneſs of heart; aud iſſues at laſt in utter ruin.*

IN that day did the Lord God of hoſts call to weeping, and to mourning, and to baldneſs, and to girding with ſackcloth; and behold joy and gladneſs, ſlaying oxen, and killing ſheep, eating fleſh and drinking wine. And it was revealed in mine ears by the Lord of hoſts, ſurely this iniquity ſhall not be purged from you, till ye die, ſaith the Lord of hoſts [a]. Thus ſaith the Lord, ſhall they fall and not ariſe? Shall he turn away, and not return? Why then is this people of Jeruſalem ſlidden back by a perpetual backſliding? They hold faſt deceit, they refuſe to return. I hearkned and heard, but they ſpake not aright; no man repented

[c] Heb. vi. 4, 5, 6.

§ 14. [a] Heb. xii. 25. [b] Heb. ii. 2, 3. [c] Heb. x. 30, 31. [d] Rom. ii. 3, 4. [e] Rom. ii. 5, 6. [f] Rom. ii. 8, 9.

§ 15. [a] Iſa. xxii. 12, 13, 14.

* "See more on this important article of turning from ſin to holineſs, by conſulting the 5th chapter of this part, *Of obedience*. And part 7th, article 1ſt, chap. 3d. "*Of purity and holineſs in heart and life.*"

repented him of his wickedneſs, ſaying, What have I done? Every one turned to his courſe, as the horſe ruſheth into the battle [b]. How do ye ſay, We are wiſe; and the law of the Lord is with us? Lo, certainly in vain made he it; the pen of the ſcribe is in vain. The wiſe men are aſhamed, they are diſmaid and taken; lo they have rejected the word of the Lord, and what wiſdom is in them [c]? O Lord, are not thine eyes upon the truth? Thou haſt ſtricken them; but they have not grieved: Thou haſt conſumed them, but they have refuſed to receive correction; they have made their faces harder than a rock, they have refuſed to return. Theſe I ſaid, ſurely theſe are poor, they are fooliſh; for they know not the way of the Lord, nor the judgment of their God. I will get me unto the great men, and will ſpeak unto them; for they have known the way of the Lord, and the judgment of their God; but theſe have altogether broken the yoke, and burſt the bonds [d]. How ſhall I pardon thee for this? Shall I not viſit for theſe things? ſaith the Lord, and ſhall not my ſoul be avenged on ſuch a nation as this [e]? This people hath a revolting and rebellious heart; they are revolted and gone [f]; neither ſay they in their heart, Let us now fear the Lord our God that giveth rain, both the former and the latter in his ſeaſon; he reſerveth unto us the appointed weeks of the harveſt. Your iniquities have turned away theſe things, and your ſins have with-holden good things from you [g]. And now becauſe ye have done all theſe works, ſaith the Lord, and I ſpake unto you, riſing up early, and ſpeaking, but ye heard not; and I called you, but ye anſwered not; therefore I will caſt you out of my ſight. Therefore pray not thou for this people, neither lift up cry nor prayer for them, neither make interceſſion to me; for I will not hear thee [h]. And he ſaid, Go and tell this people, Hear ye indeed, but underſtand not; and ſee ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and ſhut their eyes; leſt they ſee with their eyes, and hear with their ears, and underſtand with their heart, and convert, and be healed [i]. They loved to wander; they have not refrained their feet; therefore the Lord doth not accept of them; he will now remember their iniquities, and viſit their ſins. Then ſaid the Lord unto me, Pray not for this people for their good. When they faſt, I will not hear their cry; and when they offer burnt offering and an oblation, I will not accept them; but I will conſume them [k]. Therefore it is come to paſs, that as he cried, and they would not hear; ſo they cried, and I would not hear, ſaith the Lord of hoſts [l].

Becauſe I have called, and ye refuſed; I have ſtretched out my hand, and no man regarded; but ye have ſet at nought all my counſel, and would none of my

[b] Jer. viii. 4, 5, 6. [c] Jer. viii. 8, 9. [d] Jer. v. 3, 4, 5. [e] Jer. v. 7, 9.
[f] Jer. v. 23. [g] Jer. v. 24, 25. [h] Jer. vii, 13,—16. [i] Iſa. vi. 9, 10.
[k] Jer. xiv. 10, 11, 12. [l] Zech. vii. 13.

my reproof; I alſo will laugh at your calamity, I will mock when your fear cometh; when your fear cometh as deſolation, and your deſtruction cometh as a whirlwind; when diſtreſs and anguiſh cometh upon you. Then ſhall they call upon me, but I will not anſwer; they ſhall ſeek me early, but they ſhall not find me; for that they hated knowledge, and did not chooſe the fear of the Lord. They would none of my counſel; they deſpiſed all my reproof. Therefore ſhall they eat of the fruit of their way, and be filled with their own devices [m].

SECT. 16. *The God of heaven is introduced as bewailing the impenitence of men, and waiting to be gracious to all that repent.*

WHEN I would have healed Iſrael, then the iniquity of Ephraim was diſcovered, and the wickedneſs of Samaria. They conſider not in their hearts, that I remember all their wickedneſs; now their own doings have beſet them about, they are before my face [a]. O Ephraim, what ſhall I do unto thee? O Judah, What ſhall I do unto thee? for your goodneſs is as a morning cloud; and as the early dew it goeth away [b]. How ſhall I give thee up, Ephraim? How ſhall I deliver thee, Iſrael? How ſhall I make thee as Admah? How ſhall I ſet thee as Zeboim? Mine heart is turned within me, my repentings are kindled together [c]. I have ſurely heard Ephraim bemoaning himſelf thus, Thou haſt chaſtiſed me, and I was chaſtiſed, as a bullock unaccuſtomed to the yoke; turn thou me, and I ſhall be turned; for thou art the Lord my God. Surely after I was turned, I repented; and after that I was inſtructed, I ſmote upon my thigh; I was aſhamed, yea even confounded, becauſe I did bear the reproach of my youth. Is Ephraim my dear ſon? Is he a pleaſant child? for ſince I ſpake againſt him I do earneſtly remember him ſtill; therefore my bowels are troubled for him; I will ſurely have mercy upon him, ſaith the Lord [d].

SECT. 17. *His tender mercies and gracious promiſes are powerful motives and encouragements to repentance.*

IT is of the Lord's mercies that we are not conſumed, becauſe his compaſſions fail not; they are new every morning [a]. The Lord is very pitiful and of tender mercy [b]. *He is* the Lord, the Lord God merciful and gracious, long ſuffering, and abundant in goodneſs and truth, keeping mercy for thouſands, forgiving iniquity, and tranſgreſſion, and ſin [c]. The Lord is gracious, and full of compaſſion; ſlow to anger, and of great mercy. The Lord is good to all; and

[m] Prov. i. 24, —31.

16. [a] Hoſ. vii. 1, 2. [b] Hoſ. vi. 4. [c] Hoſ. xi. 8. [d] Jer. xxxi. 18, 19, 20.

17. [a] Lam. iii. 22, 23. [b] James v. 11. [c] Exod. xxxiv. 6, 7.

his tender mercies are over all his works [d]. He hath not dealt with an after our ſins; nor rewarded us according to our iniquities [e]. Like as a father pitieth his children, ſo the Lord pitieth them that fear him; for he knoweth our frame, he remembereth that we are duſt [f]; he forgetteth not the cry of the humble [g]. If thou ſeek him with all thy heart, and with all thy ſoul; if thou turn to the Lord thy God, and be obedient to his voice; the Lord thy God is a merciful God, he will not forſake thee [h]. Therefore will the Lord wait, that he may be gracious unto you; and therefore will he be exalted, that he may have mercy upon you. For the Lord is a God of judgment; bleſſed are all they that wait for him [i].

Thus ſaith the Lord, your Redeemer, the holy One of Iſrael [k], I, even I, am he that blotteth out thy tranſgreſſions for mine own ſake, aud will not remember thy ſins [l]; return unto me for I have redeemed thee [m]. Then will I ſprinkle clean water upon you, and ye ſhall be clean; from all your filthineſs, and from all your idols will I cleanſe you. A new heart alſo will I give you, and a new ſpirit will I put within you; and I will take away the ſtony heart out of your fleſh, and I will give you an heart of fleſh. And I will put my ſpirit within you, and cauſe you to walk in my ſtatutes, and do them [n]. In that day there ſhall be a fountain opened to the houſe of David, and to the inhabitants of Jeruſalem, for ſin, and for uncleanneſs [o]. And I will cleanſe them from all their iniquity whereby they have ſinned againſt me [p]. And I will give them an heart to know me, that I am the Lord; and they ſhall be my people, and I will be their God; for they ſhall return unto me with their whole heart [q]. I create the fruit of the lips; peace, peace to him that is far off, and to him that is near, ſaith the Lord, and I will heal him [r]. I will heal their backſliding, I will love them freely; for mine anger is turned away [s]. For I will forgive their iniquity, and I will remember their ſin no more [t]. Then ſhalt thou call, and the Lord ſhall anſwer; thou ſhalt cry, and he ſhall ſay, Here I am [u]. And it ſhall come to paſs, that before they call, I will anſwer; and while they are yet ſpeaking, I will hear [x].

SECT. 18. *It is by our Lord Jeſus that we are brought to true repentance, and receive the remiſſion of ſins.*

IT behoved Chriſt to ſuffer, and to riſe from the dead the third day; and that repentance and remiſſion of ſins ſhould be preached in his name, among all nations,

[d] Pſal. cxlv. 8, 9.
[e] Pſal. ciii. 10.
[f] Pſal. ciii. 13, 14.
[g] Pſal. ix. 12.
[h] Deut. iv. 29, 30, 31.
[i] Iſa. xxx. 18.
[k] Iſa. xliii. 14.
[l] Iſa. xliii. 25.
[m] Iſa. xliv. 22.
[n] Ezek. xxxvi. 25, 26, 27.
[o] Zech. xiii. 1.
[p] Jer. xxxiii. 8.
[q] Jer. xxiv. 7.
[r] Iſa. lvii. 19.
[s] Hoſ. xiv. 4.
[t] Jer. xxxi. 34.
[u] Iſa. lviii. 9.
[x] Iſa. lxv. 24.

tions, beginning at Jeruſalem [a]. Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveneſs of ſins; and by him all that believe, are juſtified from all things, from which ye could not be juſtified by the law of Moſes [b]. Him hath God exalted with his right hand, to be a prince and a ſaviour; for to give repentance unto Iſrael and forgiveneſs of ſins [c]. Therefore let all the houſe of Iſrael know aſſuredly, that God hath made that ſame Jeſus whom ye have crucified, both Lord and Chriſt. Now when *the people* heard this, they were pricked in their heart, and ſaid unto Peter, and to the reſt of the apoſtles, Men and brethren, What ſhall we do? Then Peter ſaid unto them, Repent, and be baptized every one of you in the name of Jeſus Chriſt, for the remiſſion of ſins; and ye ſhall receive the gift of the Holy Ghoſt [d].

All things are of God, who hath reconciled us to himſelf by Jeſus Chriſt, and hath given to us the miniſtry of reconciliation; to wit, that God was in Chriſt reconciling the world unto himſelf, not imputing their treſpaſſes unto them; and hath committed unto us the word of reconciliation. Now then we are ambaſſadors for Chriſt; as though God did beſeech you by us, we pray you in Chriſt's ſtead, be ye reconciled to God [e]. We then as workers together with him, beſeech you alſo, that ye receive not the grace of God in vain. For he ſaith, I have heard thee in a time accepted, and in the day of ſalvation have I ſuccoured thee; behold, now is the accepted time; now is the day of ſalvation [f]. For if the blood of bulls and of goats, and the aſhes of an heifer ſprinkling the unclean, ſanctifieth to the purifying of the fleſh; how much more ſhall the blood of Chriſt, who through the eternal ſpirit offered himſelf without ſpot to God, purge your conſcience from dead works, to ſerve the living God [g]? Wherefore, he is able to ſave them to the uttermoſt that come to God by him; ſeeing he ever liveth to make interceſſion for them [h]. My little children, theſe things write I unto you that ye ſin not. And if any man ſin, we have an advocate with the Father, Jeſus Chriſt the righteous; and he is the propitiation for our ſins; and not for ours only, but alſo for the ſins of the whole world [i]. In whom we have redemption through his blood, the forgiveneſs of ſins, according to the riches of his grace [k]. It pleaſed the Father, that in him ſhould all fulneſs dwell; and having made peace, through the blood of his croſs, by him to reconcile all things to himſelf. And you that were ſometime alienated, and enemies in your mind by wicked works, yet now hath he reconciled in the body of his fleſh through death, to preſent you holy and unblameable, and unreproveable in his ſight [l]. You being dead in your ſins, and the uncircumciſion of your fleſh, hath he quickned together with him, having forgiven you all your treſpaſſes [m]. What

§ 18. [a] Luke xxiv. 46, 47. [b] Acts xiii. 38, 39. [c] Acts v. 31. [d] Acts ii. 36, 37, 38.
[e] 2 Cor. v. 18, 19, 20. [f] 2 Cor. vi. 1, 2. [g] Heb. ix. 13, 14. [h] Heb. vii. 25.
[i] 1 John ii. 1, 2. [k] Eph. i. 7. [l] Col. i. 19,—22. [m] Col. ii. 13.

ſhall we then ſay to theſe things? If God be for us, who can be againſt us[a]? Who ſhall lay any thing to the charge of God's elect? It is God that juſtifieth, who is he that condemneth? It is Chriſt that died, yea rather that is riſen again, who is even at the right hand of God, who alſo maketh interceſſion for us[o].

SECT. 19. *The Spirit of God urgeth this duty on ſlothful profeſſors of religion.*

UNTO the angel of the church of Epheſus write theſe things, I know thy works, and thy labour, and thy patience, and how thou canſt not bear them which are evil[a]. Nevertheleſs I have ſomewhat againſt thee; becauſe thou haſt left thy firſt love. Remember therefore whence thou art fallen, and repent, and do the firſt works; or elſe I will come unto thee quickly, and will remove thy candleſtick out of his place, except thou repent[b]. And unto the angel of the church in Sardis, write theſe things, I know thy works, that thou haſt a name that thou liveſt, and art dead. Be watchful, and ſtrengthen the things that are ready to die; for I have not found thy work perfect before God. Remember therefore how thou haſt received, and heard, and hold faſt, and repent[c]. And unto the angel of the church of the Laodiceans, write, Theſe things ſaith the Amen, the Faithful and True Witneſs, the beginning of the creation of God; I know thy works[d]. Thou ſayeſt, I am rich and increaſed with goods, and have need of nothing; and knoweſt not that thou art wretched, and miſerable and poor, and blind and naked. I counſel thee to buy of me gold tried in the fire, that thou mayeſt be rich; and white raiment that thou mayeſt be clothed, and that the ſhame of thy nakedneſs do not appear; and anoint thine eyes with eye-ſalve, that thou mayeſt ſee. As many as I love, I rebuke and chaſten; be zealous therefore and repent[e]. He that hath an ear, let him hear what the ſpirit ſaith unto the churches[f].

SECT. 20. *Repentance in all its extent illuſtrated by the confeſſions, ſupplications, and purpoſes of the ſervants of God.*

SOLOMON ſtood before the altar of the Lord, in the preſence of all the congregation of Iſrael, and ſpread forth his hands towards heaven; and he ſaid, Lord God of Iſrael[a], have thou reſpect unto the prayer of thy ſervant, and to his ſupplication, O Lord my God, to hearken unto the cry, and to the prayer which thy ſervant prayeth before thee to-day[b]. And hearken thou to the ſupplication

[a] Rom. viii. 31. [o] Rom. viii. 33, 34.

§ 19. [a] Rev. ii. 1, 2. [b] Rev. ii. 4, 5. [c] Rev. iii. 1, 2, 3. [d] Rev. iii. 14, 15.
[e] Rev. iii. 17, 18, 19. [f] Rev. iii. 22.

§ 20. [a] 1 Kings viii. 22, 23. [b] 1 Kings viii. 28,

plication of thy ſervant, and of thy people Iſrael; and hear thou in heaven thy dwelling-place; and when thou heareſt, forgive [c]. What prayer and ſupplication ſoever be made by any man, or by all thy people Iſrael, which ſhall know every man the plague of his own heart; then hear thou in heaven, and forgive, and do [d]. If they ſin againſt thee, (for there is no man that ſinneth not) and thou be angry with them, and deliver them to the enemy; yet if they ſhall bethink themſelves and repent, and make ſupplication unto thee, ſaying, We have ſinned, and have done perverſely, we have committed wickedneſs, and ſo return unto thee with all their heart, and with all their ſoul, and pray unto thee; then hear thou their prayer, and their ſupplication, and maintain their cauſe; and forgive thy people that have ſinned againſt thee, and all their tranſgreſſions wherein they have tranſgreſſed againſt thee [e].

I Daniel ſet my face unto the Lord God, to ſeek by prayer and ſupplications, with faſting and ſackloth, and aſhes. And I prayed unto the Lord my God, and made my confeſſion, and, ſaid, O Lord, the great and dreadful God, we have ſinned and committed iniquity, and have done wickedly, and have rebelled even by departing from thy precepts, and from thy judgments [f], neither have we hearkned unto thy ſervants the prophets, which ſpake in thy name to our kings, our princes, and our fathers, and to all the people of the land. O Lord, righteouſneſs belongeth unto thee; but unto us confuſion of faces, becauſe we have ſinned againſt thee. To the Lord our God belong mercies and forgiveneſſes though we have rebelled againſt him; neither have we obeyed the voice of the Lord our God, to walk in his laws which he ſet before us, by his ſervants the prophets [g]. O Lord, according to thy righteouſneſs, I beſeech thee, let thine anger and thy fury be turned away. O our God, hear the prayer of thy ſervant, and his ſupplications, and cauſe thy face to ſhine. O my God, incline thine ear, and hear; open thine eyes, and behold; for we do not preſent our ſupplications before thee, for our righteouſneſſes, but for thy great mercies. O Lord, hear; O Lord, forgive; O Lord, hearken, and do, defer not for thine own ſake, O my God [h].

O my God, I am aſhamed, and bluſh to lift up my face unto thee, my God; for our iniquity is increaſed over our head, and our treſpaſs is grown up unto the heaven [i]. Thou art juſt in all that is brought upon us; for thou haſt done right, but we have done wickedly [k]. For our tranſgreſſions are multiplied before thee, and our ſins teſtify againſt us; for our tranſgreſſions are with us, and as for our iniquities we know them [l]. We are all as an unclean thing, and all our righteouſneſſes are as filthy rags, and we all do fade as a leaf, and our iniquities like the wind have taken us away. Be not wroth very ſore, O Lord, neither remember

[c] 1 Kings viii. 30. [d] 1 Kings viii. 38, 39. [e] 1 Kings viii. 46,—50. [f] Dan. ix. 2,—5.
[g] Dan, ix 6,—10. [h] Dan. ix. 16,—19. [i] Ezra ix. 6. [k] Neh. ix. 33.
[l] Iſa. lix. 12.

remember iniquity for ever [m]. O Lord, though our iniquities teſtify againſt us, do thou it, for thy name's ſake; for our backſlidings are many, we have ſinned againſt thee. Do not abhor us for thy name's ſake [n]. The joy of our heart is ceaſed, our dance is turned into mourning. The crown is fallen from our head; wo unto us that we have ſinned. For this our heart is faint, for theſe things our eyes are dim [o]. Mine eye runneth down with rivers of water; mine eye trickleth down and ceaſeth not, without intermiſſion; till the Lord look down and behold from heaven [p]. Turn thou us unto thee, O Lord, and we ſhall be turned [q]. O Lord our God, other lords beſides thee have had dominion over us; but by thee only will we make mention of thy name [r].

Give ear unto my words, O Lord, hearken unto the voice of my cry, my king, and my God; for unto thee will I pray [r]. For thou art not a God that hath pleaſure in wickedneſs; neither ſhall evil dwell with thee. The fooliſh ſhall not ſtand in thy ſight; thou hateſt all workers of iniquity [t]. Hear, I beſeech thee, and I will ſpeak; I have heard of thee by the hearing of the ear; but now mine eye ſeeth thee; wherefore I abhor myſelf, and repent in duſt and aſhes [u]. Behold I am vile, ; what ſhall I anſwer unto thee? I will lay mine hand on my mouth. Once have I ſpoken, but I will not anſwer; yea twice, but I will proceed no further [x]. I have ſinned; what ſhall I do unto thee, O thou preſerver of men [y]? If I juſtify myſelf, mine own mouth ſhall condemn me; if I ſay, I am perfect, it ſhall alſo prove me perverſe [z]. If I covered my tranſgreſſion as Adam, by hiding mine iniquity in my boſom [a]; ſhall not God ſearch this out? for he knoweth the ſecrets of the heart [b]. How many are mine iniquities and ſins? make me to know my tranſgreſſion, and my ſin [c]. I ſaid, Hear me; for I am ready to halt, and my ſorrow is continually before me. For I will declare mine iniquity; I will be ſorry for my ſin [d].

O Lord, rebuke me not in thy wrath; neither chaſten me in thy hot diſpleaſure: For thine arrows ſtick faſt in me, and thy hand preſſeth me ſore. There is no ſoundneſs in my fleſh, becauſe of thine anger; neither is there any reſt in my bones, becauſe of my ſin. For mine iniquities are gone over my head; as an heavy burden, they are too heavy for me [e]. I am troubled, I am bowed down greatly; I go mourning all the day long. I have roared, by reaſon of the diſquietneſs of my heart [f]. Have mercy upon me, O Lord, for I am in trouble: Mine eye is conſumed with grief, yea my ſoul and my belly. For my life is ſpent with grief, and my years with ſighing; my ſtrength faileth becauſe of mine iniquity, and my bones are conſumed [g]. I am weary with my groaning; all

[m] Iſa lxiv. 6, 9.
[n] Jer. xiv. 7, 21.
[o] Lam. v. 15, 16, 17.
[p] Lam. iii. 48, 49, 50.
[q] Lam. v. 21.
[r] Iſa. xxvi. 13.
[r] Pſal. v. 1, 2.
[t] Pſal. v. 4, 5.
[u] Job xlii. 4, 5, 6.
[x] Job xl. 4, 5.
[y] Job vii. 20.
[z] Job ix. 20.
[a] Job xxxi. 33.
[b] Pſal. xliv. 21.
[c] Job xiii. 23.
[d] Pſal. xxxviii. 16,—18.
[e] Pſal. xxxviii. 1,—4.
[f] Pſal. xxxviii. 6, 8.
[g] Pſal. xxxi. 9, 10.

all the night make I my bed to ſwim; I water my couch with my tears [h]. Lord, all my deſire is before thee, and my groaning is not hid from thee [i]. Withhold not thou thy tender mercies from me, O Lord: For innumerable evils have compaſſed me about; mine iniquities have taken hold upon me, ſo that I am not able to look up; they are more than the hairs of mine head, therefore my heart faileth me. Be pleaſed, O Lord, to deliver me; O Lord, make haſte to help me [k]. Remember, O Lord, thy tender mercies, and thy loving-kindneſſes; for they have been ever of old. Remember not the ſins of my youth, nor my tranſgreſſions; according to thy mercy remember thou me, for thy goodneſs ſake, O Lord. For thy name's ſake, O Lord, pardon mine iniquity; for it is great. Look upon mine affliction, and my pain, and forgive all my ſins [l]. Have mercy upon me, O God, according to thy loving-kindneſs; according to the multidude of thy tender mercies, blot out my tranſgreſſions. Waſh me thoroughly from mine iniquity, and cleanſe me from my ſin. For I acknowledge my tranſgreſſions, and my ſin is ever before me. Againſt thee, thee only, have I ſinned, and done this evil in thy ſight; that thou mayeſt be juſtified when thou ſpeakeſt, and be clear when thou judgeſt. Behold I was ſhapen in iniquity; and in ſin did my mother conceive me [m]. Purge me with hyſſop, and I ſhall be clean; waſh me, and I ſhall be whiter than ſnow [n]. Hide thy face from my ſins; and blot out all mine iniquities. Create in me a clean heart, O God; and renew a right ſpirit within me. Caſt me not away from thy preſence; and take not thy Holy Spirit from me. Reſtore unto me the joy of thy ſalvation; and uphold me with thy free Spirit [o]. For thou deſireſt not ſacrifice, elſe would I give it; thou delighteſt not in burnt-offering. The ſacrifices of God are a broken ſpirit; a broken and a contrite heart, O God, thou wilt not deſpiſe [p]. O God, thou knoweſt my fooliſhneſs; and my ſins are not hid from thee [q]. But as for me, my prayer is unto thee, O Lord, in an acceptable time. O God, in the multitude of thy mercy, hear me, in the truth of thy ſalvation Hear me, O Lord, for thy loving-kindneſs is good; turn unto me according to the multitude of thy tender mercies [r].

I have gone aſtray like a loſt ſheep; ſeek thy ſervant [s]. Draw me not away with the wicked, and with the workers of iniquity [t]. Set a watch, O Lord, before my mouth; keep the door of my lips. Incline not my heart to any evil thing, to practiſe wicked works with men that work iniquity [u]. Depart from me, ye evil doers; for I will keep the commandments of my God [x]. O that my ways were directed to keep thy ſtatutes! Then ſhall I not be aſhamed, when

[h] Pſal. vi. 6.
[i] Pſal. xxxviii. 9.
[k] Pſal. xl. 11, 12, 13.
[l] Pſal. xxv. 6, 7, 11, 18.
[m] Pſal. li. 1,—5.
[n] Pſal. li. 7.
[o] Pſal. li. 9,—12.
[p] Pſal. li. 16, 17.
[q] Pſal. lxix. 5.
[r] Pſal. lxix. 13. 16.
[s] Pſal. cxix. 176,
[t] Pſal. xxviii. 3.
[u] Pſal. cxli. 3, 4.
[x] Pſal. cxix. 115.

when I have reſpect unto all thy commandments [y]. I will keep thy ſtatutes: O forſake me not utterly [z]. Lord be merciful to me; heal my ſoul, for I have ſinned againſt thee [a]. Cauſe me to hear thy loving-kindneſs in the morning; for in thee do I truſt. Cauſe me to know the way wherein I ſhould walk; for I lift up my ſoul unto thee [b]. I entreated thy favour with my whole heart; be merciful unto me according to thy word. I thought on my ways, and turned my feet unto thy teſtimonies. I made haſte, and delayed not to keep thy commandments [c]. I have refrained my feet from every evil way, that I may keep thy word [d]. *But* who can underſtand his errors? Cleanſe thou me from ſecret faults; keep back thy ſervant alſo from preſumptuous ſins; let them not have dominion over me. Then ſhall I be upright, and I ſhall be innocent from the great tranſgreſſion [e]. Search me, O God, and know my heart; try me, and know my thoughts, and ſee if there be any wicked way in me; and lead me in the way everlaſting [f]. Thou haſt delivered my ſoul from death; Wilt not thou deliver my feet from falling, that I may walk before God in the light of the living [g]?

SECT. 21. *The joy and praiſes of the ſaints in their view of the pardoning mercy and grace of God.*

O GOD of Abraham, and God of Iſaac, I am not worthy of the leaſt of all the mercies, and of all the truth which thou haſt ſhewed unto thy ſervant [a]. If thou, Lord, ſhouldſt mark iniquities, O Lord, who ſhall ſtand? But there is forgiveneſs with thee, that thou mayeſt be feared [b]: With the Lord there is mercy, and with him is plenteous redemption [c]. Iniquities prevail againſt me; as for our tranſgreſſions, thou ſhalt purge them away [d]. Bleſſed is he whoſe tranſgreſſion is forgiven, whoſe ſin is covered. Bleſſed is the man unto whom the Lord imputeth not iniquity, and in whoſe ſpirit there is no guile [e]. If I regard iniquity in my heart, the Lord will not hear me. But verily, God hath heard me; he hath attended to the voice of my prayer. Bleſſed be God which hath not turned away my prayer, nor his mercy from me [f]. O Lord, I will praiſe thee; though thou waſt angry with me, thine anger is turned away, and thou comfortedſt me [g]. Who is a God like unto thee, that pardoneth iniquity, and paſſeth by the tranſgreſſion of the remnant of his heritage? He retaineth not his anger for ever, becauſe he delighteth in mercy. He will turn again; he will have

[y] Pſal. cxix. 5, 6. [z] Pſal. cxix. 8. [a] Pſal. xli. 4. [b] Pſal. cxliii. 8.
[c] Pſal. cxix. 58, 59, 60. [d] Pſal. cxix. 101. [e] Pſal. xix. 12, 13. [f] Pſal. cxxxix. 23, 24.
[g] Pſal. lvi. 13.

§ 21. [a] Gen. xxxii. 9, 10. [b] Pſal. cxxx. 3, 4. [c] Pſal. cxxx. 7. [d] Pſal. lxv. 3.
[e] Pſal. xxxii. 1, 2. [f] Pſal. lxvi. 18, 19, 20. [g] Iſa. xii. 1.

have compaſſion on us; he will ſubdue our iniquities; and thou wilt caſt all their ſins into the depths of the ſea [h]. Bleſs the Lord, O my ſoul; and all that is within me, bleſs his holy name, and forget not all his benefits.—Who forgiveth all thine iniquities; who healeth all thy diſeaſes; who redeemeth thy life from deſtruction; who crowneth thee with loving-kindneſs and tender mercies [i]. I have truſted in thy mercy; my heart ſhall rejoice in thy ſalvation [k]. For if, when we were enemies, we were reconciled to God by the death of his Son; much more being reconciled, we ſhall be ſaved by his life. And not only ſo, but we alſo joy in God through our Lord Jeſus Chriſt, by whom we have now received the atonement [l].

§ *The efficacy of repentance examplified in the caſe of the children of Iſrael, of Rehoboam, Ahab, and Manaſſeh; and of Joſiah, the people of Nineveh, Ezra, and Nehemiah.*

"There are many facts recorded in holy writ, which tend to illuſtrate this "ſubject; by ſhowing the neceſſity and efficacy of repentance, in ſuſpending "or averting divine judgments, and procuring peculiar bleſſings from God."

"EVEN after the greateſt degeneracy of Iſrael, their repentance was graci-"ouſly accepted." For a long ſeaſon, Iſrael hath been without the true God, and without a teaching prieſt, and without law. But when they in their trouble did turn unto the Lord God of Iſrael, and ſought him, he was found of them [a]. Many times did he deliver them; but they provoked him with their counſel, and were brought low for their iniquity. Nevertheleſs he regarded their affliction, when he heard their cry: And he remembred for them his covenant, and repented according to the multitude of his mercies [b].

REHOBOAM forſook the law of the Lord, and all Iſrael with him [c]. Then came Shemaiah the prophet to Rehoboam, and to the princes of Judah, and ſaid unto them, Thus ſaith the Lord, Ye have forſaken me, and therefore have I alſo left you in the hands of Shiſhak. Whereupon the princes of Iſrael, and the king, humbled themſelves; and they ſaid, The Lord is righteous. And when the Lord ſaw that they humbled themſelves, the word of the Lord came to Shemaiah, ſaying, They have humbled themſelves; therefore I will not deſtroy them, but I will grant them ſome deliverance [d].

[h] Micah vii. 18, 19. [i] Pſal. ciii. 1, 2, 3, 4. [k] Pſal. xiii. 5. [l] Rom. v. 10, 11.

§ [a] 2 Chron. xv. 3, 4. [b] Pſal. cvi. 43,—45. [c] 2 Chron. xii. 1. [d] 2 Chron. xii. 5,—7.

THERE was none like unto Ahab, which did ſell himſelf to work wickedneſs in the ſight of the Lord. "But when Elijah the prophet had denounced the "judgments, which God was to ſend on him and his poſterity," it came to paſs, when Ahab heard thoſe words, that he rent his cloaths, and put ſackcloth upon his fleſh, and faſted, and lay in ſackcloth, and went ſoftly. And the word of the Lord came to Elijah, ſaying, Seeſt thou how Ahab humbleth himſelf before me? Becauſe he humbleth himſelf before me, I will not bring the evil in his days [e].

MANASSEH wrought much evil in the ſight of the Lord, to provoke him to anger; and made Judah, and the inhabitants of Jeruſalem, to err, and to do worſe than the heathen. And the Lord ſpake to Manaſſeh, and to his people; but they would not hearken. Wherefore the Lord brought upon them the captains of the hoſt of the king of Aſſyria, which took Manaſſeh among the thorns, and bound him with fetters, and carried him to Babylon. And when he was in affliction, he beſought the Lord his God, and humbled himſelf greatly before the God of his fathers, and prayed unto him; and he was intreated of him, and heard his ſupplication, and brought him again to Jeruſalem into his kingdom [f].

"IN the reign of good Joſiah, when the book of the law of the Lord was "found, and read before him," he rent his clothes, and commanded, ſaying, Go, enquire of the Lord for me, and for them that are left in Iſrael and in Judah, concerning the words of the book that is found; for great is the wrath of the Lord that is poured out upon us, becauſe our fathers have not kept the word of the Lord, to do after all that is written in this book. And they went to Huldah the propheteſs, and they ſpake to her to that effect. And ſhe anſwered them, Thus ſaith the Lord God of Iſrael, Tell ye the man that ſent you to me, Thus ſaith the Lord, Behold I will bring evil upon this place, and upon the inhabitants thereof, even all the curſes that are written in the book which they have read before the king of Judah; becauſe they have forſaken me, and have burned incenſe unto other gods, that they might provoke me to anger. And as for the king of Judah, who ſent you to enquire of the Lord, ſo ſhall ye ſay unto him, Thus ſaith the Lord God of Iſrael concerning the words which thou haſt heard, Becauſe thine heart was tender, and thou didſt humble thyſelf before God, when thou heardſt his words againſt this place, and againſt the inhabitants thereof, and humbledſt thyſelf before me, and didſt rend thy clothes, and weep before me; I have even heard thee alſo, ſaith the Lord. Behold I will gather thee to thy fathers, and thou ſhalt be gathered to thy grave in peace; neither ſhall thine eyes ſee all the evil that I will bring upon this place, and upon the inhabitants of the ſame [g].

JONAH

[e] 1 Kings xxi. 25, 27,—29. [f] 2 Chron. xxxiii. 6, 9,—13. [g] 2 Chron. xxxiv. 19,—28.

JONAH aroſe and went unto Nineveh, according to the word of the Lord; and began to enter into the city a day's journey. And he cried, and ſaid, Yet forty days, and Nineveh ſhall be overthrown. So the people of Nineveh believed God, and proclaimed a faſt, and put on ſackcloth, from the greateſt of them even unto the leaſt of them. For word came unto the king of Nineveh; and he aroſe from his throne, and he laid his robe from him, and covered him with ſackcloth, and ſat in aſhes. And he cauſed it to be proclaimed and publiſhed through Nineveh, by the decree of the king and his nobles, ſaying, Let neither man nor beaſt, herd nor flock, taſte any thing; let them not feed, nor drink water. But let man and beaſt be covered with ſackcloth, and cry mightily unto God; yea let them turn every one from his evil way, and from the violence that is in their hands. Who can tell if God will turn and repent, and turn away from his fierce anger, that we periſh not? And God ſaw their works, that they turned from their evil way; and God repented of the evil that he had ſaid that he would do unto them, and he did it not [h].

"WE ſhall conclude this chapter with obſerving, that the moſt eminent patriots and reformers in Iſrael begun, and carried on their work by ſolemn acts of repentance, faſting, confeſſing, weeping, and making ſupplication. "Thus Ezra tells us," I proclaimed a faſt at the river Ahava, that we might afflict ourſelves before our God, to ſeek of him a right way. So we faſted, and beſought our God for this; and he was intreated of us [i]. "In like manner, "when he ſeparated the people from the ſtrange wives they had married," he prayed, and confeſſed, weeping, and caſting himſelf down before the houſe of God [k].

"NEHEMIAH entered upon his arduous undertaking with the ſame preparation." He ſat down, and wept, and mourned certain days, and faſted, and prayed before the God of heaven [l]. "And his purpoſe was crowned with ſucceſs."

[h] Jonah iii. 3,—10. [i] Ezra viii. 21, 23. [k] Ezra x. i. [l] Neh. i. 4.

CHAP. III.

Of the FEAR *of* GOD.

SECT. 1. All nature repreſented as fearing before God. 2. Of the dread that ought to poſſeſs his enemies. 3. He is the only proper object of reverence and fear. 4. The viſion of St John to this purpoſe. 5. Of that fear which reſtrains from offending God, that renders us watchful, and diſpoſes to every thing that is well pleaſing in his ſight. 6. The fear of God takes its riſe from a due ſenſe of his glorious perfections, and ſupreme dominion. 7. The happineſs of thoſe who truly fear God. 8. That they who truly fear God have nothing elſe to fear. 9. The ſure confidence of all that fear him. 10. Holy fear expreſſed in the praiſes and prayers of the ſaints. 11. The doxology of the redeemed.

SECT. 1. *All nature repreſented as fearing before God.*

THE Lord reigneth, let the people tremble; he ſitteth between the cherubims, let the earth be moved [a]. He looketh on the earth, and it trembleth; he toucheth the hills, and they ſmoke [b]: The pillars of heaven tremble, and are aſtoniſhed at his reproof [c]. Clouds and darkneſs are round about him [d]. His lightnings enlightned the world; the earth ſaw and trembled. The hills melted like wax at the preſence of the Lord, at the preſence of the Lord of the whole earth [e]. The ſea ſaw it, and fled; Jordan was driven back. The mountains ſkipped like rams, and the little hills like lambs. What ailed thee, O thou ſea, that thou fleddeſt? thou Jordan, that thou waſt driven back? ye mountains, that ye ſkipped like rams? and ye little hills, like lambs? Tremble, thou earth, at the preſence of the God of Jacob, who turneth the rock into a ſtanding water, the flint into a fountain of waters [f]. The iſles ſaw it, and feared; the ends of the earth were afraid [g]. When I heard, my belly trembled; my lips quivered at the voice: Rottenneſs entered into my bones, and I trembled in myſelf, that I might reſt in the day of trouble [h]. Dominion and fear are with him [i]. He is in one mind, and who can turn him [k]. Therefore am I troubled at his preſence; when I conſider, I am afraid of him [l]. Shall not his excellency make you afraid? and his dread fall upon you [m]?

SECT.

§ 1. [a] Pſal. xcix. 1. [b] Pſal. civ. 32. [c] Job xxvi. 11. [d] Pſal. xcvii. 2.
[e] Pſal. xcvii. 4, 5. [f] Pſal. cxiv. 3,—8. [g] Iſa. xli. 5. [h] Hab. iii. 16.
[i] Job xxv. 2. [k] Job xxiii. 13. [l] Job xxiii. 15. [m] Job xiii. 11.

SECT. 2. *Of the dread that ought to poſſeſs his enemies.*

THE tranſgreſſion of the wicked ſaith within my heart, that there is no fear of God before his eyes [a]. Therefore they ſay unto God, Depart from us; for we deſire not the knowledge of thy ways. What is the Almighty, that we ſhould ſerve him? And what profit ſhould we have if we pray unto him [b]?

Let all the earth fear the Lord; let all the inhabitants of the world ſtand in awe of him [c]. Say unto God, How terrible art thou in thy works! through the greatneſs of thy power ſhall thine enemies ſubmit themſelves unto thee [d]. The mean man ſhall be brought down, and the mighty man ſhall be humbled, and the eyes of the lofty ſhall be humbled: But the Lord of hoſts ſhall be exalted in judgment, and God that is holy ſhall be ſanctified in righteouſneſs [e]. Enter into the rock, and hide thee in the duſt, for fear of the Lord, and for the glory of his Majeſty [f]. For the day of the Lord of hoſts ſhall be upon every one that is proud and lofty, and upon every one that is lifted up, and he ſhall be brought low [g]. The loftineſs of man ſhall be bowed down, and the haughtineſs of man ſhall be made low; and the Lord alone ſhall be exalted in that day [h]. And they ſhall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his Majeſty when he ariſeth to ſhake terribly the earth [i]. He ſhall cut off the ſpirit of princes; he is terrible to the kings of the earth [k]. The nations ſhall ſee, and be confounded at all their might; they ſhall lay their hands upon their mouths, their ears ſhall be deaf. They ſhall lick the duſt like a ſerpent; they ſhall move out of their holes like worms of the earth; they ſhall be afraid of the Lord our God, and ſhall fear becauſe of thee [l]. For behold the day cometh that ſhall burn as an oven; and all the proud, yea and all that do wickedly ſhall be ſtubble, ſaith the Lord of hoſts [m]. The ſinners in Zion are afraid, fearfulneſs hath ſurprized the hypocrite; who among us ſhall dwell with the devouring fire? Who among us ſhall dwell with everlaſting burnings [n]. Be wiſe now therefore, O ye kings; be inſtructed ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiſs the Son, leſt he be angry, and ye periſh from the way, when his wrath is kindled but a little [o]. *For* he will repay fury to his adverſaries, and recompence to his enemies. So ſhall they fear the name of the Lord from the weſt, and his glory from the riſing of the ſun [p]. And all men ſhall fear, and ſhall declare the work of God; for they ſhall wiſely conſider of his doing [q].

SECT.

§ 2. [a] Pſal. xxxvi. 1. [b] Job xxi. 14, 15. [c] Pſal. xxxiii. 8. [d] Pſal. lxvi. 3.
[e] Iſa. v. 15, 16. [f] Iſa. ii. 10. [g] Iſa. ii. 12. [h] Iſa. ii. 17.
[i] Iſa. ii. 19. [k] Pſal. lxxvi. 12. [l] Micah vii. 16, 17. [m] Mal. iv. 1.
[n] Iſa. xxxiii. 14. [o] Pſal. ii. 10, 11. 12. [p] Iſa. lix. 18, 19. [q] Pſal. lxiv. 9.

SECT. 3. *The Moſt High is the only proper object of reverence and fear.*

A SON honoureth his father, and a ſervant his maſter; if then I be a father, where is mine honour? and if I be a maſter, where is my fear? ſaith the Lord of hoſts [a]. Be ſtill and know that I am God; I will be exalted among the heathen; I will be exalted in the earth [b]. For I am God, and there is none elſe; unto me every knee ſhall bow, every tongue ſhall ſwear [c]. For from the riſing of the ſun, even to the going down of the ſame, my name ſhall be great among the Gentiles; and in every place incenſe ſhall be offered, and a pure offering; for my name ſhall be great among the heathen, ſaith the Lord of hoſts [d]. But this people hath a revolting and a rebellious heart; they are revolted and gone; neither ſay they in their heart, Let us now fear the Lord our God, that giveth rain, both the former and the latter rain in his ſeaſon [e]: Mine eyes are upon all their ways; they are not hid from my face, neither is their iniquity hid from mine eyes [f]. Therefore I will ſhake the heavens, and the earth ſhall remove out of her place [g]; and I will puniſh the world for their evil, and the wicked for their iniquity; and I will cauſe the arrogancy of the proud to ceaſe, and will lay low the haughtineſs of the terrible [h]; for that they hated knowledge, and did not chooſe the fear of the Lord [i]. Thine own wickedneſs ſhall correct thee, and thy backſlidings ſhall reprove thee; know therefore and ſee, that it is an evil thing and a bitter, that thou haſt forſaken the Lord thy God, and that my fear is not in thee, ſaith the Lord God of hoſts [k]. Hear now this, O fooliſh people and without underſtanding, which have eyes and ſee not; which have ears, and hear not; fear ye not me ſaith the Lord? Will ye not tremble at my preſence, who have placed the ſand for the bound of the ſea, by a perpetual decree that it cannot paſs it; and though the waves thereof toſs themſelves, yet can they not prevail; though they roar, yet can they not paſs over it [l]?

SECT. 4. *The viſion of St. John to this purpoſe.*

AND I beheld, and lo the heavens departed as a ſcroll when it is rolled together; and every mountain and iſland were moved out of their places; and the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond man, and every free man, hid themſelves in

§ 3. [a] Mal. i. 6. [b] Pſal. xlvi. 10. [c] Iſa. xlv. 22, 23. [d] Mal. i. 11.
[e] Jer. v. 23, 24. [f] Jer. xvi. 17. [g] Iſa. xiii. 13. [h] Iſa. xiii. 11.
[i] Prov. i. 29. [k] Jer. ii. 19. [l] Jer. v. 21, 22.

in the dens, and in the rocks of the mountains; and ſaid to the mountains and rocks, Fall on us, and hide us from the face of him that ſitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come, and who ſhall be able to ſtand [a]?

SECT. 5. *Of that fear which reſtrains from offending God; that renders us watchful, and diſpoſes to every thing that is well pleaſing in his ſight.*

WHERE ſhall wiſdom be found? and where is the place of underſtanding [a]? God underſtandeth the way thereof, and he knoweth the place thereof [b]. When he made a decree for the rain, and a way for the lightning of the thunder; then did he ſee it, and declare it, he prepared it, yea and ſearched it out. And unto man he ſaid, Behold the fear of the Lord that is wiſdom, and to depart from evil is underſtanding [c]. And now, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to ſerve the Lord thy God with all thy heart, and with all thy ſoul [d]. Circumciſe therefore the foreſkin of your heart, and be no more ſtiff-necked; for the Lord your God is God of gods, and Lord of lords, a great God, a mighty, and a terrible, who regardeth not perſons; nor taketh reward [e]. Fear this glorious and fearful name, THE LORD THY GOD [f]. Him ſhall ye fear, and him ſhall ye worſhip, and to him ſhall ye do ſacrifice [g]; and ye ſhall not fear other gods; but the Lord your God ye ſhall fear, and he ſhall deliver you [h]. Thou ſhalt fear the Lord thy God; him ſhalt thou ſerve, and to him ſhalt thou cleave, and ſwear by his name; he is thy praiſe, and he is thy God, that hath done for thee great and terrible things [i]. Now therefore fear the Lord, and ſerve him in ſincerity, and in truth [k], with all your heart; for conſider what great things he hath done for you [l]. He ſent redemption unto his people; he hath commanded his covenant for ever; holy and reverend is his name [m].

The fear of the Lord is the beginning of wiſdom; and a good underſtanding have all they that do his commandments [n]; but the ſoul that doth ought preſumptuouſly, the ſame reproacheth the Lord; and that ſoul ſhall be cut off from among his people [o]. By mercy and truth iniquity is purged; and by the fear of the Lord, men depart from evil [p]. He that walketh in his uprightneſs, feareth the Lord; but he that is perverſe in his ways, deſpiſeth him [q]. A wiſe man feareth, and departeth from evil; but the fool rageth and is confident [r]. In the fear of the Lord is ſtrong confidence; the fear of the Lord is a fountain of life,

to

§ 4. [a] Rev. vi. 12, 14,—17.

§ 5. [a] Job. xxviii. 12. [b] Job xxviii. 23. [c] Job xxviii. 26, 27, 28. [d] Deut. x. 12.
[e] Deut. x. 16, 17. [f] Deut. xxviii. 58. [g] 2 Kings xvii. 36. [h] 2 Kings xvii. 38, 39.
[i] Deut. x. 20, 21. [k] Joſh. xxiv. 14. [l] 1 Sam. xii. 24. [m] Pſal. cxi. 9.
[n] Pſal. cxi. 10. [o] Numb. xv. 30. [p] Prov. xvi. 6. [q] Prov. xiv. 2.
[r] Prov. xiv. 16.

to depart from the ſnares of death [f]: The fear of the Lord is the inſtruction of wiſdom; and before honour is humility [t]. Be not wiſe in thine own eyes; fear the Lord and depart from evil [u]. Let us hear the concluſion of the whole matter; fear God and keep his commandments; for this is the whole duty of man. For God ſhall bring every work into judgment, with every ſecret thing, whether it be good or whether it be evil [x]. Having therefore theſe promiſes, dearly beloved, let us cleanſe ourſelves from all filthineſs of the fleſh and ſpirit, perfecting holineſs in the fear of God [y]: Walking in the fear of the Lord [z], circumſpectly, not as fools, but as wiſe [a]. Watch and pray, that ye enter not into temptation [b]. Be ſober, be vigilant [c]: Abhor that which is evil; cleave to that which is good [d]. Look to yourſelves, that we loſe not thoſe things which we have wrought, but that we receive a full reward [e]. Let us therefore fear, leſt a promiſe being leſt us of entering into his reſt, any of you ſhould ſeem to come ſhort of it [f]; leſt any man fail of the grace of God; leſt any root of bitterneſs ſpringing up trouble you, and many be defiled [g]. Wherefore let him that thinketh he ſtandeth, take heed leſt he fall [h]. And take heed to yourſelves, leſt at any time your hearts be overcharged with ſurfeiting, and drunkenneſs, and cares of this life, and ſo that day come upon you unawares. Watch ye therefore, and pray always, that ye may be accounted worthy to eſcape all theſe things that ſhall come to paſs, and to ſtand before the Son of man [i]. I therefore ſo run, not as uncertainly, ſo fight I, not as one that beateth the air: But I keep under my body, and bring it into ſubjection; leſt that by any means, when I have preached to others, I myſelf ſhould be caſt away [k]. Be not high minded, but fear [l].

SECT. 6. *The fear of God taketh its riſe from a due ſenſe of his glorious perfections, and ſupreme dominion.*

THE Lord is great in Zion, and he is high above all people [a]. Declare his glory among the heathen, his wonders among all people [b]. For the Lord is great, and greatly to be praiſed; he is to be feared above all gods. For all the gods of the nations are idols; but the Lord made the heavens. Honour and majeſty are before him; ſtrength and beauty are in his ſanctuary [c]. Give unto the Lord the glory due unto his name; bring an offering and come into his courts. O worſhip the Lord in the beauty of holineſs; fear before him all the earth [d]. For who in heaven can be compared unto the Lord? Who among the ſons of the mighty can be likened unto the Lord? God is greatly to be feared in the aſſembly

[f] Prov. xiv. 26, 27. [t] Prov. xv. 33. [u] Prov. iii. 7. [x] Eccleſ. xii. 13, 14.
[y] 2 Cor. vii. 1. [z] Acts ix. 31. [a] Eph. v. 15. [b] Matth. xxvi. 41.
[c] 1 Pet. v. 8. [d] Rom. xii. 9. [e] 2 John 8. [f] Heb. iv. 1.
[g] Heb. xii. 15. [h] 1 Cor. x. 12. [i] Luke xxi. 34, 36. [k] 1 Cor. ix. 26, 27.
[l] Rom. xi. 20.

§ 6. [a] Pſal. xcix. 2. [b] Pſal. xcvi. 3. [c] Pſal. xcvi. 4, 5, 6. [d] Pſal. xcvi. 8, 9.

bly of the ſaints; and to be had in reverence of all them that are about him[c]. Vow and pay unto the Lord your God; let all that be round about him bring preſents unto him that ought to be feared[f]. Ye that fear the Lord, praiſe him; all ye ſeed of Jacob, glorify him; and fear him, all ye the ſeed of Iſrael[g]. I will pay my vows before them that fear him[h]; and all the kindreds of the nations ſhall worſhip before thee. For the kingdom is the Lord's; and he is the governor among the nations[i]. And if ye call on the Father, who without reſpect of perſons judgeth according to every man's work, paſs the time of your ſojourning here in fear[k]. *For* every one of us ſhall give account of himſelf to God[l]. He ſhall judge the world with righteouſneſs[m]. Who ſhall not fear thee, O Lord, and glorify thy name? for thou only art holy[n]? The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all[o].

SECT. 7. *The happineſs of thoſe who truly fear God.*

COME, ye children, hearken unto me; I will teach you the fear of the Lord. What man is he that deſireth life, and loveth many days, that he may ſee good? Keep thy tongue from evil, and thy lips from ſpeaking guile. Depart from evil, and do good; ſeek peace and purſue it[a]. What man is he that feareth the Lord? him ſhall he teach in the way that he ſhall chooſe. His ſoul ſhall dwell at eaſe; his ſeed ſhall inherit the earth. The ſecret of the Lord is with them that fear him; and he will ſhew them his covenant[b]. Behold the eye of the Lord is upon them that fear him; upon them that hope in his mercy; to deliver their ſoul from death and to keep them alive in famine[c]. O fear, the Lord, ye his ſaints; for there is no want to them that fear him[d]. Stand in awe and ſin not; commune with your heart upon your bed, and be ſtill. Offer the ſacrifices of righteouſneſs; and put your truſt in the Lord[e]. He will fulfil the deſire of them that fear him; he alſo will hear their cry, and will ſave them[f]. Who is among you that feareth the Lord, that obeyeth the voice of his ſervant, that walketh in darkneſs, and hath no light? Let him truſt in the name of the Lord, and ſtay upon his God[g]. For as the heaven is high above the earth; ſo great is his mercy toward them that fear him[h]. Like as a father pitieth his children, ſo the Lord pitieth them that fear him[i]. For the mercy of the Lord is from everlaſting to everlaſting, upon them that fear him; and his righteouſneſs unto their children's children[k]. O Iſrael, truſt thou in the Lord[l]; ye that fear the Lord, truſt in the Lord. He will bleſs them that fear the Lord, both ſmall and great[m].

[c] Pſal. lxxxix. 6, 7. [f] Pſal. lxxvi. 11. [g] Pſal. xxii. 23. [h] Pſal. xxii. 25.
[i] Pſal. xxii. 27, 28. [k] 1 Pet. i, 17. [l] Rom. xiv. 12. [m] Pſal. xcvi. 13.
[n] Rev. xv. 4. [o] Pſal. ciii. 19.

§ 7. [a] Pſal. xxxiv. 11—14. [b] Pſal. xxv. 12,—14. [c] Pſal. xxxiii. 18, 19, [d] Pſal. xxxiv. 9.
[e] Pſal. iv. 4, 5. [f] Pſal. cxlv. 19. [g] Iſa. l. 10. [h] Pſal. ciii. 11.
[i] Pſal. ciii. 13. [k] Pſal. ciii. 17. [l] Pſal. cxv. 9. [m] Pſal. cxv. 11, 13.

Happy is the man that feareth alway; but he that hardeneth his heart ſhall fall into miſchief [n]. By humility and the fear of the Lord are riches and honour, and life [o]. The fear of the Lord is the beginning of wiſdom; and the knowledge of the Holy is underſtanding; for by me thy days ſhall be multiplied, and the years of thy life ſhall be increaſed [p]. Though a ſinner do evil an hundred times, and his days be prolonged, yet ſurely I know that it ſhall be well with them that fear God, which fear before him; but it ſhall not be well with the wicked, neither ſhall he prolong his days, which are as a ſhadow; becauſe he feareth not before God [q]. The fear of the Lord tendeth to life, and he that hath it ſhall abide ſatisfied; he ſhall not be viſited with evil [r]. Whoſo deſpiſeth the word ſhall be deſtroyed; but he that feareth the commandment, ſhall be rewarded [s]. Be thou in the fear of the Lord all the day long; for ſurely there is an end, and thine expectation ſhall not be cut off [t]. Truſt in the Lord with all thine heart, and lean not unto thine own underſtanding. In all thy ways acknowledge him, and he ſhall direct thy paths [u].

SECT. 8. *That they who truly fear God have nothing elſe to fear.*

THE word of the Lord came unto Abram in a viſion, ſaying, Fear not Abram; I am thy ſhield, and thy exceeding great reward [a]. I am the Almighty God; walk before me and be thou perfect [b].—The Lord ſpake thus to me with a ſtrong hand, and inſtructed me, ſaying, Say ye not, A confederacy, to all them to whom this people ſhall ſay, A confederacy; neither fear ye their fear nor be afraid. Sanctify the Lord of hoſts himſelf; and let him be your fear, and let him be your dread [c]. Fear thou not, fot I am with thee; be not diſmayed for I am thy God; I will ſtrengthen thee, yea I will help thee, yea I will uphold thee with the right hand of my righteouſneſs [d]. For I the Lord thy God will hold thy right hand, ſaying unto thee, Fear not, I will help thee: Fear not, thou worm Jacob, and ye men of Iſrael; I will help thee, ſaith the Lord, and thy Redeemer, the holy One of Iſrael [e]. I, even I am he that comforteth you; who art thou, that thou ſhouldſt be afraid of a man that ſhall die, and of the ſon of man which ſhall be made as graſs? and forgetteſt the Lord thy maker, that hath ſtretched forth the heavens, and laid the foundations of the earth? and haſt feared continually every day, becauſe of the fury of the oppreſſor, as if he were ready to deſtroy? and where is the fury of the oppreſſor [f]? Be not afraid of them that kill the body, and after that have no more that they can do: But I will forewarn you whom ye ſhall fear; Fear him, who after he hath killed, hath power to

[n] Prov. xxviii. 14. [o] Prov. xxii. 4. [p] Prov. ix. 10, 11. [q] Eccleſ. viii. 12, 13.
[r] Prov. xix. 23. [s] Prov. xiii. 13. [t] Prov. xxiii. 17, 18. [u] Prov. iii. 5, 6.

§ 8. [a] Gen. xv. 1. [b] Gen. xvii. 1. [c] Iſa. viii. 11, 12. 13. [d] Iſa. xli. 10.
[e] Iſa. xli. 13, 14. [f] Iſa. li. 12, 13.

to caſt into hell; yea I ſay unto you, Fear him[g]. Be not afraid of their terror, neither be troubled: But ſanctify the Lord God in your hearts[h]. The fear of man bringeth a ſnare; but whoſo putteth his truſt in the Lord, ſhall be ſafe[i].

Thus ſaith the Lord that created thee, O Jacob, and he that formed thee, O Iſrael, Fear not; for I have redeemed thee, I have called thee by thy name, thou art mine. When thou paſſeſt through the waters, I will be with thee; and through the rivers they ſhall not overflow thee: When thou walkeſt through the fire, thou ſhalt not be burnt; neither ſhall the flame kindle upon thee. For I am the Lord thy God, the holy One of Iſrael thy Saviour[k]. When thou lieſt down, thou ſhalt not be afraid; yea thou ſhalt lie down, and thy ſleep ſhall be ſweet. Be not afraid of ſudden fear, neither of the deſolation of the wicked when it cometh; for the Lord ſhall be thy confidence, and ſhall keep thy foot from being taken[l]. Thus ſaith the Lord that made thee, and formed thee from the womb, who will help thee, Fear not O Jacob, and thou Jeſhurun whom I have choſen[m]; Stengthen ye the weak hands, and confirm the feeble knees; ſay to them that are of a fearful heart, Be ſtrong, fear not; behold your God will come with vengeance, even God with a recompence, he will come and ſave you[n]. Fear not little flock; for it is your Father's good pleaſure to give you the kingdom[o]. Fear not; I am the firſt and the laſt; I am he that liveth and was dead; and behold I am alive for evermore, Amen; and have the keys of hell and of death[p].

SECT. 9. *The ſure confidence of all that fear him.*

IF God be for us, who can be againſt us[a]? The Lord of hoſts is with us, the God of Jacob is our refuge[b]. Beautiful for ſituation, the joy of the whole earth is mount Zion. God is known in her palaces for a refuge. For lo, the kings were aſſembled, they paſſed by together. They ſaw it, and ſo they marvelled; they were troubled and haſted away. Fear took hold of them there, and pain as of a woman in travel[c]. There were they in great fear; for God is in the generation of the righteous[d]. In the Lord I put my truſt; how ſay ye to my ſoul, Flee as a bird to your mountain[e]? Truly my ſoul waiteth upon God; from him cometh my ſalvation[f]; my expectation is from him; he only is my rock, and my ſalvation; he is my defence; I ſhall not be moved[g]. I will hear what God the Lord will ſpeak; for he will ſpeak peace unto his people and to his ſaints; but let them not turn again to folly. Surely his ſalvation is nigh them that fear him[h]. In God I have put my truſt; I will not be afraid what

[g] Luke xii. 4, 5. [h] 1 Pet. iii. 14, 15. [i] Prov. xxix. 25. [k] Iſa. xliii. 1, 2, 3.
[l] Prov. iii. 24, 25, 26. [m] Iſa. xliv. 2. [n] Iſa. xxxv. 3, 4. [o] Luke xii. 32.
[p] Rev. i. 17, 18.

§ 9. [a] Rom. viii. 31. [b] Pſal. xlvi. 11. [c] Pſal. xlviii. 2,—6. [d] Pſal. xiv. 5.
[e] Pſal. xi, 1. [f] Pſal. lxii. 1. [g] Pſal. lxii. 5, 6. [h] Pſal. lxxxv. 8, 9.

man can do unto me [i]. The Lord is my light and my ſalvation, whom ſhall I fear? the Lord is the ſtrength of my life, of whom ſhall I be afraid [k]. Though an hoſt ſhould encamp againſt me, my heart ſhall not fear; though war ſhould riſe againſt me, in this will I be confident [l]. He hath ſaid, I will never leave thee nor forſake thee: So that we may boldly ſay, The Lord is my helper, and I will not fear what man ſhall do unto me [m]. I have ſet the Lord always before me; becauſe he is at my right hand I ſhall not be moved. Therefore my heart is glad, and my glory rejoiceth; my fleſh alſo ſhall reſt in hope [n].

SECT. 10. *Holy fear expreſſed in the prayers and praiſes of the ſaints.*

WHO is like unto thee, O Lord, amongſt the Gods? Who is like thee, glorious in holineſs, fearful in praiſes, doing wonders [a]? O God, when thou wenteſt forth before thy people; when thou didſt march through the wilderneſs; the earth ſhook, the heavens alſo dropped at the preſence of God; even Sinai itſelf was moved at the preſence of God, the God of Iſrael [b]. The waters ſaw thee, O God, the waters ſaw thee; they were afraid; the depths alſo were troubled. The clouds poured out water, the ſkies ſent out a ſound; thine arrows alſo went abroad. The voice of thy thunder was in the heaven; thy lightnings lightned the world, the earth trembled and ſhook [c]. O God, thou art terrible out of thy holy places [d].

O LORD, thou art great, and thy name is great in might. Who would not fear thee, O King of nations? for to thee doth it appertain [e]. In Judah is God known; his name is great in Iſrael [f]. There brake he the arrows of the bow, the ſhield, and the ſword and the battle [g]. Thou even thou art to be feared; and who may ſtand in thy ſight when once thou art angry? Thou didſt cauſe judgment to be heard from heaven; the earth feared, and was ſtill [h]. O Lord, I have heard thy ſpeech, and was afraid [i]. Be not a terror unto me; thou art my hope in the day of evil [k]? Let not thy dread make me afraid [l]. My fleſh trembleth for fear of thee, and I am afraid of thy judgments [m]. While I ſuffer thy terrors I am diſtracted; thy fierce wrath goeth over me; thy terrors have cut me off [n]. Out of the depths have I cried unto thee, O Lord [o]. If thou, Lord, ſhouldſt mark iniquities, O Lord, Who ſhall ſtand? but there is forgiveneſs with thee that thou mayſt be feared [p]. Thou ſhalt ariſe and have mercy upon Zion; ſo the heathen ſhall fear thy name, and all the kings of the earth thy

[i] Pſal. lvi. 11. [k] Pſal. xxvii. 1. [l] Pſall xxvii. 3. [m] Heb. xiii. 5, 6.
[n] Pſal. xvi. 8, 9.

§ 10. [a] Exod. xv. 11. [b] Pſal. lxviii. 7, 8. [c] Pſal. lxxvii. 16, 17, 18. [d] Pſal. lxviii. 35.
[e] Jer. x. 6, 7. [f] Pſal. lxxvi. 1. [g] Pſal. lxxvi. 3. [h] Pſal. lxxvi. 7, 8.
[i] Hab. iii. 2. [k] Jer. xvii. 17. [l] Job. xiii. 21. [m] Pſal. cxix. 120.
[n] Pſal. lxxxviii. 15, 16. [o] Pſal. cxxx. 1. [p] Pſal. cxxx. 3, 4.

thy glory [q]. They ſhall fear thee as long as the ſun and moon endure, throughout all generations [r].

ALL nations whom thou haſt made ſhall come and worſhip before thee, O Lord; and ſhall glorify thy name. For thou art great and doſt wondrous things; thou art God alone. Teach me thy way, unite my heart to fear thy name [s]. I am a companion of all them that fear thee; and of them that keep thy precepts [t]. Salvation is far from the wicked; for they ſeek not thy ſtatutes; but my heart ſtandeth in awe of thy word [u]. Stabliſh thy word unto thy ſervant, who is devoted to thy fear [x].

O Lord, our Lord! how excellent is thy name in all the earth? who hath ſet thy glory above the heavens [y], When I conſider the heavens, the work of thy fingers, the moon and the ſtars which thou haſt ordained; What is man that thou art mindful of him? and the ſon of man that thou viſiteſt him [z]? Lord, Who ſhall abide in thy tabernacle? Who ſhall dwell in thy holy hill? He that walketh uprightly, and worketh righteouſneſs; and ſpeaketh the truth in his heart. In whoſe eyes a vile perſon is contemned; but he honoureth them that fear the Lord [a]. The fooliſh ſhall not ſtand in thy ſight; thou hateſt all workers of iniquity. But as for me I will come into thy houſe in the multitude of thy mercy; and in thy fear will I worſhip toward thy holy temple [b]. Unto thee lift I up mine eyes, O thou that dwelleſt in the heavens [c]. Behold as the eyes of ſervants look unto the hand of their maſters, and as the eye of a maiden unto the hand of her miſtreſs; ſo our eyes wait upon the Lord our God [c]. O how great is thy goodneſs which thou haſt laid up for them that fear thee; which thou haſt wrought for them that truſt in thee, before the ſons of men [d]! I will not be afraid of ten thouſands of people, that have ſet themſelves againſt me, round about [e]. I will both lay me down in peace, and ſleep; for thou Lord only makeſt me to dwell in ſafety [f].

SECT. 11. *The doxology of the redeemed.*

WE give thanks, Lord God Almighty, who art, and waſt, and art to come; becauſe thou haſt taken to thee thy great power, and haſt reigned. And the nations were angry, and thy wrath is come, and the time of the dead that they ſhould be judged, and that thou ſhouldſt give reward to thy ſervants the prophets, and to the ſaints, and them that fear thy name, ſmall and great, and ſhouldſt deſtroy them which deſtroy the earth [a]. Great and marvellous are thy works, Lord God Almighty; juſt and true are thy ways, thou King of ſaints. Who ſhall not

[q] Pſal. cii. 13, 15. [r] Pſal. lxxii. 5. [f] Pſal. lxxxvi. 9, 10, 11. [r] Pſal. cxix. 63.
[u] Pſal. cxix. 155, 161. [x] Pſal. cxix. 38. [y] Pſal. viii. 1, [z] Pſal. viii. 3, 4.
[a] Pſal. xv 1, 2, 4. [b] Pſal. v. 5, 7. [c] Pſal. cxxiii. 1, 2. [d] Pſal. xxxi. 19.
[c] Pſal. iii. 6. [f] Pſal. iv. 8.

§ 11. [a] Rev. xi. 17, 18.

not fear thee, O Lord, and glorify thy name? for thou only art holy: For all nations ſhall come and worſhip before thee; for thy judgments are made manifeſt [b].

Fear God, and give glory to him, for the hour of his judgment is come; and worſhip him that made heaven and earth, and the ſea, and the fountains of waters [c]. Praiſe our God, all ye his ſervants, and ye that fear him both ſmall and great. Alleluia! for the Lord God Omnipotent reigneth; let us be glad, and rejoice, and give honour to him [d].

" BEFORE we leave this ſubject, it may be proper to illuſtrate the ſeveral views " that have been given of the fear of God by ſome facts or examples, which could " not eaſily be brought into the text, and are here ſubjoined. The dread of " wicked men in the view of judgment, is ſtrongly exemplified in the caſe of Fe- " lix, when hearing the Apoſtle Paul." As he reaſoned of righteouſneſs, tempe- " rance and judgment to come, Felix trembled, and anſwered, go thy way for " this time; when I have a convenient ſeaſon I will call for thee [a].

" JACOB gives us a ſtriking example of the reverence due to God by all his " ſaints: After his encouraging dream at Bethel, we are told" Jacob awaked out of his ſleep, and he ſaid, Surely the Lord is in this place; and I knew it not, and he was afraid, and ſaid, How dreadful, (or how venerable) is this place! This is none other but the houſe of God, and this is the gate of heaven [b].—" Another " example of holy reverence we find in the caſe of the publican who went up to " the temple to pray;" the publican ſtanding afar off, would not lift up ſo much as his eyes unto heaven, but ſmote upon his breaſt, ſaying, God be merciful to me a ſinner [c].

" Godly fear, firſt, reſtrains from iniquity. How expreſſive is Joſeph's " anſwer?" How can I do this great wickedneſs, and ſin againſt God [d]? " It " next diſpoſes the ſoul to an unlimited obedience to the divine will. How accept- " able to God, was Abraham's intended ſacrifice of Iſaac! He received this glori- " ous teſtimony from heaven ", Now I know that thou feareſt God, ſeeing thou haſt not with-held thy ſon, thine only ſon from me [e].

" THE words in *Pſal.* xxii. 28. *He is the governor among the nations*, call " to our remembrance the decree of Darius," I make a decree, that in every dominion of my kingdom, men tremble and fear before the God of Daniel; for he is the living God, and ſtedfaſt for ever, and his kingdom that which ſhall not be deſtroyed,

[b] Rev. xv. 3, 4. [c] Rev. xiv. 7. [d] Rev. xix. 5, 6, 7.

[a] Acts xxiv. 25. [b] Gen. xxviii, 16, 17. [c] Luke xviii. 13. [d] Gen. xxxix. 9.
[e] Gen. xxii. 12.

deſtroyed, and his dominion ſhall be even unto the end. He delivereth and reſcueth, and he worketh ſigns and wonders in heaven and in earth [f].

" THE expreſſion in Pſal. xxv. 14. (*The ſecret of the Lord is with them " that fear him.*) may be properly illuſtrated by the caſe of Cornelius, of " whom we are told, that he was" a devout man, and one that feared God with all his houſe, who gave much alms to the people, and prayed to God alway [g]. " When, by the direction of the heavenly viſion, he had ſent for Peter, that " apoſtle obſerves," Of a truth I perceive that God is no reſpector of perſons; but in every nation he that feareth him, and worketh righteouſneſs, is accepted with him [h].

" THE promiſe in Iſa. l. 10. reminds us of the example of our Lord," who, in the days of his fleſh, offered up prayers and ſupplications, with ſtrong crying and tears, unto him that was able to ſave him from death, and was heard in that he feared [i].

" THE goodneſs of God to them that fear him is beautifully deſcribed by the " prophet Malachi." Ye ſhall know that I have ſent this commandment unto you, that my covenant might be with Levi, ſaith the Lord of hoſts. My covenant was with him of life and peace; and I gave them to him, for the fear wherewith he feared me, and was afraid before me [k]. " And again," Then they that feared the Lord ſpake often one to another, and the Lord hearkened, and heard it; and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they ſhall be mine, ſaith the Lord of hoſts, in that day when I make up my jewels; and I will ſpare them as a man ſpareth his own ſon that ſerveth him [l].

" WE find ſome expreſſions delivered in Scripture as from the mouth of God, " which may be juſtly conſidered as moſt perſuaſive motives to filial reverence. " Such are theſe affectionate words of their condeſcending Sovereign to Iſrael, " when they had vowed obedience:" O that there were ſuch an heart in them, that they would fear me, and keep all my commandments always; that it might be well with them, and with their children for ever [m]! O that they were wiſe, that they underſtood this, that they would conſider their latter end [n]! O that my people had hearkened unto me, and Iſrael had walked in my ways [o]! But I ſaid, How ſhall I put thee amongſt the children, and give thee a pleaſant land, a goodly heritage of the hoſt of nations? and I ſaid, Thou ſhalt call me, My Father, and ſhalt not turn away from me [p].

THERE

[f] Dan. vi. 26, 27.
[g] Acts x. 2.
[h] Acts x. 34, 35.
[i] Heb. v. 7.
[k] Mal. ii. 4, 5.
[l] Mal. iii. 16, 17.
[m] Deut. v. 29.
[n] Deut. xxxii. 29.
[o] Pſal. lxxxi. 13.
[p] Jer. iii. 19.

" THERE is a fear of wrath ſpoken of in Scripture, which often proves the " mean of awakening the conſcience, and rouſing the attention of a ſinner, and " thus bringing him to God. Of this the apoſtle ſays," The law was our ſchoolmaſter to bring us unto Chriſt, that we might be juſtified by faith [q]. Knowing therefore the terror of the Lord, we perſuade men [r].

CHAP. IV.

Of LOVE *to* GOD *and* DIVINE THINGS.

SECT. 1. The love of God one, of the moſt important duties. 2. It includes a right and affecting ſenſe of his glorious excellency and diffuſive goodneſs. 3. —Of his redeeming love, and of thoſe particular mercies which are beſtowed upon us. 4. Love to God includes an ardent deſire of his favour above all. 5. This love will controul ſenſual and vitious paſſions, and be ſupreme in the ſoul. 6. It will powerfully incite us to a ſtedfaſt obedience. 7. It will prompt us to love our brethren, and to prize whatever belongs to God. 8. The happineſs of thoſe who love him, and rightly ſeek after his favour. 9. Its ſeveral actings expreſſed in the prayers and praiſes of his ſervants.

SECT. 1. *The love of God, one of the moſt important duties.*

ONE of the ſcribes came, and aſked Jeſus, Which is the firſt commandment of all? And Jeſus anſwered him, The firſt of all the commandments is, Hear, O Iſrael, the Lord our God is one God; and thou ſhalt love the Lord thy God with all thy heart, and with all thy ſoul, and with all thy mind, and with all thy ſtrength: This is the firſt commandment; and the ſecond is like, namely this, Thou ſhalt love thy neighbour as thyſelf. There is none other commandment greater than theſe [a]. On theſe two commandments hang all the law and the prophets [b]. And the ſcribes ſaid unto him, Well, Maſter, thou haſt ſaid the truth: For there is one God, and there is none other but he; and to love him with all the heart, and with all the underſtanding, and with all the ſoul, and with all the ſtrength, and to love his neighbour as himſelf, is more than all whole burnt offerings and ſacrifices. And Jeſus ſaid unto him, Thou art not far from the kingdom of God [c]. God is love, and he that dwelleth in love, dwelleth in God, and God in him [d].

SECT.

[q] Gal. iii. 24. [r] 2 Cor. v. 11.

§ 1. [a] Mark xii. 28,—31. [b] Matth. xxii. 40. [c] Mark xii. 32,—34. [d] 1 John iv. 16.

SECT. 2. *It includes a right and affecting ſenſe of his glorious excellency and diffuſive goodneſs.*

O LORD our Lord, How excellent is thy name in all the earth! who haſt ſet thy glory above the heavens. When I conſider thy heavens, the work of thy fingers, the moon and the ſtars which thou haſt ordained, What is man that thou art mindful of him, and the ſon of man that thou viſiteſt him [a]? Who is like unto thee, O Lord, among the Gods? Who is like unto thee, glorious in holineſs, fearful in praiſes, doing wonders [b]? Great and marvellous are thy works, Lord God Almighty. Juſt and true are thy ways, O thou King of ſaints. Who ſhall not fear thee, O Lord, and glorify thy name? For thou only art holy [c]. Behold God is mighty, and deſpiſeth not any: He is mighty in ſtrength and wiſdom. He withdraweth not his eyes from the righteous; but with kings are they on the throne, yea he doth eſtabliſh them for ever, and they are exalted; and if they be bound in fetters, and be holden in cords of affliction; then he ſheweth them their work, and their tranſgreſſions that they have exceeded [d]. Thy mercy, O Lord, is in the heavens, and thy faithfulneſs reacheth unto the clouds. Thy righteouſneſs is like the great mountains; thy judgments are a great deep: O Lord, thou preſerveſt man and beaſt. How excellent is thy loving-kindneſs, O God! Therefore the children of men put their truſt under the ſhadow of thy wings. They ſhall be abundantly ſatisfied with the fatneſs of thy houſe; and thou ſhalt make them drink of the river of thy pleaſures. For with thee is the fountain of life; in thy light ſhall we ſee light [e]. Thy kingdom is an everlaſting kingdom, and thy dominion endureth throughout all ages. The Lord is righteous in all his ways, and holy in all his works [f]. He loveth righteouſneſs and judgment: The earth is full of the goodneſs of the Lord [g]. The LORD, the LORD God merciful and gracious, long-ſuffering, and abundant in goodneſs and truth; keeping mercy for thouſands, forgiving iniquity and tranſgreſſion and ſin; and that will by no means clear the guilty [h]. The heavens are thine, the earth alſo is thine; as for the world, and the fulneſs thereof, thou haſt founded them. Juſtice and judgment are the habitation of thy throne; mercy and truth ſhall go before thy face [i].—O that men would praiſe the Lord for his goodneſs, and for his wonderful works to the children of men [k]. O Lord, How manifold are thy works! in wiſdom haſt thou made them all; the earth is full of thy riches [l]. The Lord is good unto all; and his tender mercies are over all his works. The eyes of all wait upon thee, and thou

§ 2. [a] Pſal. viii. 1, 3, 4. [b] Exod. xv. 11. [c] Rev. xv. 3, 4. [d] Job xxxvi. 5,—9.
[e] Pſal. xxxvi. 5,—9. [f] Pſal. cxlv. 13, 17. [g] Pſal. xxxiii. 5. [h] Exod. xxxiv. 6, 7.
[i] Pſal. lxxxix. 11, 14. [k] Pſal. cvii. 8. [l] Pſal. civ. 24.

giveſt them their meat in due ſeaſon: Thou openeſt thine hand, and ſatisfieſt the deſire of every living thing [m]. He left not himſelf without witneſs, in that he did good, and gave us rain from heaven, and fruitful ſeaſons, filling our hearts with food and gladneſs [n]. Your Father which is in heaven—maketh his ſun to riſe on the evil and on the good, and ſendeth rain on the juſt and on the unjuſt [o]. Happy is he that hath the God of Jacob for his help, whoſe hope is in the Lord his God; which made heaven and earth, the ſea and all that therein is; which keepeth truth for ever; which executeth judgment for the oppreſſed; which giveth food to the hungry. The Lord looſeth the priſoners: The Lord openeth the eyes of the blind: The Lord raiſeth them that are bowed down: The Lord loveth the righteous [p]. O give thanks unto the Lord, for he is good, for his mercy endureth for ever [q]. The Lord hath prepared his throne in the heavens, and his kingdom ruleth over all. Bleſs the Lord ye his angels, that excel in ſtrength, that do his commandments, hearkning unto the voice of his word. Bleſs ye the Lord, all ye his hoſts, ye miniſters of his that do his pleaſure. Bleſs the Lord, all his works, in all places of his dominion. Bleſs the Lord, O my ſoul [r].

SECT. 3.—*Of his redeeming love, and of thoſe particular mercies which are beſtowed upon us.*

BLESSED be the Lord God of Iſrael, for he hath viſited and redeemed his people [a]. In this was manifeſted the love of God towards us, becauſe that God ſent his only begotten Son unto the world that we might live through him. Herein is love, not that we loved God, but that he loved us, and ſent his Son to be the propitiation for our ſins [b]. For God ſo loved the world, that he gave his only begotten Son, that whoſoever believeth on him ſhould not periſh but have everlaſting life [c]. *For* God who is rich in mercy, for his great love wherewith he has loved us, even when we were dead in ſins, hath he quickned us together with Chriſt [d]. God commendeth his love towards us, in that while we were yet ſinners, Chriſt died for us [e]. We love him becauſe he firſt loved us [f]. My ſoul doth magnify the Lord, and my ſpirit hath rejoiced in God my ſaviour [g]. For the love of Chriſt conſtraineth us [h]. Behold, what manner of love the Father hath beſtowed upon us that we ſhould be called the ſons of God [i]. Now our Lord Jeſus Chriſt, and God, even our Father, which hath loved us and

[m] Pſal. cxlv. 9, 15, 16. [n] Acts xiv. 17. [o] Matth. v. 45. [p] Pſal. cxlvi. 5—8.
[q] Pſal. cxxxvi. 1. [r] Pſal. ciii. 19,—22.

§ 3. [a] Luke i. 68. [b] 1 John iv. 9, 10. [c] John iii. 16. [d] Eph. ii. 4, 5.
[e] Rom. v. 8. [f] 1 John iv. 19. [g] Luke i. 46, 47. [h] 2 Cor. v. 14.
[i] 1 John iii. 1.

and given us everlaſting conſolation and good hope through grace, comfort your hearts, and ſtabliſh you in every good word and work [k]! Bleſs the Lord O my ſoul, and all that is within me, bleſs his holy name. Bleſs the Lord, O my ſoul; and forget not all his benefits. Who forgiveth all thine iniquities, who healeth all thy diſeaſes, who redeemeth thy life from deſtruction, who crowneth thee with loving kindneſs and tender mercies [l]. I love the Lord becauſe he hath heard my voice and my ſupplication. Becauſe he hath inclined his ear unto me, therefore will I call upon him as long as I live [m]. Return unto thy reſt, O my ſoul, for the Lord hath dealt bountifully with thee, for thou haſt delivered my ſoul from death, mine eyes from tears, and my feet from falling [n]. How precious alſo are thy thoughts unto me? how great is the ſum of them [o]? What ſhall I render unto the Lord for all his benefits towards me? I will take the cup of ſalvation, and call upon the name of the Lord [p]. I will greatly rejoice in the Lord, my ſoul ſhall be joyful in my God, for he hath clothed me with the garments of ſalvation, he hath covered me with the robe of righteouſneſs [q]. I will love thee, O Lord, my ſtrength: The Lord is my rock and my fortreſs, and my deliverer, my God, my ſtrength, in whom I will truſt, my buckler, and the horn of my ſalvation, and my high tower [r]. Bleſſed be the God and Father of our Lord Jeſus Chriſt, who hath bleſſed us with all ſpiritual bleſſings in heavenly places in Chriſt, according as he hath choſen us in him before the foundation of the world, that we ſhould be holy and without blame before him in love. Having predeſtinated us unto the adoption of children by Jeſus Chriſt to himſelf, according to the good pleaſure of his will, to the praiſe of the glory of his grace, wherein he hath made us accepted in the beloved. In whom we have redemption through his blood, the forgiveneſs of ſins according to the riches of his grace [s]. He that ſpared not his own Son, but delivered him up for us all, how ſhall he not with him alſo freely give us all things [t]?

SECT. 4. *Love to God includes an ardent deſire of his favour above all.*

THERE be many that ſay, who will ſhew us any good? Lord lift thou up the light of thy countenance upon us. Thou haſt put gladneſs in my heart more than in the time that their corn and their wine increaſed [a]. When thou ſaidſt, Seek ye my face; my heart ſaid unto thee, Thy face Lord will I ſeek [b]. I intreated thy favour with my whole heart [c]. The deſire of our ſoul is to thy name, and to the remembrance of thee. With my ſoul have I deſired thee in the night,

[k] 2 Theſſ. ii. 16, 17. [l] Pſal. ciii. 1,—4. [m] Pſal. cxvi. 1, 2. [n] Pſal. cxvi. 7, 8.
[o] Pſal. cxxxix. 17. [p] Pſal. cxvi. 12, 13. [q] Iſa. lxi. 10. [r] Pſal. xviii. 1, 2.
[s] Eph i. 3,—7. [t] Rom. viii. 32.
§ 4. [a] Pſal. iv, 6, 7. [b] Pſal. xxvii. 8. [c] Pſal. cxix. 58.

yea with my ſpirit within me will I ſeek thee early [d]. O God thou art my God, early will I ſeek thee: My ſoul thirſteth for thee, my fleſh longeth for thee in a dry and thirſty land where no water is. To ſee thy power and thy glory, ſo as I have ſeen thee in the ſanctuary. Becauſe thy loving kindneſs is better than life, my lips ſhall praiſe thee [e]. As the hart panteth after the water brooks, ſo panteth my ſoul after thee, O God: When ſhall I come and appear before God [f]. Whom have I in heaven but thee? and there is none in the earth whom I deſire beſides thee. My fleſh and my heart faileth; but God is the ſtrength of my heart and my portion for ever [g]. My ſoul ſhall be ſatisfied as with marrow and fatneſs, and my mouth ſhall praiſe thee with joyful lips; when I remember thee upon my bed, and meditate on thee in the night watches. Becauſe thou haſt been my help, therefore in the ſhadow of thy wings will I rejoice. My ſoul followeth hard after thee, thy right hand upholdeth me [h]. O my ſoul, thou haſt ſaid unto the Lord, thou art my Lord, my goodneſs extendeth not unto thee [i]. Wherefore we labour, that whether preſent or abſent we may be accepted of him [k]. Why art thou caſt down, O my ſoul? and why art thou diſquieted in me? hope in God, for I ſhall yet praiſe him, who is the health of my countenance and my God [l].

SECT. 5. *This love will controul ſenſual and vitious paſſions, and be ſupreme in the ſoul.*

THE love of Chriſt conſtraineth us—that they which live, ſhould not henceforth live unto themſelves, but unto him which died for them and roſe again [a]. For the grace of God that bringeth ſalvation, hath appeared to all men, teaching us, that denying ungodlineſs and worldly luſts, we ſhould live ſoberly, righteouſly and godly in this preſent world, [b]. Know ye not, that the friendſhip of the world is enmity with God? Whoſoever will be a friend of the world is the enemy of God [c]. Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the luſt of the fleſh, and the luſt of the eyes, and the pride of life, is not of the Father, but is of the world, and the world paſſeth away, and the luſt thereof; but he that doth the will of God abideth for ever [d]. They that are Chriſt's have crucified the fleſh with the affections and luſts [e]. If thy right eye offend thee, pluck it out; if thy right hand offend thee, cut it off and caſt it from thee [f].

No

[d] Iſa. xxvi. 8, 9. [e] Pſal. lxiii. 1, 2, 3. [f] Pſal. xlii. 1, 2. [g] Pſal. lxxiii. 25, 26.
[h] Pſal. lxiii. 5,—8. [i] Pſal. xvi. 2. [k] 2 Cor. v. 9. [l] Pſal. xliii. 5.

§ 5. [a] 2 Cor. v. 14, 15. [b] Tit. ii. 11, 12. [c] James iv. 4. [d] 1 John ii. 15, 16, 17.
[e] Gal. v. 24. [f] Matth. v. 29, 30.

No man can ſerve two maſters, for either he will hate the one and love the other, or elſe he will hold to the one, and deſpiſe the other, ye cannot ſerve God and mammon [g]. He that loveth father or mother more than me, is not worthy of me; and he that loveth ſon or daughter more than me, is not worthy of me. And he that taketh not his croſs and followeth after me, is not worthy of me. He that findeth his life ſhall loſe it: And he that loſeth his life for my ſake ſhall find it [h].

SECT. 6. *It will powerfully incite us to a ſtedfaſt obedience.*

YE that love the Lord hate evil [a]. For this is the love of God that we keep his commandments, and his commandments are not grievous [b]. If ye love me keep my commandments [c]. He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me, ſhall be loved of my Father, and I will love him and will manifeſt myſelf to him. If a man love me he will keep my words, and my Father will love him, and we will come unto him and make our abode with him [d]. As the Father hath loved me, ſo have I loved you, continue ye in my love. If ye keep my commandments, ye ſhall abide in my love, even as I have kept my Father's commandments, and abide in his love [e]. He that ſaith I know him, and keepeth not his commandments, is a liar and the truth is not in him: But whoſo keepeth his word, in him verily is the love of God perfected [f]. If ye continue in my word, then are ye my diſciples indeed [g]. Let us therefore go on unto perfection [h]. Let us hold faſt the profeſſion of our faith without wavering [i]. Continue ye in the faith, grounded and ſettled, and be not moved away from the hope of the goſpel, which ye have heard [k]. And beſides this, giving all diligence, add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godlineſs; and to godlineſs, brotherly kindneſs; and to brotherly kindneſs, charity [l]. As ye have therefore received Chriſt, ſo walk ye in him [m], that when he ſhall appear, ye may have confidence, and not be aſhamed before him at his coming [n].—Till I die I will not remove my integrity from me: My righteouſneſs I hold faſt, and will not let it go; my heart ſhall not reproach me ſo long as I live [o].

SECT.

[g] Matth. vi. 24. [h] Matth. x. 37,—39.

§ 6. [a] Pſal. xcvii. 10. [b] 1 John v. 3. [c] John xiv. 15. [d] John xiv. 21, 23.
[e] John xv. 9, 10. [f] 1 John ii. 4, 5. [g] John viii. 31. [h] Heb. vi. 1.
[i] Heb. x. 23. [k] Col. i. 23. [l] 2 Pet. i. 5, 6. [m] Col. ii. 6.
[n] John ii. 28. [o] Job xxvii. 5, 6.

SECT. 7. *It will prompt us to love our brother, and to prize whatever belongs to God.*

BELOVED, let us love one another, for love is of God, and every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God, for God is love[a]. If a man ſay, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath ſeen, how can he love God whom he hath not ſeen[b]. Whoſo hath this world's good, and ſeeth his brother have need, and ſhutteth up his bowels of compaſſion from him, how dwelleth the love of God in him[c]. If we love one another, God dwelleth in us, and his love is perfected in us[d].

Jeſus ſaid, If God were your Father, you would love me, for I proceeded forth and came from God[e]. But I know that ye have not the love of God in you. I am come in my Father's name, and ye receive me not.[f]. Ye tithe mint and rue, and paſs over judgment and the love of God[g]. For they loved the praiſe of men more than the praiſe of God[h]. He that honoureth not the Son, honoureth not the Father which hath ſent him[i]. *But* he that hath received his teſtimony, hath ſet to his ſeal, that God is true; for he whom God hath ſent, ſpeaketh the words of God[k]. Whoſoever believeth that Jeſus is the Chriſt, is born of God: And every one that loveth him that begat, loveth him alſo that is begotten of him[l].

One thing have I deſired of the Lord, and that will I ſeek after, that I may dwell in the houſe of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple[m]. How amiable are thy tabernacles, O Lord of hoſts. My ſoul longeth, yea fainteth for the courts of the Lord: my heart and my fleſh crieth out for the living God. Bleſſed are they that dwell in thy houſe, they will be ſtill praiſing thee[n]. Bleſſed is the man whom thou chooſeſt and cauſeſt to approach unto thee, that he may dwell in thy courts. We ſhall be ſatisfied with the goodneſs of thy houſe, even of thy holy place[o]. O ſend out thy light and thy truth, let them lead me, let them bring me into thy holy hill, and to thy tabernacle. Then will I go unto the altar of God, unto God, my exceeding joy; yea upon the harp will I praiſe thee, O God, my God[p]. For a day in thy courts is better than a thouſand. I had rather be a door-keeper in the houſe of my God, than to dwell in the tents of wickedneſs[q]. The ſons of the ſtranger that join themſelves

§ 7. [a] 1 John iv. 7, 8. [b] 1 John iv. 20. [c] 1 John iii. 17. [d] 1 John iv. 12.
[e] John viii. 42. [f] John v. 42, 43. [g] Luke xi. 42. [h] John xii 43.
[i] John v. 23. [k] John iii. 33, 34. [l] 1 John v. 1. [m] Pſal. xxvii. 4.
[n] Pſal. lxxxiv. 1, 2, 4. [o] Pſal. lxv. 4. [p] Pſal. xliii. 3, 4. [q] Pſal. lxxxiv. 10.

ſelves to the Lord to ſerve him, and to love the name of the Lord, to be his ſervants, every one that keepeth the Sabbath from polluting it, and taketh hold of my covenant. Even them will I bring to my holy mountain, and make them joyful in my houſe of prayer[r]. O how love I thy law, it is my meditation all the day[s]. With my whole heart have I ſought thee, O let me not wander from thy commandments[t]. I delight in the law of God, after the inward man[u]. I delight to do thy will, O my God; yea, thy law is within my heart[x].

SECT. 8. *The happineſs of thoſe who love him, and rightly ſeek after his favour.*

THE Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him, and keep his commandments, to a thouſand generations[a]. O love the Lord all ye his ſaints, for the Lord preſerveth the faithful[b]. The Lord preſerveth all them that love him[c]. Glory ye in his holy name, let the heart of them rejoice that ſeek the Lord: Seek the Lord, and his ſtrength, ſeek his face evermore[d]. I love them that love me, and thoſe that ſeek me early, ſhall find me[e]. We know that all things work together for good to them that love God[f]. For this God is our God for ever and for ever, he will be our guide even unto death[g]. Becauſe he hath ſet his love upon me, therefore will I deliver him, I will ſet him on high, becauſe he hath known my name[h]. Eye hath not ſeen nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him[i]. Now we ſee through a glaſs darkly, but then face to face[k]. Then ſhall the righteous ſhine forth as the ſun in the kingdom of their father[l]. And they that be wiſe ſhall ſhine as the brightneſs of the firmament, and they that turn many to righteouſneſs as the ſtars for ever and ever[m]. The ranſomed of the Lord ſhall come to Zion with ſongs, and everlaſting joy upon their heads; they ſhall obtain joy and gladneſs, and ſorrow and ſighing ſhall flee away[n].

SECT.

[r] Iſa. lvi. 6, 7. [s] Pſal. cxix. 97. [t] Pſal. cxix. 10. [u] Rom. vii. 22. [x] Pſal. xl. 8.

§ 8. [a] Deut. vii. 9. [b] Pſal. xxxi. 23. [c] Pſal. cxlv. 20. [d] Pſal. cv. 3, 4. [e] Prov. viii. 17. [f] Rom. viii. 28. [g] Pſal. xlviii. 14. [h] Pſal. xci. 14. [i] 1 Cor. ii. 9. [k] 1 Cor. xiii. 12. [l] Matth. xiii. 43. [m] Dan. xii. 3. [n] Iſa. xxxv. 10.

SECT. 9. *Its ſeveral actings expreſſed in the prayers and praiſes of his ſervants.*

I WILL worſhip towards thy holy temple, and praiſe thy name, for thy loving-kindneſs, and for thy truth; for thou haſt magnified thy love above all thy name [a]. Thou, even thou, art Lord alone; thou haſt made heaven, the heaven of heavens, with all their hoſt, the earth, and all things that are therein; the ſeas and all that is therein, and thou preſerveſt them all, and the hoſt of heaven worſhippeth thee [b]. Give unto the Lord ye kindreds of the people, give unto the Lord glory and ſtrength, give unto the Lord the glory due unto his name; bring an offering and come before him, worſhip the Lord in the beauty of holineſs [c]. Thou art my hiding place, and my ſhield, I hope in thy word [d]. O magnify the Lord with me, and let us exalt his name together [e]. The Lord liveth, and bleſſed be my rock, and let the God of my ſalvation be exalted [f]. O taſte and ſee, that the Lord is good, bleſſed is the man that truſteth in him [g]. The Lord is the portion of mine inheritance, and of my cup, thou maintaineſt my lot [h]. O ſatisfy us early with thy mercy, that we may rejoice and be glad all our days [i]. O that I knew where I might find him, that I might come even to his ſeat [k]. Lord, I have loved the habitation of thy houſe, and the place where thine honour dwelleth [l]. Thy word is a lamp unto my feet and a light unto my path [m]. Thou art my portion O Lord, I have ſaid I would keep thy word [n]. I hate vain thoughts, but thy law do I love [o], O that men would praiſe the Lord for his goodneſs, and for his wonderful works to the children of men [p].

CHAP.

§ 9. [a] Pſal. cxxxviii. 2. [b] Neh. ix. 6. [c] 1 Chron. xvi. 28, 29. [d] Pſal. cxix. 114.
[e] Pſal. xxxiv. 3. [f] Pſal. xviii 46. [g] Pſal. xxxiv 8. [h] Pſal. xvi. 5.
[i] Pſal. xc. 14. [k] Job xxiii 3. [l] Pſal. xxvi. 8. [m] Pſal. cxix. 105.
[n] Pſal. cxix. 57. [o] Pſal. cxix. 113. [p] ſal. cvii. 8.

CHAP. V.

Of OBEDIENCE, HOLINESS, *and* RIGHTEOUSNESS.

SECT. 1. We are evidently under manifold obligations to the ſervice of God. 2. He was pleaſed to make known his will to his ancient people, and to enter into covenant with them. 3.—To ſend them prophets, from time to time, to inſtruct, reprove, and reclaim them. 4. Obedience is the way of peace and happineſs; but wickedneſs, of pain and miſery. 5. To turn us from ſin unto God, that we might be ſanctified to his ſervice, was one great purpoſe for which the Son of God was manifeſted. 6. Purity of heart and life is clearly taught, and indiſpenſibly required. 7. As our nature is ſanctified and renewed by the Holy Spirit, ſo his gracious aid may well be expected in the path of our chriſtian ſervice. 8. A perfect example of all holineſs and righteouſneſs is exhibited to us in the life of our Lord Jeſus Chriſt. 9. Our obedience muſt be cordial, conſtant, and progreſſive. 10. Various exhortations and incitements to purity, holineſs, and righteouſneſs. 11. The prayers and praiſes of the ſaints relative to this ſubject.

SECT. 1. *We are evidently under manifold obligations to the ſervice of God.*

ASCRIBE ye greatneſs unto our God. He is the rock: His work is perfect; for all his ways are judgment: A God of truth, and without iniquity: Juſt and right is he. Is he not thy Father that hath bought thee? Hath he not made thee, and eſtabliſhed thee [a]? Let all the earth fear the Lord; let all the inhabitants of the world ſtand in awe of him: For he ſpake, and it was done: He commanded, and it ſtood faſt [b].

The Lord hath prepared his throne in the heavens, and his kingdom ruleth over all [c]. The heavens are thine; the earth alſo is thine; as for the world, and the fulneſs thereof, thou haſt founded them. Juſtice and judgment are the habitation of thy throne: Mercy and truth ſhall go before thy face [d]. For God ſhall bring every work into judgment, with every ſecret thing, whether it be good, or whether it be evil [e]. For thou art not a God that hath pleaſure in wickedneſs; neither ſhall evil dwell with thee. The fooliſh ſhall not ſtand in thy ſight; thou hateſt all workers of iniquity [f].

§ 1. [a] Deut. xxxii. 3, 4, 6. [b] Pſal. xxxiii. 8, 9. [c] Pſal. ciii. 19. [d] Pſal. lxxxix. 11, 14. [e] Eccleſ. xii. 14. [f] Pſal. v. 4, 5.

O Lord, Thou haſt ſearched me, and known me: Thou knoweſt my down-ſitting and mine up-riſing: Thou underſtandeſt my thought afar off. Thou compaſſeſt my path, and my lying-down, and art acquainted with all my ways[g]. Wherefore, we labour, that whether preſent or abſent, we may be accepted of him: For we muſt all appear before the judgment-ſeat of Chriſt, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad[h]. So then every one of us ſhall give account of himſelf to God[i]. And *the wicked* ſhall go away into everlaſting puniſhment; but the righteous into life eternal[k]. Fear not them which kill the body, but are not able to kill the ſoul; but rather fear him which is able to deſtroy both ſoul and body in hell[l].

Or deſpiſeſt thou the riches of his goodneſs, and forbearance, and long-ſuffering, not knowing that the goodneſs of God leadeth thee to repentance[m]. What ſhall I render to the Lord for all his benefits towards me[n]?—Ye were ſometimes darkneſs, but now are ye light in the Lord; walk as children of the light[o]. As obedient children, not faſhioning yourſelves according to the former luſts in your ignorance. But as he which hath called you is holy, ſo be ye holy in all manner of converſation; becauſe it is written, Be ye holy, as I am holy[p]. Ye are not your own, for ye are bought with a price; therefore glorify God in your body and your ſpirit, which are God's[q]. For the love of Chriſt conſtraineth us, becauſe we thus judge, that if one died for all, then were all dead; and that he died for all, that they which live ſhould not henceforth live unto themſelves, but unto him who died for them, and roſe again[r]. I beſeech you therefore, brethren, by the mercies of God, that you preſent your bodies a living ſacrifice, holy, acceptable unto God, which is your reaſonable ſervice[s]: That ye would walk worthy of God, who hath called you unto his kingdom and glory[t].

Having therefore theſe promiſes, dearly beloved, let us cleanſe ourſelves from all filthineſs of the fleſh and ſpirit, perfecting holineſs in the fear of the Lord[u]. Beloved, now are we the ſons of God; and it doth not yet appear what we ſhall be, but we know, that when he ſhall appear, we ſhall be like him, for we ſhall ſee him as he is. And every man that hath this hope in him, purifieth himſelf, even as he is pure[x].

He that ſaith he abideth in him, ought himſelf alſo ſo to walk even as he walked[y]. If any man ſerve me, let him follow me; and where I am, there ſhall alſo my ſervant be; if any man ſerve me, him will my Father honour[z].

Wherefore,

[g] Pſal. cxxxix. 1, 2, 3.
[h] 2 Cor. v. 9, 10.
[i] Rom. xiv. 12.
[k] Matth. xxv. 46.
[l] Matth. x. 28.
[m] Rom. ii. 4.
[n] Pſal. cxvi. 12.
[o] Eph. v. 8.
[p] 1 Pet. i. 14, 15, 16.
[q] 1 Cor. vi. 19, 20.
[r] 2 Cor. v. 14, 15.
[s] Rom. xii. 1.
[t] 1 Theſſ. ii. 12.
[u] 2 Cor. vii. 1.
[x] 1 John iii. 2, 3.
[y] 1 John ii. 6.
[z] John xii. 26.

Wherefore, beloved, ſeeing ye look for ſuch things, be diligent that ye may be found of him in peace, without ſpot, and blameleſs [a].

For this is the love of God, that we keep his commandments, and his commandments are not grievous [b]. The law is holy, and the commandment holy, and juſt, and good [c]. The law of the Lord is perfect, converting the ſoul; the teſtimony of the Lord is ſure, making wiſe the ſimple. The ſtatutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightning the eyes. The fear of the Lord is clean, enduring for ever; the judgments of the Lord are true, and righteous altogether. More to be deſired are they than gold, yea than much fine gold; ſweeter alſo than honey, and the honey-comb. Moreover, by them is thy ſervant warned, and in keeping of them there is great reward [d]. He hath ſhewed thee, O man, what is good; and what doth the Lord require of thee, but to do juſtly, and to love mercy, and to walk humbly with thy God [e]. The Lord is a Sun and a Shield, the Lord will give grace and glory; no good thing will he with-hold from them that walk uprightly [f].—As it is written, Eye hath not ſeen, nor ear heard, neither have entered in the heart of man, the things which God hath prepared for them that love him [g].

SECT. 2. *He was pleaſed to make known his will to his ancient people, and to enter into covenant with them.*

THE Lord our God made a covenant with us in Horeb [a]. Out of heaven he made thee to hear his voice, that he might inſtruct thee; and upon earth he ſhewed thee his great fire, and thou heardſt his words out of the midſt of the fire. Know therefore this day, and conſider in thine heart, that the Lord he is God in heaven above, and upon the earth beneath, there is none elſe. Thou ſhalt keep therefore his ſtatutes, and his commandments which I command thee this day [b]. Hear O Iſrael, the Lord our God is one Lord; and thou ſhalt love the Lord thy God with all thine heart, and with all thy ſoul, and with all thy might; and theſe words which I command thee this day ſhall be in thine heart [c]. And now Iſrael, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to ſerve the Lord thy God with all thy heart, and with all thy ſoul; to keep the commandments of the Lord, and his ſtatutes, which I command thee this day for thy good [d]. And all the people anſwered together and ſaid, All that the Lord hath ſpoken we will do [e]. He

[a] 2 Pet. iii. 14. [b] 1 John v. 3. [c] Rom. vii. 12. [d] Pſal. xix. 7,—11.
[e] Mic. vi. 8. [f] Pſal. lxxxiv. 11. [g] 1 Cor. ii. 9.

§ 2. [a] Deut. v. 2. [b] Deut. iv. 36, 39, 40. [c] Deut. vi. 4, 5, 6. [d] Deut. x. 12, 13.
[e] Exod. xix. 8.

ſheweth his word unto Jacob, his ſtatutes and judgments unto Iſrael. He hath not dealt ſo with any nation [f]. Sanctify yourſelves, therefore, and be ye holy; for I am the Lord your God. And ye ſhall keep my ſtatutes and do them: I am the Lord which ſanctify you [g]. If ye forſake the Lord, and ſerve ſtrange gods, then he will turn and do you hurt, and conſume you after that he hath done you good. And the people ſaid unto Joſhua, Nay, but we will ſerve the Lord. And Joſhua ſaid unto the people, ye are witneſſes againſt yourſelves, that ye have choſen you the Lord, to ſerve him. And they ſaid, We are witneſſes. Now therefore, Put away, ſaid he, the ſtrange gods which are among you, and incline your heart unto the Lord God of Iſrael. And the people ſaid unto Joſhua, The Lord our God will we ſerve, and his voice will we obey [h].

Obey my voice, and I will be your God, and ye ſhall be my people; and walk ye in all the ways that I have commanded you, that it may be well unto you [i]. To the Iſraelites pertained the adoption, and the glory, and the covenant, and the giving of the law, and the ſervice of God, and the promiſes [k].

SECT. 3.—*To ſend them prophets, from time to time, to inſtruct, reprove, and reclaim them.*

SINCE the day that your fathers came forth out of the land of Egypt, unto this day, I have even ſent unto you all my ſervants the prophets, daily riſing up early, and ſending them [a]. Thus ſaith the Lord of hoſts, the God of Iſrael, Amend your ways and your doings, and I will cauſe you to dwell in this place. For if ye thoroughly amend your ways and your doings; if ye thoroughly execute judgment between a man and his neighbour; if ye oppreſs not the ſtranger, the fatherleſs, and the widow, and ſhed not innocent blood in this place, neither walk after other gods to your hurt, then will I cauſe you to dwell in this place, in the land I gave to your fathers for ever and ever [b]. Hear O heavens, and give ear, O earth; for the Lord hath ſpoken, I have nouriſhed and brought up children, and they have rebelled againſt me. The ox knoweth his owner, and the aſs his maſter's crib; but Iſrael doth not know, my people doth not conſider. Ah ſinful nation, a people laden with iniquity, a ſeed of evil doers, children that are corrupters; they have forſaken the Lord; they have provoked the holy One of Iſrael unto anger; they are gone away backward. Waſh you, make you clean, put away the evil of your doings from before mine eyes, ceaſe to do evil, learn to do well; ſeek judgment, relieve the oppreſſed, judge the

[f] Pſal. cxlvii. 16, 20. [g] Levit. xx. 7, 8. [h] Joſh. xxiv. 20,—24. [i] Jer. vii. 23. [k] Rom. ix. 4.

§ 3. [a] Jer. vii. 25. [b] Jer. vii. 3, 5, 6, 7.

the fatherleſs, plead for the widow. Come now and let us reaſon together, ſaith the Lord, though your ſins be as ſcarlet, they ſhall be white as ſnow; though they be red like crimſon, they ſhall be as wool [c].

SECT. 4. *Obedience is the way of peace and happineſs; but wickedneſs, of pain and miſery.*

SAY to the righteous, that it ſhall be well with him; for they ſhall eat the fruit of their doings. Wo unto the wicked, it ſhall be ill with him; for the reward of his hands ſhall be given him [a].—The wicked are like the troubled ſea, when it cannot reſt, whoſe waters caſt up mire and dirt. There is no peace, ſaith my God, to the wicked [b]. Though wickedneſs be ſweet in his mouth, though he hide it under his tongue, though he ſpare it and forſake it not, but keep it ſtill within his mouth; yet his meat in his bowels is turned; it is the gall of aſps within him [c].—Great peace have they which love thy law, and nothing ſhall offend them [d]. For lo, they that are far from thee ſhall periſh: Thou haſt deſtroyed all them that go a-whoring from thee. But it is good for me to draw near to God [e]. Light is ſown for the righteous, and gladneſs for the upright in heart [f]. And the work of righteouſneſs ſhall be peace, and the effect of righteouſneſs quietneſs and aſſurance for ever [g].

You ſhall diligently keep the commandments of the Lord your God, and his ſtatutes which he hath commanded thee. And thou ſhalt do that which is right and good in the ſight of the Lord, that it may be well with thee [h]. Ye ſhall ſhall therefore keep my ſtatutes, and my judgments; which if a man do, he ſhall live in them; I am the Lord [i]. Set your hearts unto all the words which I teſtify among you this day: For it is not a vain thing for you, becauſe it is your life [k]. But if ye will not obey the voice of the Lord, but rebel againſt the commandment of the Lord, then ſhall the hand of the Lord be againſt you, as it was againſt your fathers: If you ſhall ſtill do wickedly, you ſhall be conſumed [l]. Thus ſaith the Lord God of Iſrael, Curſed be the man that obeyeth not the words of this covenant which I commanded your fathers in the day that I brought them forth out of the land of Egypt, from the iron-furnace, ſaying, Obey my voice, and do them according to all which I command you, ſo ſhall ye be my people, and I will be your God. Yet they obeyed not, nor inclined their ear; but walked every one in the imagination of their evil heart; therefore I will bring upon them all the words of this covenant; for I will not hear them in the time that they cry unto me for their trouble [m].

Bleſſed

[c] Iſa. i. 2,—4. 16.—18.

§ 4. [a] Iſa. iii. 10, 11. [b] Iſa. lvii. 20, 21. [c] Job xx. 12,—14. [d] Pſal. cxix. 165.
[e] Pſal. lxxiii. 27, 28. [f] Pſal. xcvii. 11. [g] Iſa. xxxii. 17. [h] Deut. vi. 17, 18.
[i] Lev. xviii. 5. [k] Deut. xxxii. 46, 47. [l] 1 Sam. xii. 15, 25. [m] Jer. xi. 3, 4, 8, 14.

Bleſſed is the man that walketh not in the counſel of the ungodly, nor ſtandeth in the way of ſinners, nor ſitteth in the ſeat of the ſcornful. But his delight is in the law of the Lord, and in his law doth he meditate day and night; and he ſhall be like a tree planted by the rivers of water, that bringeth forth his fruit in his ſeaſon, his leaf alſo ſhall not wither, and whatſoever he doth ſhall proſper. The ungodly are not ſo, but are like the chaff which the wind driveth away [n]. For the wages of ſin is death, but the gift of God is eternal life through Jeſus Chriſt our Lord [o]. Who will render to every man according to his deeds: To them who, by patient continuance in well-doing, ſeek for glory, honour, and immortality, eternal life. But unto them that are contentious, and do not obey the truth, but obey unrighteouſneſs, indignation and wrath, tribulation and anguiſh, upon every ſoul of man that doth evil, of the Jew firſt, and alſo of the Gentile [p].

SECT. 5. *To turn us from ſin unto God, that we might be ſanctified to his ſervice, was one great purpoſe for which the Son of man was manifeſted.*

FOR this purpoſe the Son of God was manifeſted, that he might deſtroy the works of the devil [a]. To give light to them that ſit in darkneſs, and in the ſhadow of death; to guide our feet in the way of peace [b]. To open their eyes, and to turn them from darkneſs to light, and from the power of Satan unto God, that they may receive forgiveneſs of ſins, and inheritance among them which are ſanctified by faith that is in me [c]. For the grace of God that bringeth ſalvation hath appeared unto all men, teaching us, that denying ungodlineſs, and worldly luſts, we ſhould live ſoberly, righteouſly, and godly, in this preſent world, looking for that bleſſed hope, and the glorious appearing of the great God, and our Saviour Jeſus Chriſt, who gave himſelf for us, that he might redeem us from all iniquity, and purify us unto himſelf a peculiar people, zealous of good works [d]. For we ourſelves were alſo ſometimes fooliſh, diſobedient, deceived, ſerving divers luſts and pleaſures, living in malice and envy, hateful, and hating one another. But after that the kindneſs and love of God our Saviour toward man appeared, not by works of righteouſneſs which we have done, but according to his mercy he ſaved us, by the waſhing of regeneration, and renewing of the Holy Ghoſt, which he ſhed on us abundantly, through Jeſus Chriſt our Saviour [e]. Chriſt loved the church, and gave himſelf for it, that he might ſanctify and cleanſe it, with the waſhing of water by the word, that he might preſent it to himſelf

[n] Pſal. i. 1,—4. [o] Rom. vi. 23. [p] Rom. ii. 6,—9.

§ 5. [a] 1 John iii. 8. [b] Luke i. 79. [c] Acts xxvi. 18. [d] Tit. ii. 11,—14. [e] Tit. iii. 3,—6.

himſelf a glorious church, not having ſpot, or wrinkle, or any ſuch thing, but that it ſhould be holy and without blemiſh [f]. Ye are waſhed, ye are ſanctified, ye are juſtified, in the name of our Lord Jeſus, and by the Spirit of our God [g]. Know ye not, that ſo many of us as were baptized unto Jeſus Chriſt, were baptized unto his death. Therefore we are buried with him by baptiſm unto death: That like as Chriſt was raiſed up from the dead by the glory of the Father, even ſo we alſo ſhould walk in newneſs of life [h]. In that he died, he died unto ſin once; but in that he liveth, he liveth unto God. Likewiſe reckon ye alſo yourſelves to be dead indeed unto ſin, but alive unto God through Jeſus Chriſt our Lord. Let not ſin therefore reign in your mortal body, that ye ſhould obey it in the luſts thereof; neither yield ye your members as inſtruments of unrighteouſneſs unto ſin; but yield yourſelves unto God, as thoſe that are alive from the dead, and your members as inſtruments of righteouſneſs unto God [i].

SECT. 6. *Purity of heart and life is clearly taught, and indiſpenſibly required.*

BLESSED are the pure in heart, for they ſhall ſee God [a]. I will that thou affirm conſtantly, that they which have believed in God, might be careful to maintain good works [b]. For in Chriſt Jeſus, neither circumciſion availeth any thing, nor uncircumciſion, but a new creature [c]. But be ye doers of the word, not hearers only, deceiving your own ſelves [d]. Not every one that ſaith unto me, Lord, Lord, ſhall enter into the kingdom of heaven, but he that doth the will of my Father which is in heaven [e]. Wherefore, if thy hand or foot offend thee, cut them off, and caſt them from thee; it is better for thee to enter into life halt or maimed, rather than having two hands and two feet, to be caſt into everlaſting fire. And if thine eye offend thee, pluck it out, and caſt it from thee; it is better for thee to enter into life with one eye, rather than having two eyes, to be caſt into hell-fire [f]. Ye are my friends, if ye do whatſoever I command you [g]. For circumciſion verily profiteth, if thou keep the law; but if thou be a breaker of the law, thy circumciſion is made uncircumciſion: For he is not a Jew which is one outwardly, neither is that circumciſion which is outward in the fleſh; but he is a Jew which is one inwardly, and circumciſion is that of the heart in the Spirit, and not in the letter, whoſe praiſe is not of men, but of God [h]. Circumciſion is nothing, and uncircumciſion is nothing, but the keeping of the commandments of God [i]. For as the body without the ſpirit

[f] Eph. v. 25, 26, 27. [g] 1 Cor. vi. 11. [h] Rom. vi. 3, 4, [i] Rom. vi. 10, —13.

§ 6. [a] Matth. v. 8, [b] Tit. iii. 8. [c] Gal. vi. 15. [d] James i. 22.
[e] Matth. vii. 21. [f] Matth. xviii. 8, 9. [g] John xv. 14. [h] Rom. ii. 25, 28, 29.
[i] 1 Cor. vii. 19.

ſpirit is dead, ſo faith without works is dead alſo [k]. Be not deceived, God is not mocked, for whatſoever a man ſoweth, that ſhall he alſo reap; for he that ſoweth to the fleſh, ſhall of the fleſh reap corruption; but he that ſoweth to the Spirit, ſhall of the Spirit reap life everlaſting [l]. Know ye not, that the unrighteous ſhall not inherit the kingdom of God. Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, ſhall inherit the kingdom of God [m].

SECT. 7. *As our nature is ſanctified and renewed by the Holy Spirit, ſo his gracious aid may well be expected in the path of our chriſtian ſervice.*

BEHOLD the days come, ſaith the Lord, that I will make a new covenant with the houſe of Iſrael, and the houſe of Judah: I will put my law in their inward parts, and write it in their hearts; and will be their God, and they ſhall be my people [a]. For their ſakes I ſanctify myſelf, that they alſo might be ſanctified through the truth. Sanctify them through thy truth, thy word is truth [b]. The law of the Spirit of life in Chriſt Jeſus hath made me free from the law of ſin and death [c]. And you hath he quickned, who were dead in treſpaſſes and ſins [d]. If any man be in Chriſt, he is a new creature; old things are paſt away, behold all things are become new [e]. For we are his workmanſhip, created in Chriſt Jeſus unto good works, which God hath before-ordained that we ſhould walk in them [f]. Sanctified by God the Father, and preſerved in Chriſt [g]. Abide in me, and I in you; as the branch cannot bear fruit of itſelf, except it abide in the vine, no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the ſame bringeth forth much fruit; for without me ye can do nothing [h]. Nevertheleſs, I tell you the truth, it is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will ſend him unto you [i]. Ye are of God, little children, and have overcome them; becauſe greater is he that is in you, than he that is in the world [k]. Not that we are ſufficient of ourſelves to think any thing as of ourſelves, but our ſufficiency is of God [l]. By the grace of God, I am what I am; and his grace which was beſtowed on me was not in vain, but I laboured more abundantly than they all; yet not I, but the grace of God which was with me [m]. He ſaid unto me, My grace is ſufficient for thee; for my ſtrength is made perfect in weakneſs [n]. I can do all things through Chriſt ſtrengthening

[k] James ii. 26. [l] Gal. vi. 7, 8. [m] 1 Cor. vi. 9, 10.

§ 7. [a] Jer xxxi. 31, 33. [b] John xvii. 19, 17. [c] Rom. viii. 2. [d] Eph. ii. 1.
[e] 2 Cor. v. 17. [f] Eph. ii. 10. [g] Jude 1. [h] John xv. 4, 5.
[i] John xvi. 7. [k] 1 John iv. 4. [l] 2 Cor. iii. 5. [m] 1 Cor. xv. 10.
[n] 2 Cor. xii. 9.

ſtrengthning me [o]. Haſt thou not known, Haſt thou not heard, that the everlaſting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? There is no ſearching of his underſtanding. He giveth power to the faint, and to them that have no might he increaſeth ſtrength. Even the youths ſhall faint and be weary, and the young men ſhall utterly fall: But they that wait upon the Lord ſhall renew their ſtrength; they ſhall mount up with wings as eagles; they ſhall run, and not be weary; they ſhall walk, and not faint [p]. I will go in the ſtrength of the Lord God; I will make mention of thy righteouſneſs, even of thine only [q]. Fear not thou, for I am with thee; be not diſmaid, for I am thy God: I will ſtrengthen thee, yea I will help thee, yea I will uphold thee with the right hand of my righteouſneſs [r]. My ſoul followeth hard after thee; thy right hand upholdeth me. Thou ſhalt guide me with thy counſel, and afterward receive me to glory [t]. Aſk, and it ſhall be given you; ſeek, and ye ſhall find; knock, and it ſhall be opened unto you: For every one that aſketh, receiveth; and he that ſeeketh, findeth; and to him that knocketh, it ſhall be opened. If a ſon aſk bread of any of you that is a father, Will he give him a ſtone? or, if he aſk a fiſh, Will he for a fiſh give him a ſerpent [u]? If ye then, being evil, know how to give good gifts unto your children, How much more ſhall your heavenly Father give the Holy Spirit to them that aſk him [x]? Seeing then that we have a great High Prieſt, that is paſſed into the heavens, Jeſus the Son of God, let us come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need [y].

SECT. 8. *A perfect example of all holineſs and righteouſneſs is exibited to us in the life of our Lord Jeſus Chriſt.*

LET this mind be in you, which was alſo in Chriſt Jeſus [a], who was holy, harmleſs, undefiled, ſeparated from ſinners [b]. Wherefore, holy brethren, partakers of the heavenly calling, conſider the Apoſtle and High Prieſt of our profeſſion, Chriſt Jeſus, who was faithful to him that appointed him [c]. Chriſt ſuffered for us, leaving us an example that ye ſhould follow his ſteps: Who did no ſin; neither was guile found in his mouth: Who, when he was reviled, reviled not again; when he ſuffered, he threatned not; but committed himſelf to him that judgeth righteouſly [d]. Tho' he were a Son, yet learned he obedience by the things which he ſuffered; and being made perfect, he became the author of eternal ſalvation unto all that obey him [e].

[o] Philip. iv. 13. [p] Iſa. xl. 28,—31. [q] Pſal. lxxi. 16. [r] Iſa. xli. 10.
[t] Pſal. lxxiii. 24. [u] Luke xi. 9, 10, 11. [x] Luke xi. 13.
[y] Heb. iv. 14, 16.

§ 8. [a] Philip. ii. 5. [b] Heb. vii. 26. [c] Heb. iii. 1, 2. [d] 1 Pet. ii. 21,—23.
[e] Heb. v. 8, 9.

I came down from heaven, not to do mine own will, but the will of him that ſent me [f]. My meat is to do the will of him that ſent me, and to finiſh his work [g]. I muſt work the work of him that ſent me while it is day [h]. I delight to do thy will, O my God; yea thy law is within my heart [i]. O my Father, if this cup may not paſs away, except I drink it, thy will be done [k]. Now is my ſoul troubled; and what ſhall I ſay? Father, ſave me from this hour; but for this cauſe came I unto this hour: Father, glorify thy name [l]. I have glorified thee on the earth; I have finiſhed the work which thou gaveſt me to do [m]. And, when he had ſent the multitudes away, he went up into a mountain apart to pray [n]. And Jeſus went forth, and ſaw a great multitude, and was moved with compaſſion towards them; and he healed their ſick [o]. Now when he came nigh to the gate of the city, behold there was a dead man carried out, the only ſon of his mother; and ſhe was a widow, and much people of the city was with her. And when the Lord ſaw her, he had compaſſion on her, and ſaid unto her, Weep not [p]. When Mary was come where Jeſus was, and ſaw him, ſhe fell down at his feet. When Jeſus therefore ſaw her weeping, and the Jews alſo weeping which came with her, he groaned in the ſpirit, and was troubled, and ſaid, Where have ye laid him? They ſay unto him, Lord, Come and ſee. Jeſus wept. Then ſaid the Jews, Behold how he loved him [q]. And when he was come near, he beheld the city, and wept over it, ſaying, If thou hadſt known, even thou, at leaſt in this thy day, the things that belong unto thy peace! but now they are hid from thine eyes [r]. O Jeruſalem, Jeruſalem, thou that killeſt the prophets, and ſtoneſt them which are ſent unto thee, How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings? and ye would not [s]. Take my yoke upon you, and learn of me; for I am meek and lowly in heart [t]. The officer which ſtood by ſtruck Jeſus with the palm of his hand, ſaying, Anſwereſt thou the high prieſt ſo? Jeſus anſwered, If I have ſpoken evil, bear witneſs of the evil; but if well, Why ſmiteſt thou me [u]? And there followed him a great company of people, and of women, which alſo bewailed and lamented him: But Jeſus turning unto them, ſaid, Daughters of Jeruſalem, Weep not for me; but weep for yourſelves, and for your children. And when they were come to the place which is called Calvary, there they crucified him. Then ſaid Jeſus, Father, forgive them; they know not what they do [x].

Such an High Prieſt became us, who is holy, harmleſs, undefiled, ſeparated from ſinners, and made higher than the heavens [y]; the holy One and the juſt [z]. Who went

[f] John vi. 38. [g] John iv. 34. [h] John ix. 4. [i] Pſal. xl. 8.
[k] Matth. xxvi. 42. [l] John xii. 27, 28. [m] John xvii. 4. [n] Matth. xiv. 23.
[o] Matth. xiv. 14. [p] Luke vii. 12, 13. [q] John xi. 32,—36. [r] Luke xix. 41, 42.
[s] Matth. xxiii. 37. [t] Matth. xi. 29. [u] John xviii. 22, 23. [x] Luke xxiii. 27, 28, 33, 34.
[y] Heb. vii. 26. [z] Acts iii. 14.

went about doing good, and healing all that were oppreſſed [a]. He that ſaith he abideth in him, ought himſelf alſo ſo to walk, even as he walked [b]. Put on, therefore, as the elect of God, holy and beloved, bowels of mercies, kindneſs, humbleneſs of mind, meekneſs, long-ſuffering, forbearing one another, and forgiving one another, even as Chriſt forgave you, ſo alſo do ye [c]. And be ye kind one to another, tender-hearted, forgiving one another, even as God for Chriſt's ſake hath forgiven you [d]. Be ye therefore followers of God as dear children, and walk in love, as Chriſt alſo hath loved us and hath given himſelf for us, an offering and a ſacrifice to God for a ſweet ſmelling ſavour [e].

SECT. 9. *Our obedience muſt be cordial, conſtant, and progreſſive.*

THE Lord thy God hath commanded thee to do theſe ſtatutes and judgments: Thou ſhalt therefore keep and do them, with all thine heart, and with all thy ſoul [a]. You ſhall diligently keep the commandments of the Lord your God, and his teſtimonies and his ſtatutes, which he hath commanded thee [b]. The path of the juſt is as the ſhining light, that ſhineth more and more unto the perfect day [c]. Now being made free from ſin, and become ſervants to God, ye have your fruit unto holineſs, and the end everlaſting life [d]. For none of us liveth to himſelf, and no man dieth to himſelf; for whether we live, we live unto the Lord; and whether we die, we die unto the Lord; whether we live therefore or die, we are the Lord's. For to this end Chriſt both died and roſe, and revived, that he might be the Lord both of the dead and living [e]. We beſeech you, brethren, and exhort you by the Lord Jeſus, that as ye have received of us, how you ought to walk and to pleaſe God, ſo you would abound more and more [f]. Brethren, I count not myſelf to have apprehended, but this one thing I do, forgetting thoſe things which are behind, and reaching forth unto thoſe things which are before, I preſs toward the mark for the prize of the high calling of God in Chriſt Jeſus [g].

SECT. 10. *Various exhortations and incitements to purity, righteouſneſs, and holineſs.*

KEEP thy heart with all diligence, for out of it are the iſſues of life [a]. Thoſe things which proceed out of the mouth, come forth from the heart, and they

[a] Acts x. 38. [b] 1 John ii. 6. [c] Col. iii. 12, 13. [d] Eph. iv. 32.
[e] Eph. v. 1, 2.

§ 9. [a] Deut. xxvi. 16. [b] Deut. vi. 17. [c] Prov. iv. 18. [d] Rom. vi. 22.
[e] Rom. xiv. 7, 8, 9. [f] 1 Theſſ. iv. 1. [g] Phil. iii. 13, 14.

§ 10. [a] Prov. iv. 23.

defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, falſe witneſs, blaſphemies; theſe are the things which defile a man [b]. Put off the old man, which is corrupt according to the deceitful luſts, and be renewed in the ſpirit of your mind, and put on the new man, which after the image of God, is created in righteouſneſs and true holineſs [c]. And be not conformed to this world, but be ye transformed by the renewing of your minds, that ye may prove what is that good and acceptable and perfect will of God [d]. Alſo, put off all theſe, anger, wrath, malice, blaſphemy, filthy communication out of your mouth. Lie not one to another, ſeeing ye have put off the old man with his deeds, and have put on the new man, which is renewed in knowledge after the image of him that created him [e]. But put ye on the Lord Jeſus Chriſt, and make not proviſion for the fleſh to fulfil the luſts thereof [f]. And beſides this, giving all diligence, add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godlineſs; and to godlineſs, brotherly kindneſs; and to brotherly kindneſs, charity. For if theſe things be in you, and abound, they make you that you ſhall neither be barren nor unfruitful in the knowledge of our Lord Jeſus Chriſt [g]. Finally, brethren, whatſoever things are true, whatſoever things are honeſt, whatſoever things are juſt, whatſoever things are pure, whatſoever things are lovely, whatſoever things are of good report, if there be any virtue, and if there be any praiſe, think on theſe things [h]. Only, let your converſation be as it becometh the goſpel of Chriſt [i]. Let love be without diſſimulation. Abhor that which is evil, cleave to that which is good. Not ſlothful in buſineſs, fervent in ſpirit, ſerving the Lord [k]. Being filled with the fruits of righteouſneſs, which are by Chriſt Jeſus, unto the glory and praiſe of God [l]. That ye may be blameleſs and harmleſs, the ſons of God, without rebuke, in the midſt of a crooked and perverſe nation, among whom ye ſhine as lights iu the world [m]; that *ye* may adorn the doctrine of God our ſaviour in all things [n]; having your converſation honeſt among the Gentiles; that whereas they ſpeak againſt you as evil doers, they may by your good works, which they ſhall behold, glorify God in the day of viſitation [o]. Follow peace with all men, and holineſs, without which no man ſhall ſee the Lord [p]. Therefore, my beloved brethren, be ye ſtedfaſt, unmoveable, always abounding in the work of the Lord, for as much as ye know that your labour is not in vain in the Lord [q]. Finally, brethren, farewel, be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace ſhall be with you [r].

SECT.

[b] Matth. xv. 18, 19, 20. [c] Eph. iv. 22, 23, 24. [d] Rom. xii. 2. [e] Col. iii. 8, 9, 10.
[f] Rom. xiii. 14. [g] 2 Pet. i. 5,—8. [h] Phil. iv, 8. [i] Phil. i. 27.
[k] Rom. xii. 9, 11. [l] Phil. i. 11. [m] Phil. ii. 15. [n] Titus ii. 10.
[o] 1 Pet. ii. 12. [p] Heb. xii. 14. [q] 1 Cor. xv. 58. [r] 2 Cor. xiii. 11.

SECT. 11. *The prayers and praiſes of the ſaints relative to this ſubject.*

TEACH me thy way, O Lord, I will walk in thy truth; unite my heart to fear thy name[a]. Shew me thy paths. Lead me in thy truth, and teach me, for thou art the God of my ſalvation; on thee do I wait all the day[b]. I will lift mine eyes unto the hills from whence cometh my help. My help cometh from the Lord who made heaven and earth: He will not ſuffer thy foot to be moved; he that keepeth thee will not ſlumber[c]. Who ſhall aſcend into the hill of God, or who ſhall ſtand in his holy place? He that hath clean hands and a pure heart, who hath not lifted up his ſoul unto vanity, nor ſworn deceitfully, he ſhall receive the bleſſing from the Lord, and righteouſneſs from the God of his ſalvation[d]. Create in me a clean heart, O God, and renew a right ſpirit within me[e]. Who can underſtand his errors? cleanſe thou me from ſecret faults. Keep back thy ſervant alſo from preſumptuous ſins, let them not have dominion over me, then ſhall I be upright, and I ſhall be innocent from the great tranſgreſſion[f]. O that my ways were directed to keep thy ſtatutes; then ſhall I not be aſhamed when I have reſpect unto all thy commandments; I will praiſe thee with uprightneſs of heart, when I have learned thy righteous judgments; I will keep thy ſtatutes; O forſake me not utterly[g]. I eſteem all thy precepts, concerning all things, to be right. Let thine hand help me, for I have choſen thy precepts. I have longed for thy ſalvation, O Lord, and thy law is my delight[h]. Lord God of Iſrael, there is no God like thee in the heaven above, or in the earth beneath, who keepeſt covenant and mercy with thy ſervants, that walk before thee with all their heart[i]. Thou meeteſt him that rejoiceth and worketh righteouſneſs, thoſe that remember thee in thy ways[k]. Thou wilt keep him in perfect peace whoſe mind is ſtaid on thee, becauſe he truſteth in thee. Truſt ye in the Lord for ever; for in the Lord Jehovah is everlaſting ſtrength[l]. Teach me to do thy will, for thou art my God; thy ſpirit is good, lead me into the land of uprightneſs[m].

For this cauſe alſo we thank God, without ceaſing; becauſe, when ye received the word of God, which ye heard of us, ye received it not as the word of men, but as it is in truth the word of God, which effectually worketh alſo in you that believe[n]. We are bound to give thanks alway to God for you, brethren, beloved of the Lord, becauſe God hath from the beginning choſen you to ſalvation, through ſanctification of the ſpirit, and belief of the truth[o]. And the Lord make

§ 11. [a] Pſal. lxxxvi. 11. [b] Pſal. xxv. 4, 5. [c] Pſal. cxxi. 1, 2, 3. [d] Pſal. xxiv. 3,—5.
[e] Pſal. li 10. [f] Pſal. xix. 12, 13. [g] Pſal. cxix. 5,—8. [h] Pſal. cxix. 128, 173, 174.
[i] Kings viii. 23. [k] Iſa. lxiv. 5. [l] Iſa. xxvi. 3, 4. [m] Pſal. cxliii. 10.
[n] 1 Theſſ. ii. 13. [o] 2 Theſſ. ii. 13.

defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, falſe witneſs, blaſphemies; theſe are the things which defile a man [b]. Put off the old man, which is corrupt according to the deceitful luſts, and be renewed in the ſpirit of your mind, and put on the new man, which after the image of God, is created in righteouſneſs and true holineſs [c]. And be not conformed to this world, but be ye transformed by the renewing of your minds, that ye may prove what is that good and acceptable and perfect will of God [d]. Alſo, put off all theſe, anger, wrath, malice, blaſphemy, filthy communication out of your mouth. Lie not one to another, ſeeing ye have put off the old man with his deeds, and have put on the new man, which is renewed in knowledge after the image of him that created him [e]. But put ye on the Lord Jeſus Chriſt, and make not proviſion for the fleſh to fulfil the luſts thereof [f]. And beſides this, giving all diligence, add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godlineſs; and to godlineſs, brotherly kindneſs; and to brotherly kindneſs, charity. For if theſe things be in you, and abound, they make you that you ſhall neither be barren nor unfruitful in the knowledge of our Lord Jeſus Chriſt [g]. Finally, brethren, whatſoever things are true, whatſoever things are honeſt, whatſoever things are juſt, whatſoever things are pure, whatſoever things are lovely, whatſoever things are of good report, if there be any virtue, and if there be any praiſe, think on theſe things [h]. Only, let your converſation be as it becometh the goſpel of Chriſt [i]. Let love be without diſſimulation. Abhor that which is evil, cleave to that which is good. Not ſlothful in buſineſs, fervent in ſpirit, ſerving the Lord [k]. Being filled with the fruits of righteouſneſs, which are by Chriſt Jeſus, unto the glory and praiſe of God [l]. That ye may be blameleſs and harmleſs, the ſons of God, without rebuke, in the midſt of a crooked and perverſe nation, among whom ye ſhine as lights iu the world [m]; that *ye* may adorn the doctrine of God our ſaviour in all things [n]; having your converſation honeſt among the Gentiles; that whereas they ſpeak againſt you as evil doers, they may by your good works, which they ſhall behold, glorify God in the day of viſitation [o]. Follow peace with all men, and holineſs, without which no man ſhall ſee the Lord [p]. Therefore, my beloved brethren, be ye ſtedfaſt, unmoveable, always abounding in the work of the Lord, for as much as ye know that your labour is not in vain in the Lord [q]. Finally, brethren, farewel, be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace ſhall be with you [r].

SECT.

[b] Matth. xv. 18, 19, 20. [c] Eph. iv. 22, 23, 24. [d] Rom. xii. 2. [e] Col. iii. 8, 9, 10.
[f] Rom. xiii. 14. [g] 2 Pet. i. 5,—8. [h] Phil. iv. 8. [i] Phil i. 27.
[k] Rom. xii. 9, 11. [l] Phil. i. 11. [m] Phil. ii. 15. [n] Titus ii. 10.
[o] 1 Pet. ii. 12. [p] Heb. xii. 14. [q] 1 Cor. xv. 58. [r] 2 Cor. xiii. 11.

SECT. 11. *The prayers and praiſes of the ſaints relative to this ſubject.*

TEACH me thy way, O Lord, I will walk in thy truth; unite my heart to fear thy name[a]. Shew me thy paths. Lead me in thy truth, and teach me, for thou art the God of my ſalvation; on thee do I wait all the day[b]. I will lift mine eyes unto the hills from whence cometh my help. My help cometh from the Lord who made heaven and earth: He will not ſuffer thy foot to be moved; he that keepeth thee will not ſlumber[c]. Who ſhall aſcend into the hill of God, or who ſhall ſtand in his holy place? He that hath clean hands and a pure heart, who hath not lifted up his ſoul unto vanity, nor ſworn deceitfully, he ſhall receive the bleſſing from the Lord, and righteouſneſs from the God of his ſalvation[d]. Create in me a clean heart, O God, and renew a right ſpirit within me[e]. Who can underſtand his errors? cleanſe thou me from ſecret faults. Keep back thy ſervant alſo from preſumptuous ſins, let them not have dominion over me, then ſhall I be upright, and I ſhall be innocent from the great tranſgreſſion[f]. O that my ways were directed to keep thy ſtatutes; then ſhall I not be aſhamed when I have reſpect unto all thy commandments; I will praiſe thee with uprightneſs of heart, when I have learned thy righteous judgments; I will keep thy ſtatutes; O forſake me not utterly[g]. I eſteem all thy precepts, concerning all things, to be right. Let thine hand help me, for I have choſen thy precepts. I have longed for thy ſalvation, O Lord, and thy law is my delight[h]. Lord God of Iſrael, there is no God like thee in the heaven above, or in the earth beneath, who keepeſt covenant and mercy with thy ſervants, that walk before thee with all their heart[i]. Thou meeteſt him that rejoiceth and worketh righteouſneſs, thoſe that remember thee in thy ways[k]. Thou wilt keep him in perfect peace whoſe mind is ſtaid on thee, becauſe he truſteth in thee. Truſt ye in the Lord for ever; for in the Lord Jehovah is everlaſting ſtrength[l]. Teach me to do thy will, for thou art my God; thy ſpirit is good, lead me into the land of uprightneſs[m].

For this cauſe alſo we thank God, without ceaſing; becauſe, when ye received the word of God, which ye heard of us, ye received it not as the word of men, but as it is in truth the word of God, which effectually worketh alſo in you that believe[n]. We are bound to give thanks alway to God for you, brethren, beloved of the Lord, becauſe God hath from the beginning choſen you to ſalvation, through ſanctification of the ſpirit, and belief of the truth[o]. And the Lord make

§ 11. [a] Pſal. lxxxvi. 11. [b] Pſal. xxv. 4, 5. [c] Pſal. cxxi. 1, 2, 3. [d] Pſal. xxiv. 3,—5.
[e] Pſal. li. 10. [f] Pſal. xix. 12, 13. [g] Pſal. cxix. 5,—8. [h] Pſal. cxix. 128, 173, 174.
[i] Kings viii. 23. [k] Iſa. lxiv. 5. [l] Iſa. xxvi. 3, 4. [m] Pſal. cxliii. 10.
[n] 1 Theſſ. ii. 13. [o] 2 Theſſ. ii. 13.

make you to increaſe and abound in love one towards another, and towards all men, even as we do towards you! To the end, that he may eſtabliſh your hearts unblameable in holineſs before God, even our Father, at the coming of our Lord Jeſus Chriſt, with all his ſaints [p]. That ye may walk worthy of the Lord unto all well pleaſing, being fruitful in every good work, and increaſing in the knowledge of God, ſtrengthned with all might according to his glorious power, unto all patience and long-ſuffering, with joyfulneſs, giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the ſaints in light; who hath delivered us from the power of darkneſs, and hath tranſlated us to the kingdom of his dear ſon [q]. Now the Lord Jeſus Chriſt himſelf, and God, even our Father, which hath loved us, and given us everlaſting conſolation and good hope through grace, comfort your hearts, and eſtabliſh you in every good word and work [r]. I bow my knees unto the Father of our Lord Jeſus Chriſt, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be ſtrengthned with might by his Spirit in the inner-man [s]. Now, the God of peace, that brought again from the dead our Lord Jeſus Chriſt, that great ſhepherd of the ſheep, through the blood of the everlaſting covenant, make you perfect in every good work to do his will, working in you that which is well-pleaſing in his ſight, through Chriſt Jeſus, to whom be glory for ever and ever, Amen [t]. The God of all grace, who hath called us unto his eternal glory by Chriſt Jeſus, make you perfect, ſtabliſh, ſtrengthen, and ſettle you [u]. And the very God of peace ſanctify you wholly; and I pray God, your whole ſpirit, and ſoul, and body be preſerved blameleſs unto the coming of our Lord Jeſus Chriſt [x]. Now, unto him that is able to keep you from falling, and to preſent you faultleſs before the preſence of his glory, with exceeding joy; to the only wiſe God, our Saviour, be glory and majeſty, dominion and power, both now and ever. Amen [y].

CHAP.

[p] 1 Theſſ. iii. 12, 13. [q] Coloſ. i. 10,—13. [r] 2 Theſſ. ii. 16, 17. [s] Eph. iii. 14,—16.
[t] Heb. xiii. 20, 21. [u] 1 Pet. v. 10. [x] 1 Theſſ. v. 23. [y] Jude 24, 25.

CHAP. VI.

Of the WORSHIP *of* GOD; *or, of theſe ſolemn Acts in which we call upon the name of the* LORD.

SECT. I.

A general view of worſhip as due to our God, and Saviour, and to none elſe.

SECT. 1. The infinite excellencies of the living God, call for the devout worſhip of all his reaſonable creatures. 2. To worſhip any other, is both abſurd and impious. 3. Iſrael, as the peculiar people of God, were bound to worſhip him in the manner he had enjoined. 4. During that diſpenſation, the Lord let them know, that the time would come when he ſhould be adored by all nations. 5. By the goſpel, our Lord Jeſus is revealed as a proper object of our devout worſhip and adoration. 6. It is by him, as our mediator and interceſſor, that we are allowed to draw near unto God. 7. The ſervants of God have always eſteemed acceſs to him as their greateſt honour, and higheſt privilege.

SECT. 1. *The infinite excellencies of the living God, call for the devout worſhip of all his reaſonable creatures.*

THE Lord is a great God, and a great King above all gods. In his hand are the deep places of the earth; the ſtrength of the hills is his. The ſea is his, and he made it; and his hand formed the dry land. O come and let us worſhip and bow down; let us kneel before the Lord our maker: For he is our God, and we are the people of his paſture, and the ſheep of his hand [a]. Exalt ye the Lord our God, and worſhip at his footſtool; for he is holy [b]. Give unto the Lord, ye kindreds of the people, give unto the Lord glory and ſtrength. Give unto the Lord the glory that is due unto his name. Bring an offering, and come before him; worſhip the Lord in the beauty of holineſs [c]. Fear God, and give glory to him, and worſhip him that made heaven and earth, the ſea, and the fountains of waters [d]. Bleſs ye God in the congregation, even the Lord from the

§ 1. [a] Pſal. xcv. 3,—7. [b] Pſal. xcix. 5. [c] 1 Chron. xvi. 28, 29. [d] Rev. xiv. 7.

the fountain of Iſrael [e]. Aſcribe ye ſtrength unto God; his excellency is over Iſrael, and his ſtrength is in the clouds [f]. Ye that fear the Lord, praiſe him; all ye ſeed of Jacob glorify him; and fear him all ye ſeed of Iſrael [g]. For he hath not deſpiſed the affliction of the afflicted; neither hath hid his face from him, but when he cried unto him, he heard [h]. They ſhall praiſe the Lord that ſeek him; your hearts ſhall live for ever. All the ends of the world ſhall remember, and turn unto the Lord; and all the kindreds of the nations ſhall worſhip before thee; for the kingdom is the Lord's, and he is the governor among the nations. All they that be fat upon earth, ſhall eat and worſhip; all they that go down to the duſt, ſhall bow before him [i]. Worſhip him all ye gods [k].

SECT. 2. *To woſhip any other, is both abſurd and impious.*

THOU ſhalt have no other gods before me. Thou ſhalt not make unto thee any graven image, or any likeneſs of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou ſhalt not bow down thyſelf to them, nor ſerve them [a]. Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve [b]. Ye have ſeen that I have talked with you from heaven [c]. I have not ſpoken in ſecret, in a dark place of the earth; I ſaid not unto the ſeed of Jacob, Seek ye me in vain. They have no knowledge that ſet up the wood of their graven image, and pray unto a God that cannot ſave [d]. They that make a graven image, are all of them vanity, and their delectable things ſhall not profit; and they are their own witneſſes, they ſee not nor know; that they may be aſhamed. Who hath formed a god, or molten a graven image that is profitable for nothing [e]? They have not known, nor underſtood; and none conſidereth in his heart, neither is their knowledge nor underſtanding to ſay, I have burnt part of it in the fire, yea alſo I have baked bread upon the coals thereof; I have roaſted fleſh and eaten it, and ſhall I make the reſidue thereof an abomination? Shall I fall down to the ſtock of a tree [f]*.

And now Iſrael, What doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in his ways, and to love him, and to ſerve the Lord thy God with all thy heart, and with all thy ſoul [g]. Hear therefore, O Iſrael, and obſerve to do it, that it may be well with thee [h]. Ye ſhall not fear other gods, nor bow yourſelves to them, nor ſerve them, nor ſacrifice to them; but the Lord who

[e] Pſal. lxviii. 26. [f] Pſal. lxviii. 34. [g] Pſal. xxii. 23. [h] Pſal. xxii. 24.
[i] Pſal. xxii. 26.—29. [k] Pſal. xcvii. 7.

§ 2. [a] Exod. xx. 3, 4, 5. [b] Matth. iv. 10. [c] Exod. xx. 22. [d] Iſa. xlv. 19, 20.
[e] Iſa. xliv. 9, 10. [f] Iſa. xliv. 18. 19. [g] Deut. x. 12. [h] Deut. vi. 3.

* See Iſa. xli. 6, 7. and Iſa. xliv. 11,—17

who brought you up out of the land of Egypt, with great power and a ſtretched out arm, him ſhall ye fear, and him ſhall ye worſhip, and to him ſhall ye do ſacrifice [i]. Ye ſhall not go after other gods, of the gods of the people which are round about you; leſt the anger of the Lord thy God be kindled againſt thee, and deſtroy thee from off the face of the earth [k]. Take heed to thyſelf that thou be not ſnared by following them; and that thou inquire not after their gods, ſaying, How did theſe nations ſerve their gods? even ſo will I do likewiſe. Thou ſhalt not do ſo to the Lord thy God [l]. Ye ſhall utterly deſtroy all the places wherein the nations which ye ſhall poſſeſs, ſerved their gods, upon the high mountains, and upon the hills, and under every green tree. And you ſhall overthrow their altars, and break their pillars, and burn their groves with fire, and you ſhall hew down the graven images of their gods, and deſtroy the names of them out of that place [m].

Paul ſtood in the midſt of Mars-hill, and ſaid, Ye men of Athens, I perceive, that in all things ye are too ſuperſtitious. For as I paſſed by, and beheld your devotions, I found an altar with this inſcription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worſhip, him declare I unto you. God that made the world, and all things therein, ſeeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worſhipped with men's hands, as though he needed any thing, ſeeing he giveth to all life, and breath, and all things [n]. For in him we live, and move, and have our being; as certain alſo of your own poets have ſaid, For we are alſo his offspring. Foraſmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or ſilver, or ſtone graven by art and man's device [o]. For the inviſible things of him from the creation of the world are clearly ſeen, being underſtood by the things that are made, even his eternal power and Godhead; ſo that they are without excuſe; becauſe that when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their fooliſh heart was darkned. Profeſſing themſelves to be wiſe, they became fools; and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beaſts, and creeping things [p]. Who changed the truth of God into a lie, and worſhipped, and ſerved the creature more than the Creator, who is bleſſed for ever [q]. For this cauſe, God gave them up unto vile affections [r]; and even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind [s].

[i] 2 Kings xvii. 35, 36. [k] Deut. vi. 14, 15. [l] Deut. xii. 30, 31. [m] Deut. xii. 2, 3.
[n] Acts xvii. 22,—25. [o] Acts xvii. 28, 29. [p] Rom. i. 20,—23. [q] Rom. i. 25.
[r] Rom. i. 26. [s] Rom. i. 28.

SECT. 3. *Iſrael as the peculiar people of God, were bound to worſhip him in the manner he had enjoined.*

THUS ſaith the Lord unto the houſe of Iſrael, Seek ye me, and ye ſhall live. But ſeek not Bethel, nor enter into Gilgal, and paſs not to Beerſheba[a] *. Seek him that maketh the ſeven ſtars, and Orion, and turneth the ſhadow of death into the morning, and maketh the day dark with night; that calleth for the waters of the ſea, and poureth them out upon the face of the earth, the Lord is his name[b]. I love them that love me, and thoſe that ſeek me early, ſhall find me[c]. And in all places where I record my name, I will come unto thee, and I will bleſs thee[d].

Now be ye not ſtiff-necked as your fathers were, but yield yourſelves unto the Lord, and enter into his ſanctuary which he hath ſanctified for ever[e]. Unto the place which the Lord your God ſhall chooſe to put his name there, even unto his habitation ſhall ye ſeek, and thither thou ſhalt come; and thither ye ſhall bring your burnt-offerings, and your ſacrifices, and your tithes, and heave-offerings of your hand, and your vows, and your free-will-offerings, and the firſtlings of your herds, and of your flocks; and there ye ſhall eat before the Lord your God, and ye ſhall rejoice in all that ye put your hand unto[f]. For what nation is there ſo great, who hath God ſo nigh unto them, as the Lord our God is in all things that we call upon him for[g]. When we cried unto the Lord God of our fathers, the Lord heard our voice, and looked on our affliction; and the Lord brought us forth out of Egypt with a mighty hand, and with an outſtretched arm[h].

SECT. 4. *During that diſpenſation, the Lord let them know, that the time would come when he ſhould be adored by all nations.*

IT ſhall come to paſs in the laſt days, that the mountain of the Lord's houſe, ſhall be eſtabliſhed on the top of the mountains, and ſhall be exalted above the hills; and all nations ſhall flow unto it. And many people ſhall go and ſay, Come ye, and let us go up to the mountain of the Lord, to the houſe of the God of

§ 1. [a] Amos v. 4, 5. [b] Amos v. 8. [c] Prov. viii. 17. [d] Exod. xx. 24.
[e] 2 Chron. xxx. 8. [f] Deut. xii. 5, 6, 7. [g] Deut. iv. 7. [h] Deut. xxvi. 7, 8.

* "Theſe were places made infamous by the idolatries of the ten tribes."

of Jacob, and he will teach us of his ways, and we will walk in his paths [a]. And in that time, ſaith the Lord, the children of Iſrael ſhall come, they, and the children of Judah together, going and weeping; they ſhall go and ſeek the Lord their God. They ſhall aſk the way to Zion, with their faces thitherward, ſaying, Come, and let us join ourſelves unto the Lord in a perpetual covenant that ſhall not be forgotten [b]. The watchmen on the mount Ephraim ſhall cry, Arife ye, and let us go up to Zion, unto the Lord our God [c]. They ſhall come with weeping, and with ſupplications will I lead them [d]. Therefore they ſhall come and ſing in the height of Zion, and ſhall flow together to the goodneſs of the Lord [e].

Look unto me, and be ye ſaved, all the ends of the earth; for I am God, and there is none elſe. I have ſworn by myſelf, the word is gone out of my mouth in righteouſneſs, and ſhall not return, that unto me every knee ſhall bow, every tongue ſhall ſwear [f]. For from the riſing of the ſun even unto the going down of the ſame, my name ſhall be great among the Gentiles; and in every place incenſe ſhall be offered unto my name, and a pure offering; for my name ſhall be great among the heathen, ſaith the Lord of hoſts [g]. One ſhall ſay, I am the Lord's; and another ſhall ſubſcribe with his hand unto the Lord; and ſirname himſelf by the name of Iſrael [h]. Surely, ſhall one ſay, In the Lord have I righteouſneſs and ſtrength; even to him ſhall men come, and all that are incenſed againſt him, ſhall be aſhamed [i]. And it ſhall come to paſs, that from one new moon to another, and from one Sabbath to another, ſhall all fleſh come to worſhip before me, ſaith the Lord [k]. And it ſhall come to paſs, that before they call, I will anſwer; and while they are yet ſpeaking, I will hear [l]. Then ſhall ye call upon me, and ye ſhall go and pray unto me, and I will hearken unto you. And ye ſhall ſeek me, and find me, when ye ſhall ſearch for me with all your heart; and I will be found of you, ſaith the Lord [m].

SECT. 5. *By the goſpel, our Lord Jeſus is revealed as a proper object of our devout worſhip and adoration.*

THE Father loveth the Son, and ſheweth him all things that himſelf doth; for as the Father raiſeth up the dead, and quickneth them; even ſo the Son quickneth whom he will. For the Father judgeth no man, but hath committed all judgment unto the Son; that all men ſhould honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father

§ 4. [a] Iſa. ii. 2, 3. [b] Jer. l. 4, 5. [c] Jer. xxxi. 6. [d] Jer. xxxi. 9.
[e] Jer. xxxi. 12. [f] Iſa. xlv. 22, 23. [g] Mal. i. 11. [h] Iſa. xliv. 5.
[i] Iſa. xlv. 24. [k] Iſa. lxvi. 23. [l] Iſa. lxv. 24. [m] Jer. xxix. 12, 13, 14.

which hath ſent him [a]. For as the Father hath life in himſelf, ſo hath he given to the Son to have life in himſelf; and hath given him authority to execute judgment alſo, becauſe he is the Son of man [b]. All power is given unto me in heaven, and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghoſt; teaching them to obſerve all things whatſoever I have commanded you; and lo I am with you alway, even unto the end of the world [c]. Verily I ſay unto you, whatſoever ye ſhall aſk in my name, that will I do; that the Father may be glorified in the Son [d].

God who at ſundry times, and in divers manners, ſpake in times paſt unto the fathers by the prophets, hath in theſe laſt days, ſpoken unto us by his Son, whom he hath appointed heir of all things, by whom alſo he made the worlds; who being the brightneſs of his glory, and the expreſs image of his perſon, and upholding all things by the word of his power, when he had by himſelf purged our ſins, ſat down on the right hand of the Majeſty on high [e]; being made ſo much better than the angels, as by inheritance he hath obtained a more excellent name than they. For when he bringeth in the firſt begotten into the world, he ſaith, And let all the angels of God worſhip him. And of the angels he ſaith, Who maketh his angels ſpirits, and his miniſters a flame of fire. But unto the Son, he ſaith, Thy throne, O God, is for ever and ever; a ſcepter of righteouſneſs, is the ſcepter of thy kingdom [f]. For in him dwelleth all the fulneſs of the Godhead bodily; and ye are compleat in him, who is the head of all principality and power [g]; who being in the form of God, thought it not robbery to be equal with God; but made himſelf of no reputation, and took upon him the form of a ſervant, and was made in the likeneſs of men; and being found in faſhion as a man, he humbled himſelf, and became obedient unto death, even the death of the croſs; wherefore God alſo hath highly exalted him, and given him a name which is above every name [h]; far above all principality and power, and might, and dominion, and every name that is named, not only in this world, but alſo in that which is to come. And hath put all things under his feet, and gave him to be the head over all things to the church [i]; that at the name of Jeſus, every knee ſhould bow, of things in heaven, and things in earth, and things under the earth; and that every tongue ſhould confeſs, that Jeſus Chriſt is Lord to the glory of God the Father [k] *.

I John

§ 5. [a] John v. 20,—23. [b] John v. 26, 27. [c] Matth. xxviii. 18, 19, 20, [d] John xiv. 12, 13.
[e] Heb. i. 1, 2, 3. [f] Heb i. 4,—8. [g] Col. ii. 9, 10. [h] Phil. ii. 6,—9.
[i] Eph. i. 21, 22. [k] Phil. ii, 10, 11.

* "Every text that aſſerts the divinity of our Lord Jeſus, is a proof that he is a "proper object of worſhip. In this ſection are quoted, thoſe texts which are more ge- "neral, and comprehenſive of his divine excellency, and mediatorial glory." See part iii. art. 2. chap. 1. "*Of the Divinity of our Lord Jeſus Chriſt.*"

I John was in the Spirit on the Lord's day [l]. And I beheld, and lo, in the midſt of the throne, and of the four beaſts, and in the midſt of the elders, ſtood a lamb, as it had been ſlain [m]. And the four beaſts, and four and twenty elders, fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of ſaints. And they ſung a new ſong, ſaying, Thou art worthy; for thou waſt ſlain, and haſt redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation [n]; and haſt made us unto our God, kings and prieſts; and we ſhall reign upon the earth. And I beheld, and I heard the voice of many angels round about the throne, and the beaſts, and the elders; and the number of them was ten thouſand times ten thouſand, and thouſands of thouſands; ſaying with a loud voice, Worthy is the Lamb that was ſlain, to receive power, and riches, and wiſdom, and ſtrength, and honour, and glory, and bleſſing [o]. And every creature which is in heaven, and on the earth, and under the earth, and ſuch as are in the ſea, and all that are in them, heard I ſaying, Bleſſing, and honour, and glory, and power be unto him that ſitteth upon the throne, and unto the Lamb for ever and ever. And the four beaſts ſaid, Amen. And the four and twenty elders fell down, and worſhipped him that liveth for ever and ever [p].

SECT. 6. *It is by him, as our Mediator and Interceſſor, that we are allowed to draw near unto God.*

JESUS ſaith unto Thomas, I am the way, and the truth, and the life. No man cometh unto the Father but by me [a]. And him that cometh to me, I will in no ways caſt out [b]. Ye now have ſorrow; but I will ſee you again, and your heart ſhall rejoice. And in that day ye ſhall aſk me nothing: Verily, verily, I ſay unto you, whatſoever ye ſhall aſk the Father in my name, he will give it you. Hitherto have ye aſked nothing in my name; aſk, and ye ſhall receive, that your joy may be full [c]. At that day ye ſhall aſk in my name; and I ſay not unto you that I will pray the Father for you; for the Father himſelf loveth you, becauſe ye have loved me, and have believed that I came out from God [d].

Every high prieſt taken from among men, is ordained for men in things pertaining to God, that he may offer both gifts and ſacrifices for ſins [e]. And no man taketh this honour unto himſelf, but he that is called of God, as was Aaron. So alſo, Chriſt glorified not himſelf, to be made an high prieſt; but he that ſaid unto him, Thou art my Son, to-day have I begotten thee. As he ſaith alſo in another

[l] Rev. i. 9, 10. [m] Rev. v. 6. [n] Rev. v. 8, 9. [o] Rev. v. 10. 11, 12. [p] Rev. v. 13, 14.

§ 6. [a] John xiv. 6. [b] John vi. 37. [c] John xvi. 22, 23, 24. [d] John xvi. 26, 27. [e] Heb. v. 1.

another place, Thou art a prieſt for ever after the order of Melchiſedeck[f]. It is evident, that after the ſimilitude of Melchizedeck, there ariſeth another prieſt; who is made, not after the law of a carnal commandment, but after the power of an endleſs life[g]. For ſuch an high prieſt became us, who is holy, harmleſs, undefiled, ſeparated from ſinners, and made higher than the heavens; who needeth not daily, as thoſe high prieſts, to offer up ſacrifice firſt for his own ſins, and then for the peoples; for this he did once when he offered up himſelf[h]. *For* Chriſt being come, an high prieſt of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to ſay, not of this building; neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us[i]. Wherefore he is able to ſave them to the uttermoſt, that come unto God by him, ſeeing he ever liveth to make interceſſion for them[k]. We have an Advocate with the Father, Jeſus Chriſt the righteous; and he is the propitiation for our ſins[l]; in whom we have boldneſs, and acceſs, with confidence by the faith of him[m].

Seeing then that we have a great high prieſt, that is paſſed into the heavens, Jeſus the Son of God[n], who is ſet on the right hand of the throne of the majeſty in the heavens[o]; and having boldneſs to enter into the holieſt by the blood of Jeſus; by a new and living way which he hath conſecrated for us through the vail, that is to ſay, his fleſh[p]; let us draw near with a true heart, in full aſſurance of faith, having our hearts ſprinkled from an evil conſcience, and our bodies waſhed with pure water[q]. Let us come boldly unto the throne of grace; that we may obtain mercy, and find grace to help in time of need[r].

Now in Chriſt Jeſus, ye who ſometimes were far off, are made nigh by the blood of Chriſt[s]. For through him we have an acceſs by one Spirit unto the Father. Now therefore, ye are no more ſtrangers and foreigners, but fellow-citizens with the ſaints, and of the houſhold of God[t]. For ye are not come unto the mount which might be touched, and that burned with fire, nor unto blackneſs and darkneſs, and tempeſt[u]. But ye are come unto mount Zion, and unto the city of the living God, the heavenly Jeruſalem, and to an innumerable company of angels, to the general aſſembly and church of the firſt-born, which are written in heaven, and to God the judge of all, and to Jeſus the Mediator of the new covenant[x]; by whom we have acceſs by faith unto this grace wherein we ſtand, and rejoice in hope of the glory of God[y].

SECT.

[f] Heb v. 4. 5, 6.
[g] Heb. vii. 15, 16.
[h] Heb. vii. 26, 27,
[i] Heb. ix. 11, 12.
[k] Heb. vii. 25.
[l] 1 John ii. 1, 2
[m] Eph. iii. 12.
[n] Heb iv. 14.
[o] Heb. viii. 1.
[p] Heb. x. 19, 20,
[q] Heb. x. 22.
[r] Heb. iv. 16.
[s] Eph. ii. 13.
[t] Eph. ii. 18, 19.
[u] Heb. xii. 18.
[x] Heb. xii. 22, 23, 24.
[y] Rom. v. 2.

SECT. 7. *The ſervants of God have always eſteemed acceſs to him as their higheſt honour, and greateſt privilege.*

THOU, even thou art Lord alone, thou haſt made heaven, the heaven of heavens, with all their hoſt, the earth, and all things that are therein, the ſeas and all that is therein, and thou preſerveſt them all, and the hoſt of heaven worſhipeth thee [a]. O Lord, our Lord, how excellent is thy name in all the earth! who haſt ſet thy glory above the heavens [b]. When I conſider thy heavens, the work of thy fingers, the moon and the ſtars which thou haſt ordained; what is man that thou art mindful of him? and the ſon of man, that thou viſiteſt him [c]? But will God indeed dwell on the earth? behold, the heaven, and heaven of heavens cannot contain thee [d]. The fooliſh ſhall not ſtand in thy ſight; thou hateſt all workers of iniquity [e]; but as for me I will come into thy houſe, in the multitude of thy mercy; and in thy fear will I worſhip toward thy holy temple [f]. Hear, O Lord, when I cry with my voice; have mercy alſo upon me, and anſwer me. When thou ſaidſt, Seek ye my face; my heart ſaid unto thee, Thy face Lord will I ſeek [g]. O God, thou art my God, early will I ſeek thee; my ſoul thirſteth for thee, my fleſh longeth for thee in a dry and thirſty land, where no water is [h]. My ſoul followeth hard after thee; thy right hand upholdeth me [i]. For lo, they that are far from thee ſhall periſh; thou haſt deſtroyed all them that go a-whoring from thee. But it is good for me that I draw near to God; I have put my truſt in the Lord God, that I may declare all thy works [k].

Bleſſed is the people that know the joyful ſound; they ſhall walk, O Lord, in the light of thy countenance. In thy name ſhall they rejoice all the day; and in thy righteouſneſs ſhall they be exalted [l]. They ſhall be abundantly ſatisfied with the fatneſs of thy houſe; and thou ſhalt make them drink of the river of thy pleaſures [m]. Bleſſed is the man whom thou chooſeſt, and cauſeſt to approach unto thee, that he may dwell in thy courts. We ſhall be ſatisfied with the goodneſs of thy houſe, even of thy holy temple [n].

SECT.

§ 7. [a] Neh. ix. 6. [b] Pſal. viii. 1. [c] Pſal. viii. 3, 4. [d] 1 Kings viii. 27.
[e] Pſal. v. 5. [f] Pſal, v. 7. [g] Pſal. xxvii. 7, 8. [h] Pſal. lxiii. 1.
[i] Pſal. lxiii. 8. [k] Pſal. lxxiii. 27, 28. [l] Pſal. lxxxix. 15, 16. [m] Pſal. xxxvi. 8.
[n] Pſal. lxv. 4.

SECT. II.

Of the ſpecial ACTS *of* WORSHIP *required under the* GOSPEL.

ART. I.

Of PRAYER.

SECT. 1. That God is the hearer of prayer. 2. He condeſcends to invite all to call upon him; and graciouſly aſſures them, that he will hear their prayers, when they rightly approach to him. 3. Our Lord's inſtructions relating to this holy duty. 4. Promiſes of being heard, ſtated as motives to importunity and aſſiduity in prayer. 5. General exhortations of the apoſtles to this duty. 6. The qualifications of an acceptable worſhipper, and of the prayers offered up by him. 7. We are to pray for others, and to pray in the ſpirit of diffuſive benevolence. 8. The purpoſe of the ſaints to call on God, their grateful acknowledgments of the benefits thereby obtained, and their ſupplications for his mercy and ſupport according to their circumſtances of need.—Examples of Jacob, Hezekiah, Daniel, Cornelius, *&c.*

SECT. 1. *That God is the hearer of prayer.*

O THOU that heareſt prayer, unto thee ſhall all fleſh come [a]. He will regard the prayer of the deſtitute, and not deſpiſe their prayer [b]. For he hath looked down from the height of his ſanctuary; from heaven did the Lord behold the earth; to hear the groaning of the priſoner, to looſe thoſe that are appointed to death [c]. The Lord is nigh unto all them that call upon him, to all that call upon him in truth. He will fulfil the deſire of them that fear him; he will alſo hear their cry, and will ſave them [d]. The Lord is far from the wicked; but he heareth the prayer of the righteous [e]. Seek ye the Lord, while he may be found; call ye upon him, while he is near [f]. *For* the eyes of the Lord are upon the righteous, and his ears are open unto their cry [g]. He ſhall pray unto God,

§ 1. [a] Pſal. lxv. 2. [b] Pſal. cii. 17. [c] Pſal. cii. 19, 20. [d] Pſal. cxlv. 18, 19. [e] Prov. xv. 29. [f] Iſa. lv. 6. [g] Pſal. xxxiv. 15.

God, and he will be favourable unto him, and he ſhall ſee his face with joy [h]. If thou return to the Almighty, thou ſhalt be built up [i]. For then ſhalt thou have thy delight in the Almighty, and ſhalt lift up thy face unto God. Thou ſhalt make thy prayer unto him, and he ſhall hear thee; and thou ſhalt pay thy vows [k]. He will be very gracious unto thee, at the voice of thy cry; when he ſhall hear it, he will anſwer thee [l]. Then ſhalt thou call, and the Lord ſhall anſwer; thou ſhalt cry, and he ſhall ſay, Here I am [m]. Be careful for nothing; but in every thing, by prayer and ſupplication, with thankſgiving, let your requeſts be made known unto God [n]. Draw nigh to God, and he will draw nigh to you [o].

SECT. 2. *He condeſcends to invite all to call upon him; and graciouſly aſſures them, that he will hear their prayers, when they rightly approach to him.*

THE mighty God, even the Lord hath ſpoken, and called the earth from the riſing of the ſun, unto the going down thereof [a]. Hear, O my people, and I will ſpeak; I am God, even thy God [b]. Offer unto God thankſgiving, and pay thy vows unto the Moſt High. And call upon me in the day of trouble; I will deliver thee, and thou ſhalt glorify me [c]. If I ſhut up heaven that there be no rain; or if I command the locuſt to devour the land; or if I ſend peſtilence among my people; if my people ſhall humble themſelves, and pray, and ſeek my face, and turn from their wicked ways; then will I hear from heaven, and forgive their ſin, and heal their land. Mine eyes ſhall be open, and mine ears attent unto the prayer that is made [d]. Then ſhall ye call upon me, and ye ſhall go and pray unto me, and I will hearken unto you. And ye ſhall ſeek me, and find me, when ye ſhall ſearch for me with all your heart [e]. And the inhabitants of one city ſhall go to another, ſaying, Let us go ſpeedily to pray before the Lord, and to ſeek the Lord of hoſts; I will go alſo. Yea many people and ſtrong nations ſhall come to ſeek the Lord of hoſts, and to pray before the Lord [f]. They ſhall call upon my name, and I will hear them; I will ſay, It is my people; and they ſhall ſay, The Lord is my God [g]. And it ſhall come to paſs, that before they call, I will anſwer; and whiles they are yet ſpeaking, I will hear [h]. Alſo the ſons of the ſtranger, that join themſelves to the Lord, to ſerve him, and to love the name of the Lord; even them will I bring to my holy mountain, and make them joyful in my houſe of prayer. For mine houſe ſhall be

[h] Job xxxiii. 26. [i] Job xxii. 23. [k] Job xxii. 26, 27. [l] Iſa. xxx. 19.
[m] Iſa. lviii. 9. [n] Philip. iv. 6. [o] James iv. 8.

§ 2. [a] Pſal. l. 1. [b] Pſal. l. 7. [c] Pſal. l. 14, 15. [d] 2 Chron. vii. 13,—15.
[e] Jer. xxix. 12, 13. [f] Zech. viii. 21, 22. [g] Zech. xiii. 9. [h] Iſa. lxv. 24.

called an houſe of prayer for all people [i]. And I will pour upon the houſe of David, and upon the inhabitants of Jeruſalem, the ſpirit of grace and ſupplication [k].

SECT. 3. *Our Lord's inſtructions relating to this holy duty.*

AND it came to paſs, that as *Jeſus* was praying in a certain place, when he ceaſed, one of his diſciples ſaid unto him, Lord, teach us to pray, as John alſo taught his diſciples. And he ſaid unto them, When ye pray, ſay, Our Father which art in heaven, hallowed be thy name; thy kingdom come; thy will be done, as in heaven, ſo in earth. Give us day by day our daily bread. And forgive us our ſins; for we alſo forgive every one that is indebted to us. And lead us not into temptation, but deliver us from evil [a]: For thine is the kingdom, and the power, and the glory, for ever. Amen [b].—When thou prayeſt, thou ſhalt not be as the hypocrites are: For they love to pray ſtanding in the ſynagogues, and in the corners of the ſtreets, that they may be ſeen of men. Verily, I ſay unto you, they have their reward. But thou, when thou prayeſt, enter into thy cloſet, and when thou haſt ſhut thy door, pray to thy Father which is in ſecret; and thy Father which ſeeth in ſecret, ſhall reward thee openly. But when ye pray, uſe not vain repetitions, as the heathen do; for they think that they ſhall be heard for their much ſpeaking. Be not ye therefore like unto them; for your Father knoweth what things ye have need of before ye aſk him [c].

SECT. 4. *Promiſes of being heard, ſtated as motives to importunity and aſſiduity in prayer.*

AND he ſaid unto them, Which of you ſhall have a friend, and ſhall go unto him at midnight, and ſay unto him, Friend, lend me three loaves; for a friend of mine in his journey is come to me, and I have nothing to ſet before him; and he from within ſhall anſwer and ſay, Trouble me not; the door is now ſhut, and my children are with me in bed; I cannot riſe and give thee. I ſay unto you, Though he will not riſe and give him, becauſe he is his friend; yet, becauſe of his importunity, he will riſe, and give him as many as he needeth [a]. And he ſpake a parable unto them, to this end, that men ought always to pray, and not to faint; ſaying, There was in a city a judge, which feared not God, neither

[i] Iſa. lvi. 6, 7. [k] Zech. xii. 10.

§ 3. [a] Luke xi. 1,—4. [b] Matth. vi. 13. [c] Matth. vi. 5,—8.

§ 4. [a] Luke xi. 5,—8.

neither regarded man. And there was a widow in that city, and ſhe came unto him, ſaying, Avenge me of mine adverſary. And he would not for a while; but afterwards he ſaid within himſelf, Though I fear not God, nor regard man, yet becauſe this widow troubleth me, I will avenge her, leſt, by her continual coming, ſhe weary me. And the Lord ſaid, Hear what the unjuſt judge ſaith. And ſhall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them ſpeedily [b]. And I ſay unto you, Aſk, and it ſhall be given you; ſeek, and ye ſhall find; knock, and it ſhall be opened unto you. For every one that aſketh, receiveth; and he that ſeeketh, findeth; and to him that knocketh, it ſhall be opened. If a ſon ſhall aſk bread of any of you that is a father, Will he give him a ſtone? or if he aſk a fiſh, Will he for a fiſh give him a ſerpent? or if he aſk an egg, Will he offer him a ſcorpion! If ye then, being evil, know how to give good gifts unto your children, How much more ſhall your heavenly Father give the Holy Spirit to them that aſk him [c]? Where two or three are gathered together in my name, there am I in the midſt of them [d] *.

SECT. 5. *General exhortations of the apoſtles to this duty.*

EVERY good gift, and every perfect gift, is from above, and cometh down from the Father of lights, with whom is no variableneſs, neither ſhadow of turning [a]. I will therefore, that men pray every where, lifting up holy hands, without wrath and doubting [b]. If any of you lack wiſdom, let him aſk of God, that giveth unto all men liberally, and upbraideth not [c]. But let him aſk in faith, nothing wavering. For ye have not received the ſpirit of bondage again

[b] Luke xviii. 1,—8. [c] Luke xi. 9,—13. [d] Matth. xviii. 20.

§ 5. [a] James i. 17. [b] 1 Tim. ii. 8. [c] James i. 5, 6.

* "We have a ſtriking example of importunity in prayer, in the addreſs of the "woman of Canaan to our bleſſed Lord. She" cried unto him, ſaying, Have mercy on me, O Lord, thou Son of David; for my daughter is grievouſly vexed with a devil. But he anſwered her not a word. And his diſciples came and beſought him, ſaying, Send her away; for ſhe crieth after us. But he anſwered and ſaid, I am not ſent, but unto the loſt ſheep of the houſe of Iſrael. Then came ſhe and worſhipped him, ſaying, Lord, help me. But he anſwered and ſaid, It is not meet to take the childrens bread, and to caſt it to dogs. And ſhe ſaith, Truth, Lord; yet the dogs eat of the crumbs which fall from their maſter's table. Then Jeſus anſwered and ſaid unto her, O woman, great is thy faith; be it unto thee even as thou wilt. Matth. xv. 22,—28.

to fear; but ye have received the ſpirit of adoption, whereby we cry, Abba, Father [d]. Likeways the Spirit alſo helpeth our infirmities; for we know not what we ſhould pray for as we ought, but the Spirit itſelf maketh interceſſion for us with groanings which cannot be uttered [e]. And this is the confidence that we have in him, that if we aſk any thing according to his will, he heareth us. And if we know that he hear us, whatſoever we aſk, we know that we have the petitions that we deſired of him [f]. Pray without ceaſing [g]. Continue in prayer, and watch in the ſame with thankſgiving [h]. Building yourſelves up in your moſt holy faith, praying in the Holy Ghoſt, keep yourſelves in the love of God, looking for the mercy of our Lord Jeſus Chriſt unto eternal life [i].

SECT. 6. *The qualifications of an acceptable worſhipper, and of the prayers offered up by him.*

WHO ſhall aſcend into the hill of the Lord? and who ſhall ſtand in his holy place? He that hath clean hands, and a pure heart; who hath not lift up his ſoul unto vanity, nor ſworn deceitfully. He ſhall receive the bleſſing from the Lord, and righteouſneſs from the God of his ſalvation. This is the generation that ſeek him, that ſeek thy face, O Jacob [a]. *For* the ſacrifice of the wicked is an abomination to the Lord; but the prayer of the upright is his delight [b]. He that turneth away his ear from hearing the law, even his prayer ſhall be an abomination [c]. This people draw near me with their mouth, and with their lips do honour me; but have removed their heart far from me [d]. To what purpoſe is the multitude of your ſacrifices unto me, ſaith the Lord? When ye come to appear before me, Who hath required this at your hand, to tread my courts? Bring no more vain oblations: Incenſe is an abomination unto me: The new moons and ſabbaths, the calling of aſſemblies, I cannot away with: It is iniquity, even the ſolemn meeting. Your new moons, and your appointed feaſts, my ſoul hateth: They are a trouble unto me; I am weary to bear them. And when ye ſpread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear: Your hands are full of blood. Waſh ye, make you clean; put away the evil of your doings from before mine eyes; ceaſe to do evil; learn to do well; ſeek judgment, relieve the oppreſſed, judge the fatherleſs, plead for the widow [e].

God is a Spirit, and they that worſhip him muſt worſhip him in ſpirit and in truth [f]. And this is the confidence that we have in him, that if we aſk any thing according

[d] Rom. viii. 15. [e] Rom. viii. 26. [f] 1 John v. 14, 15. [g] 1 Theſſ. v. 17.
[h] Col. iv. 2. [i] Jude 20, 21.

§. 6. [a] Pſal. xxiv. 3,—6. [b] Prov. xv. 8. [c] Prov. xxix. 9. [d] Iſa. xxix. 13.
[e] Iſa. i. 11,---17. [f] John iv. 24.

according to his will, he heareth us [e]. Let us lift up our hearts with our hands to God in the heavens. We have tranſgreſſed, and have rebelled [h]. O Lord, righteouſneſs belongeth unto thee, but unto us confuſion of faces [i]. O my God, I am aſhamed, and bluſh to lift up my face to thee, my God: For our iniquities are increaſed over our head, and our treſpaſs is grown up unto the heavens; ſince the days of our fathers have we been in a great treſpaſs unto this day [k]. To the Lord our God belong mercies and forgiveneſſes, though we have rebelled againſt him [l].—If thou Lord ſhouldſt mark iniquities, O Lord, who ſhall ſtand [m]?—God reſiſteth the proud, but giveth grace unto the humble [n].—God be merciful to me a ſinner [o].

O my God, incline thine ear, and hear; for we do not preſent our ſupplications before thee for our righteouſneſſes, but for thy great mercies. O Lord hear, O Lord forgive, O Lord hearken, and do, and defer not, for thine own name's ſake, O my God [p]. O Lord, we have waited for thee; the deſire of our ſoul is to thy name, and to the remembrance of thee. With my ſoul have I deſired thee in the night; yea, with my ſpirit within me will I ſeek thee early [q].—The effectual fervent prayer of a righteous man availeth much. Elias was a man ſubject to like paſſions as we are; and he prayed earneſtly that it might not rain, and it rained not on the earth by the ſpace of three years and ſix months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit [r].—Put on the whole armour of God, praying always, with all prayer and ſupplication in the ſpirit; and watching thereunto with all perſeverance [f]. Continuing conſtant in prayer [t].

If thou bring thy gift to the altar, and there remembreſt that thy brother hath ought againſt thee; leave there thy gift before the altar, and go thy way, firſt be reconciled to thy brother, and then come and offer thy gift [u]. Our Father which art in heaven, forgive us our debts, as we forgive our debtors. If ye forgive men their treſpaſſes, your heavenly Father will alſo forgive you; but if ye forgive not men their treſpaſſes; neither will your heavenly Father forgive you your treſpaſſes [x].

Jeſus ſaith, I am the way, and the truth, and the life, no man cometh unto the Father, but by me [y]. Verily, verily, I ſay unto you, Whatſoever ye ſhall aſk the Father in my name, he will give it you [z]. If any man ſin, we have an advocate with the Father, Jeſus Chriſt the righteous [a]. For there is one God, and one mediator between God and man, the man Chriſt Jeſus [b]. It is Chriſt that

[e] 1 John v. 14.
[h] Lam. iii. 41, 42.
[i] Dan. ix. 7.
[k] Ezra ix. 6, 7.
[l] Dan. ix. 9.
[m] Pſal. cxxx. 3.
[n] James iv. 6.
[o] Luke xviii. 13.
[p] Dan. ix. 18, 19.
[q] Iſa. xxvi 8, 9.
[r] James v. 16, 17, 18.
[f] Eph. vi. 11, 18.
[t] Rom. xii. 12.
[u] Matth. v. 23, 24.
[x] Matth. vi. 9, 12, 14, 15.
[y] John xiv. 6.
[z] John xvi. 23.
[a] 1 John ii. 1.
[b] 1 Tim. ii. 5.

that is riſen again, who is even at the right hand of God, who alſo maketh interceſſion for us[c]. Wherefore he is able alſo to ſave them to the uttermoſt, that come unto God by him, ſeeing he ever liveth to make interceſſion for them[d]. Having therefore, brethren, boldneſs to enter into the holieſt by the blood of Jeſus, by a new and living way, which he hath conſecrated for us through the vail, that is to ſay, his fleſh, and having an High Prieſt over the houſe of God, let us draw near with a true heart in full aſſurance of faith, having our hearts ſprinkled from an evil conſcience, and our bodies waſhed with pure water[e]. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help us in time of need[f].

SECT. 7. *We are to pray for others, and to pray in the ſpirit of diffuſive benevolence* *.

PRAY for the peace of Jeruſalem; they ſhall proſper that love thee. Peace be within thy walls, and proſperity within thy palaces. For my brethren and companions ſakes, I will now ſay, Peace be within thee: Becauſe of the houſe of the Lord our God, I will ſeek thy good[a]. For Zion's ſake I will not hold my peace; and for Jeruſalem's ſake I will not reſt, until the righteouſneſs thereof go forth as brightneſs, and the ſalvation thereof as a lamp that burneth[b].

The Lord hear thee in the day of trouble, the name of the God of Jacob defend thee; ſend thee help from the ſanctuary; and ſtrengthen thee out of Zion. Remember all thy offerings, and accept thy burnt ſacrifice. Grant thee according to thine own heart, and fulfil all thy counſel. The Lord fulfil all thy petitions[c].

I exhort therefore, that firſt of all ſupplications, prayers, interceſſions, and giving of thanks be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godlineſs and honeſty; for this is good and acceptable in the ſight of God our Saviour[d]. Confeſs your faults one to another and pray for one another, that ye may be healed[e]. Brethren pray for us,

[c] Rom. viii. 34. [d] Heb. vii. 25. [e] Heb. x. 19,—22. [f] Heb. iv. 16.

§ 7. [a] Pſal. cxxii. 6,—9. [b] Iſa. lxii, 1. [c] Pſal. xx. 1,—5. [d] 1 Tim. ii. 1, 2, 3. [e] James v. 16.

* "The duty of praying for our brethren of mankind, was conſidered by the pro-"phet Samuel as indiſpenſible. When the people were terrified by the thunder of the "Lord." They ſaid unto Samuel, "Pray for thy ſervants unto the Lord thy God, that "we die not." And Samuel ſaid unto the people, "God forbid that I ſhould ſin againſt "the Lord, in ceaſing to pray for you." Sam. xii. 19, 20, 23.

us, that the word of the Lord may have free courſe and be glorified [f]. I beſeech you, brethren, for the Lord Jeſus Chriſt's ſake, and for the love of the Spirit, that ye ſtrive together with me in your prayers to God for me [g], that I may be delivered from them that do not believe in Judea, and that my ſervice which I have for Jeruſalem, may be accepted of the ſaints [h]. Praying always with all prayer and ſupplication in the Spirit, and watching thereunto with all perſeverance, and ſupplication for all ſaints; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the myſtery of the goſpel; that therein I may ſpeak boldly, as I ought to ſpeak [i].

I would that ye knew what great conflict I have for you, and for them at Laodicea, and for as many as have not ſeen my face in the fleſh; that their hearts might be comforted, being knit together in love, and unto all riches of the full aſſurance of underſtanding, to the acknowledgment of the myſtery of God, and of the Father, and of Chriſt [k]. For now we live, if ye ſtand faſt in the Lord. For what thanks can we render to God again for you, for all the joy wherewith we joy for your ſakes, before our God? night and day praying exceedingly, that we might ſee your face, and might perfect that which is lacking in your faith [l]. Wherefore I alſo ceaſe not to give thanks for you, making mention of you in my prayers [m]. I bow my knees unto the Father of our Lord Jeſus Chriſt, of whom the whole family in heaven and earth is named [n], always in every prayer of mine for you all, making requeſt with joy [o]. We pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleaſure of his goodneſs, and the work of faith with power [p]. Epaphras, who is one of you, a ſervant of Chriſt, ſaluteth you; always labouring fervently for you in prayers, that ye may ſtand perfect, and compleat in all the will of God [q].

SECT. 8. *The purpoſes of the ſaints to call on God and their grateful acknowledgments of the benefits thereby obtained, and their ſupplications for his mercy and ſupport, according to their circumſtances of need.*

As for me, I will call upon God; and the Lord ſhall ſave me. Evening and morning, and at noon will I pray, and cry aloud; and he ſhall hear my voice [a]. I will cry unto God moſt high; unto God that performeth all things for me. He ſhall ſend from heaven, and ſave me [b]. The Lord will command his loving-kindneſs in the day-time, and in the night his ſong ſhall be with me, and my prayer

[f] 2 Theſſ. iii. 1. [g] Rom. xv. 30. [h] Rom. xv. 31. [i] Eph. vi. 18, 19 20.
[k] Col. ii. 1, 2. [l] 1 Theſſ. iii 8, 9, 10. [m] Eph. i. 15, 16. [n] Eph. iii. 14, 15.
[o] Phil i. 4. [p] 2 Theſſ. i. 11. [q] Col. iv. 12.

§ 8. [a] Pſal. lv. 16, 17. [b] Pſal. lvii. 2, 3.

prayer unto the God of my life [c]. I love the Lord, becauſe he hath heard my voice, and my ſupplications. Becauſe he hath inclined his ear unto me, therefore will I call upon him as long as I live [d]. The ſorrows of death compaſſed me, and the pains of hell got hold upon me; I found trouble and ſorrow [e]. In my diſtreſs I called upon the Lord, and cried unto my God; he heard my voice out of his temple, and my cry came before him, even unto his ears [f]; and he inclined unto me, and heard my cry [g]. Depart from me all ye workers of iniquity; for the Lord hath heard the voice of my weeping; the Lord hath heard my ſupplications; the Lord will receive my prayer [h]. If I regard iniquity in my heart, the Lord will not hear me; but verily God hath heard me; he hath attended to the voice of my prayer. Bleſſed be God, which hath not turned away my prayer, nor his mercy from me [i]. Who delivered us from ſo great a death, and doth deliver; in whom we truſt, that he will yet deliver us; you alſo helping together by prayer for us [k].

Hear me when I call, O God of my righteouſneſs; thou haſt enlarged me when I was in diſtreſs. Have mercy upon me, and hear my prayer [l]. Give ear to my words O Lord, conſider my meditation. Hearken to the voice of my cry, my King, and my God; for unto thee will I pray. My voice ſhalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee, and will look up [m]. Have thou reſpect unto the prayer of thy ſervant, and to his ſupplication, O Lord my God, to hearken unto the cry, and to the prayer, which thy ſervant prayeth before thee [n]. Give ear to my prayer, O God; and hide not thyſelf from my ſupplications. Attend unto me, and hear me; I mourn in my complaint, and make a noiſe [o]. Let my prayer come before thee; incline thine ear unto my cry. For my ſoul is full of troubles, and my life draweth nigh unto the grave [p]. But unto thee, have I cried, O Lord, and in the morning ſhall my prayer prevent thee [q]. Hear my cry, O God, attend unto my prayer. From the end of the earth will I cry unto thee; when my heart is overwhelmed, lead me to the rock that is higher than I [r]. Make haſte unto me; give ear unto my voice, when I cry unto thee. Let my prayer be ſet forth before thee as incenſe; and the lifting up of my hands, as the evening ſacrifice. Hide not thy face from me in the day when I am in trouble; incline thine ear unto me; in the day when I call, anſwer me ſpeedily [s]. I ſtretch forth my hands unto thee; my ſoul thirſteth after thee as a thirſty land. Hear me ſpeedily, O Lord, my ſpirit faileth [u]. Mine eye mourneth by reaſon of affliction;

Lord

[c] Pſal. xlii. 8.
[d] Pſal. cxvi. 1, 2.
[e] Pſal. cxvi. 3.
[f] Pſal. xviii. 6.
[g] Pſal. xl. 1.
[h] Pſal. vi. 8, 9.
[i] Pſal. lxvi. 18, 19, 20.
[k] 2 Cor. i. 10, 11.
[l] Pſal. iv. 1.
[m] Pſal. v. 1, 2, 3.
[n] 1 Kings viii. 28.
[o] Pſal. lv. 1, 2.
[p] Pſal. lxxxviii. 2, 3.
[q] Pſal. lxxxviii. 13.
[r] Pſal. lxi. 1, 2.
[s] Pſal. cxli. 1, 2.
[t] Pſal. cii. 2.
[u] Pſal. cxliii. 6, 7.

Lord, I have called daily upon thee, I have ſtretched out my hands unto thee [x]. Attend unto my cry, for I am brought very low [y]. Let me not be aſhamed, O Lord, for I have called upon thee [z]. Hear my prayer, O Lord, and give ear unto my cry; hold not thy peace at my tears [a]. Unto thee will I cry, O Lord my rock; leſt if thou be ſilent to me I become like them that go down into the pit. Hear the voice of my ſupplications, when I cry unto thee; when I lift up my hands toward thy holy oracle [b].

Thou, Lord, art good, and ready to forgive; and plenteous in mercy unto all them that call upon thee [c]. In the day of my trouble I will call upon thee; for thou wilt anſwer me [d]. I have called upon thee, for thou wilt hear me, O God; incline thine ear unto me, and hear my ſpeech [e]. In the day when I cried thou anſweredſt me; and ſtrengthnedſt me with ſtrength in my ſoul [f]. Thou dreweſt near in the day when I called upon thee [g]. I cried to thee, O Lord; and unto the Lord I made my ſupplication. Hear, O Lord, and have mercy upon me; Lord be thou mine helper. Thou haſt turned for me my mourning into dancing; thou haſt put off my ſackcloth, and girded me with gladneſs [h]. I ſaid in my haſte, I am cut off from before thine eyes; nevertheleſs, thou heardſt the voice of my ſupplications when I cried unto thee [i]. For this ſhall every one that is godly pray unto thee, in a time when thou mayſt be found [k]. Lord, thou haſt heard the deſire of the humble; thou wilt prepare their heart, thou wilt cauſe thine ear to hear [l].

Examples of Jacob, Hezekiah, Daniel, &c.

"PRAYER is one of the moſt important acts and ordinances of religion. And "the ſcriptures abound with ſtriking examples of its power and efficacy; in ſo "much, that what the Apoſtle to the Hebrews hath ſaid concerning faith, That "by it the ſaints wrought righteouſneſs, obtained promiſes, *&c.* may be alſo "ſaid concerning prayer."

"OF this kind is Jacob's remarkable interview at Peniel." Jacob was left alone; and there wreſtled a man with him until the break of day. And he ſaid, Let me go, for the day breaketh. And he ſaid, I will not let thee go, except thou bleſs me. And he ſaid unto him, What is thy name? And he ſaid, Jacob. And he ſaid, thy name ſhall be called no more Jacob, but Iſrael; for as a prince haſt thou power with God and with men, and haſt prevailed. And he bleſſed

[x] Pſal. lxxxviii. 9.
[y] Pſal. cxlii. 6.
[z] Pſal. xxxi. 17.
[a] Pſal. xxxix. 12.
[b] Pſal. xxviii. 1, 2.
[c] Pſal. lxxxvi. 5.
[d] Pſal. lxxxvi. 7.
[e] Pſal. xvii. 6.
[f] Pſal. cxxxviii. 3.
[g] Lam. iii. 57.
[h] Pſal. xxx. 8, 10, 11.
[i] Pſal. xxxi. 22.
[k] Pſal. xxxii. 6.
[l] Pſal. x. 17.

him there[a]. "To this event the prophet Hoſea refers." By his ſtrength he had power with God; yea, he had power over the angel, and prevailed; he wept and made ſupplication unto him; he found him in Bethel, and there he ſpake with us. Even the Lord God of hoſts, the Lord is his memorial[b].

"WE have a ſtriking contraſt betwixt the blaſphemous pride of Sennacherib, "when threatning deſtruction to Jeruſalem, and the humble devotion of good "Hezekiah. He prayed before the Lord. The Lord heard; he deſtroyed the "mighty hoſt of that haughty monarch, and ſent him home with ſhame[c]."

"DANIEL gives a very extraordinary inſtance of the efficacy of prayer. When "Nebuchadnezzar had made the extravagant demand on his wiſe men, to recal "a dream of his, which he himſelf had forgot; and at the ſame time required "the interpretation of it." Then Daniel went to his houſe, and made the thing known to Hananiah, Michael and Azariah his companions; that they would deſire mercy of the God of heaven concerning this ſecret; that Daniel and his fellows ſhould not periſh with the reſt of the wiſe men of Babylon. Then was the ſecret revealed unto Daniel in a night viſion[d].

"THE ſame prophet affords us another memorable example of the ſame kind. "When anxious about the fate of his countrymen the Jews, he tells us," I ſet my face unto the Lord God, to ſeek by prayer and ſupplications, with faſting, and ſackcloth, and aſhes; and I prayed unto the Lord my God, and made my confeſſion[e]*. And whiles I was ſpeaking, and praying, and confeſſing my ſin, and the ſin of my people Iſrael, and preſented my ſupplication before the Lord my God; yea whiles I was ſpeaking in prayer, even the man Gabriel, whom I had ſeen in the viſion at the beginning, being cauſed to fly ſwiftly, touched me about the time of the evening oblation, &c.[f].

"IT is very remarkable, that the fervent prayers of an Italian ſoldier were "the happy means of communicating to him the bleſſings of the goſpel, "that he became the firſt fruits of the Gentile world." Cornelius, a devout man, and one that feared God with all his houſe, who gave much alms to the people, and prayed to God alway; he ſaw in a viſion, evidently, about the ninth hour of the day, an angel of God coming in to him, and ſaying unto him, Cornelius. And when he looked on him he was afraid, and ſaid, What is it, Lord? And he ſaid unto him, Thy prayers, and thine alms are come up for a memorial before God. And now ſend men to Joppa, and call for one Simon, whoſe firname is Peter;

§ [a] Gen. xxxii. 24, 26,—29. [b] Hoſ. xii. 3, 4, 5. [c] 2 Kings xviii. and xix. chap. [d] Dan. ii. 17, 18, 19.
[e] Dan. ix. 3, 4. [f] Dan. ix. 20, 21. * See Dan. ix. 4,—19.

SECT. 2. *The children of men are particularly called to this divine exercise.*

O COME let us ſing unto the Lord; let us make a joyful noiſe to the rock of our ſalvation. Let us come before his preſence with thankſgiving, and make a joyful noiſe unto him with pſalms[a]. Sing unto the Lord a new ſong, and his praiſe from the end of the earth; ye that go down to the ſea, and all that is therein; the iſles and the inhabitants thereof. Let the wilderneſs and the cities thereof lift up their voice, the villages that Kedar doth inhabit; let the inhabitants of the rock ſing, let them ſhout from the top of the mountains, let them give glory unto the Lord, and declare his praiſe in the iſlands[b]. O clap your hands, all ye people; ſhout unto the Lord with the voice of triumph[c]; ſing praiſes to God, ſing praiſes; for God is King of all the earth, ſing ye praiſes with underſtanding[d]. Make a joyful noiſe unto the Lord, all ye lands. Serve the Lord with gladneſs; come before his preſence with ſinging. Know ye that the Lord, he is God; it is he that hath made us, and not we ourſelves; we are his people, and the ſheep of his paſture. Enter into his gates with thankſgiving, and into his courts with praiſe; be thankful unto him, and bleſs his name. For the Lord is good; his mercy is everlaſting; and his truth endureth to all generations[e]. O give thanks unto the Lord; call upon his name; make known his deeds among the people. Sing unto him, ſing pſalms unto him; talk ye of all his wondrous works. Glory ye in his holy name; let the heart of them rejoice that ſeek the Lord[f]. Remember his marvellous works that he hath done, his wonders, and the judgments of his mouth[g]. Sing unto the Lord, all the earth; ſhew forth from day to day his ſalvation. Declare his glory among the heathen; his marvellous works among all nations. For great is the Lord, and greatly to be praiſed; he alſo is to be feared above all gods[h]. O that men would praiſe the Lord for his goodneſs, and for his wonderful works to the children of men! and let them ſacrifice the ſacrifices of thankſgiving, and declare his works with rejoicing[i]. Let them exalt him alſo in the congregation of the people, and praiſe him in the aſſembly of the elders[k]. Praiſe ye the Lord. Praiſe God in his ſanctuary; praiſe him in the firmament of his power. Praiſe him for his mighty acts; praiſe him according to his excellent greatneſs. Praiſe him with the ſound of the trumpet; praiſe him with the pſaltery and harp[l]. Praiſe him with the timbrel and dance; praiſe him with ſtringed inſtruments, and organs. Praiſe him upon the cymbals; praiſe him upon the high ſounding cymbals; let every thing that hath breath, praiſe the Lord[m]. Praiſe our God all ye his ſervants, and ye that

§ 2. [a] Pſal. xcv. 1, 2. [b] Iſa. xlii. 10, 11, 12. [c] Pſal. xlvii. 1. [d] Pſal. xlvii. 6, 7.
[e] Pſal. c. 1,—5. [f] Pſal. cv. 1, 2, 3. [g] 1 Chron. xvi. 12. [h] 1 Chron. xvi. 23, 24, 25.
[i] Pſal. cvii. 21, 22. [k] Pſal. cvii. 32. [l] Pſal. cl. 1, —3. [m] Pſal. cl. 4, 5, 6.

that fear him, both ſmall and great. Alleluia; for the Lord God Omnipotent reigneth [n].

SECT. 3. *Praiſe is the delightful employment of the ſervants of God.*

REJOICE in the Lord, O ye righteous; for praiſe is comely for the upright [a]. Sing aloud unto God our ſtrength; make a joyful noiſe unto the God of Jacob. Take a pſalm, and bring hither the timbrel, the pleaſant harp, with the pſaltery. Blow up the trumpet in the new moon, in the time appointed, on our ſolemn feaſt-day [b]. We will go into his tabernacles; we will worſhip at his footſtool [c]; we will ſhew to the generation to come, the praiſes of the Lord, and his ſtrength, and his wonderful works that he hath done [d]. Praiſe the Lord, call upon his name; declare his doings among the people; make mention that his name is exalted. Sing unto the Lord: for he hath done excellent things; this is known in all the earth. Cry out, and ſhout, thou inhabitant of Zion; for great is the holy One of Iſrael in the midſt of thee [e]. Praiſe the Lord, O Jeruſalem; praiſe thy God, O Zion [f]. Let Iſrael rejoice in him that made him; let the children of Zion be joyful in their King [g]. Let the ſaints be joyful in glory; let them ſing aloud upon their beds; let the high praiſes of God be in their mouth [h]. For it is good to ſing praiſes unto our God; for it is pleaſant, and praiſe is comely [i].

Behold, bleſs ye the Lord, all ye ſervants of the Lord, which by night ſtand in the houſe of the Lord. Lift up your hands in the ſanctuary; and bleſs the Lord [k]. Praiſe, O ye ſervants of the Lord, praiſe the name of the Lord. Bleſſed be the name of the Lord, from this time forth, and for evermore. From the riſing of the ſun, unto the going down of the ſame, the Lord's name is to be praiſed [l]. Let us be glad and rejoice, and give honour to him [m].

Open to me the gates of righteouſneſs; I will go into them, and I will praiſe the Lord [n]. The Lord is my ſtrength and ſong, and he is become my ſalvation. He is my God, and I will prepare him an habitation; my fathers God, and I will exalt him [o]. My ſoul ſhall be joyful in the Lord; it ſhall rejoice in his ſalvation. All my bones ſhall ſay, Lord, Who is like unto thee, which delivereſt the poor from him that is too ſtrong for him, yea the poor and needy from him that ſpoileth him [p]? I will praiſe the name of God with a ſong, and will magnify him with thankſgiving. This alſo ſhall pleaſe the Lord, better than an ox or a bullock that

[n] Rev. xix. 5, 6.

§ 3. [a] Pſal xxxiii. 1. [b] Pſal. lxxxi. 1, 2, 3. [c] Pſal. cxxxii. 7. [d] Pſal. lxxviii. 4.
[e] Iſa. xii. 4, 5, 6. [f] Pſal. cxlvii 12. [g] Pſal. cxlix 2. [h] Pſal cxlix 5, 6.
[i] Pſal. cxlvii. 1. [k] Pſal. cxxxiv. 1, 2. [l] Pſal. cxiii. 1, 2, 3. [m] Rev. xix. 7.
[n] Pſal. cxviii. 19. [o] Exod. xv. 2. [p] Pſal. xxxv. 9, 10.

Peter; he ſhall tell thee what thou oughteſt to do[g]. "When Peter was come, "he made this juſt reflection on that extraordinary event," Of a truth I perceive, that God is no reſpecter of perſons; but in every nation he that feareth him, and worketh righteouſneſs is accepted with him.[h].

"TIME would fail me to tell of the ardent prayers made, and the gracious re-
"turns obtained by Moſes, Joſhua, Samuel, David, Eliſha, Iſaiah, Hezekiah,
"Peter, John, Paul, &c. I ſhall conclude this ſubject, by obſerving, That the
"bright example given by our great Lord and Saviour of habitual devotion and
"ardent prayer, was imitated by all his faithful apoſtles and diſciples. It was
"by this mean they were animated to preach the goſpel, and to ſuffer for the
"name of Jeſus*. By this they triumphed over the temptations of Satan, and
"over all the afflictions that befel them, whether in private or in public life.
"By this they were enabled to finiſh their courſe with joy, and having *walked*
"*with God* on earth, they are now entered on that felicity which is prepared
"for all them that love and ſerve him."

[g] Acts x. 1,—6. [h] Acts x. 34, 35. * See Acts iv. 23,—31. and 2 Cor. vii,—x.

ART. II.

Of PRAISING GOD.

SECT. 1. The whole creation called to praiſe God. 2. The children of men are particularly called to this divine exerciſe. 3. Praiſe is the delightful employment of the ſervants of God. 4. Every comfort of this life is to be received with thankſgiving. 5. With ſtill higher praiſes ought we to celebrate the wonders of redeeming love. 6. Remarkable inſtances of divine goodneſs are to be thankfully remembred and acknowledged by his ſervants.

SECT. 1. *The whole creation called to praiſe God.*

PRAISE ye the Lord. O give thanks unto the Lord, for he is good, for his mercy endureth for ever. Who can utter the mighty acts of the Lord? Who can ſhew forth all his praiſe [a]? Praiſe ye the Lord from the heavens; praiſe him in the heights. Praiſe ye him, all his angels; praiſe ye him all his hoſts [b]. Bleſs the Lord, ye his angels that excel in ſtrength, that do his commandments, hearkning unto the voice of his word. Bleſs ye the Lord, all ye his hoſts, ye miniſters of his that do his pleaſure. Bleſs ye the Lord, all his works in all places of his dominion [c]. Praiſe ye him, ſun and moon; praiſe him all ye ſtars of light; praiſe him ye heaven of heavens, and ye waters that be above the heavens. Let them praiſe the name of the Lord; for he commanded, and they were created [d]. Praiſe the Lord from the earth, ye dragons and all deeps; fire and hail, ſnow and vapour, ſtormy wind fulfilling his word; mountains and all hills, fruitful trees and all cedars; beaſts and all cattle, creeping things, and flying fowl. Kings of the earth, and all people; princes, and all judges of the earth. Both young men and maidens, old men and children. Let them praiſe the name of the Lord; for his name alone is excellent, his glory is above the earth and heaven [e].

SECT.

§ 1. [a] Pſal. cvi. 1, 2. [b] Pſal. cxlviii. 1, 2. [c] Pſal. ciii. 20, 21, 22. [d] Pſal. cxlviii. 3, 4, 5. [e] Pſal. cxlviii. 7--13.

that hath horns and hoofs [q]. I will praiſe the Lord with my whole heart in the aſſembly of the upright, and in the congregation[r]. Bleſs the Lord, O my ſoul; and all that is within me, bleſs his holy name. Bleſs the Lord, O my ſoul, and forget not all his benefits. Who forgiveth all thine iniquities; who healeth all thy diſeaſes; who redeemeth thy life from deſtruction; who crowneth thee with loving-kindneſs, and tender mercies; who ſatisfieth thy mouth with good things[s]. I will extol thee, my God, O King; and I will bleſs thy name for ever and ever. Every day will I bleſs thee, and I will praiſe thy name for ever and ever. One generation ſhall praiſe thy works to another, and ſhall declare thy mighty acts [t]. Praiſe the Lord, O my ſoul; while I live will I praiſe the Lord; I will ſing praiſes unto my God, while I have any being [u]. My mouth ſhall ſpeak the praiſe of the Lord; and let all fleſh bleſs his holy name for ever and ever [x].

SECT. 4. *Every comfort of this life is to be received with thankſgiving.*

WHEN thou haſt eaten, and art full, then thou ſhalt bleſs the Lord thy God, for the good which he hath given thee. Beware that thou forget not the Lord thy God; leſt, when thou haſt eaten and art full, and haſt built goodly houſes, and dwelt therein; and when thy herds and thy flocks multiply, and thy ſilver and gold is multiplied; then thine heart be lifted up [a]; and thou ſay in thine heart, My power and the might of mine hand hath gotten me this wealth. But thou ſhalt remember the Lord thy God [b].

Now the Spirit ſpeaketh expreſsly, that, in the latter times ſome ſhall depart from the faith, giving heed to ſeducing ſpirits, and doctrines of devils [c]; forbidding to marry, and commanding to abſtain from meats, which God hath created to be received with thankſgiving of them which believe and know the truth: For every creature of God is good, and nothing to be refuſed, if it be received with thankſgiving; for it is ſanctified by the word of God, and prayer [d].

SECT.

[q] Pſal. lxix. 30, 31. [r] Pſal. cxi. 1. [s] Pſal. ciii. 1,---5. [t] Pſal. cxlv. 1, 2.
[u] Pſal. cxlvi. 1, 2. [x] Pſal. cxlv. 21.

§ 4. [a] Deut. viii. 10,---14. [b] Deut. viii. 17, 18. [c] 1 Tim. iv. 1. [d] 1 Tim. iv. 3, 4, 5.

SECT. 5. *With ſtill higher praiſes ought we to celebrate the wonders of redeeming love.*

BLESSED be the God and Father of our Lord Jeſus Chriſt, who hath bleſſed us with all ſpiritual bleſſings in heavenly places in Chriſt [a], that we ſhould be to the praiſe of his glory who firſt truſted in Chriſt [b]. Thanks be unto God for his unſpeakable gift [c]. Bleſſed be the God and Father of our Lord Jeſus Chriſt, which, according to his abundant mercy, hath begotten us again unto a lively hope, by the reſurrection of Jeſus Chriſt from the dead [d]. Thanks be unto God, who always cauſeth us to triumph in Chriſt, and maketh manifeſt the ſavour of his knowledge by us in every place [e]. For all things are for your ſakes, that the abundant grace might, through the thankſgiving of many, redound to the glory of God [f]. Ye are a choſen generation, a royal prieſthood, an holy nation, a peculiar people; that ye ſhould ſhew forth the praiſes of him, who hath called you out of darkneſs into his marvellous light [g]. We give thanks to God, and the Father of our Lord Jeſus Chriſt, praying always for you, for the hope that is laid up for you in heaven [h]. As ye have therefore received Chriſt Jeſus the Lord, ſo walk ye in him; rooted and built up in him, and ſtabliſhed in the faith as ye have been taught, abounding therein with thankſgiving [i]. Rejoice evermore [k]; ſpeaking to yourſelves, teaching one another, in pſalms, and hymns, and ſpiritual ſongs, ſinging with grace in your heart to the Lord, and making melody; giving thanks always for all things unto God and the Father, in the name of our Lord Jeſus Chriſt [l]. To whom coming, as unto a living ſtone, ye alſo, as lively ſtones, are built up a ſpiritual houſe, an holy prieſthood, to offer up ſpiritual ſacrifices acceptable to God by Jeſus Chriſt [m]. By him therefore let us offer the ſacrifice of praiſe to God continually, that is the fruit of our lips, giving thanks to his name [n]. In every thing give thanks; for this is the will of God in Chriſt Jeſus concerning you [o].

SECT. 6. *Remarkable inſtances of divine goodneſs are to be thankfully remembred and acknowledged by his ſervants.*

IT is a good thing to give thanks unto the Lord, and to ſing praiſes unto thy name, O Moſt High; to ſhew forth thy loving kindneſs in the morning, and thy faithfulneſs every night [a]. For thou, Lord, haſt made me glad through thy work; I will

§ 5. [a] Eph. i. 3. [b] Eph. i. 12. [c] 2 Cor. ix. 15. [d] 1 Pet. i. 3.
[e] 2 Cor. ii. 14. [f] 2 Cor. iv. 15. [g] 1 Pet. ii. 9. [h] Col. i. 3, 5.
[i] Col. ii. 6, 7. [k] 1 Theſſ. v. 16. [l] Eph. v. 19, 20. with Col. iii. 16, 17.
[m] 1 Pet. ii. 4, 5. [n] Heb. xiii. 15. [o] 1 Theſſ. v. 18.

§ 6. [a] Pſal. xcii. 1, 2.

I will triumph in the works of thy hands [b]. Bleſſed be the Lord; for he hath ſhewed me his marvellous loving-kindneſs in a ſtrong city: For I ſaid in my haſte, I am cut off from before thine eyes; nevertheleſs thou heardſt the voice of my ſupplications, when I cried unto thee [c]. When my ſoul fainted within me, I remembred the Lord; and my prayer came in unto thee, into thine holy temple [d]. I will ſing of the mercies of the Lord for ever; with my mouth will I make known thy faithfulneſs to all generations [e].

And Jacob ſaid, O God of my father Abraham, and God of my father Iſaac, I am not worthy of the leaſt of all the mercies, and of all the truth, which thou haſt ſhewed unto thy ſervant [f]. O give thanks unto the Lord; for he is good; for his mercy endureth for ever. Let the redeemed of the Lord ſay ſo, whom he hath redeemed from the hand of the enemy [g]. He ſaved them for his name's ſake, that he might make his mighty power to be known. He rebuked the red ſea alſo, and it was dried up: So he led them through the depths as through the wilderneſs. And he ſaved them from the hand of him that hated them; and redeemed them from the hand of the enemy [h]. Then ſang Moſes, and the children of Iſrael, ſaying, I will ſing unto the Lord, for he hath triumphed glorioufly; he is become my ſalvation. Who is like unto thee, O Lord, among the gods? Who is like unto thee, glorious in holineſs, fearful in praiſes, doing wonders? Thou in thy mercy haſt led forth the people which thou haſt redeemed: Thou haſt guided them in thy ſtrength unto thy holy habitation [i]. Fear the Lord, and ſerve him in truth with all your heart: For conſider how great things he hath done for you [k]. *And* David ſaid, The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philiſtine [l]. And David the king came, and ſat before the Lord, and ſaid, Who am I, O Lord God; and what is mine houſe, that thou haſt brought me hitherto [m]? Behold, for peace I have great bitterneſs ("ſaid "Hezekiah"); but thou haſt, in love to my ſoul, delivered it from the pit of corruption; for thou haſt caſt all my ſins behind thy back. For the grave cannot praiſe thee, death cannot celebrate thee. The living, the living, he ſhall praiſe thee, as I do this day: The father to the children ſhall make known thy truth [n]. The ſorrows of death compaſſed me, and the pains of hell got hold upon me: I found trouble and ſorrow. Then called I upon the name of the Lord: I was brought low, and he helped me. Return unto thy reſt, O my ſoul; for the Lord hath dealt bountifully with thee: For thou haſt delivered my ſoul from death, mine eyes from tears, and my feet from falling. What ſhall I render unto the Lord for all his benefits towards me [o]? And at the end

[b] Pſal. xcii. 4.
[c] Pſal. xxxi. 21, 22.
[d] Jonah ii. 7.
[e] Pſal. lxxxix. 1.
[f] Gen. xxxii. 9, 10.
[g] Pſal. cvii. 1, 2.
[h] Pſal. cvi. 8, 9, 10.
[i] Exod. xv. 1, 2, 11, 13.
[k] 1 Sam. xii. 24.
[l] 1 Sam. xvii. 37.
[m] 1 Chron. xvii. 16.
[n] Iſa. xxxviii. 17, 18, 19.
[o] Pſal. cxvi. 3, 4, 6, 7, 8, 12.

the days, I Nebuchadnezzar lift up mine eyes unto heaven, and mine underſtanding returned unto me; and I bleſſed the Moſt High, and I praiſed and honoured him that liveth for ever; whoſe dominion is an everlaſting dominion, and his kingdom is from generation to generation [p].—And great multitudes came unto Jeſus, having with them thoſe that were lame, blind, dumb, maimed, and many others, and caſt them down at Jeſus feet; and he healed them: Inſomuch that the multitude wondered, when they ſaw the dumb to ſpeak, the maimed to be whole, the lame to walk, and the blind to ſee; and they glorified the God of Iſrael [q].—And Mary ſaid, My ſoul doth magnify the Lord, and my ſpirit hath rejoiced in God my Saviour; for he that is mighty hath done to me great things, and holy is his name [r].—And the ſhepherds returned, glorifying and praiſing God for all the things that they had heard and ſeen [s].—And Jeſus ſaid, Were there not ten cleanſed? but where are the nine? There are not found that returned to give glory to God, ſave this ſtranger [t]. – We had the ſentence of death in ourſelves, that we ſhould not truſt in ourſelves, but in God which raiſeth the dead; who delivered us from ſo great a death, and doth deliver; in whom we truſt that he will yet deliver us [u]. Bleſſed be God, even the Father of our Lord Jeſus Chriſt, the Father of mercies, and the God of all comfort, who comforteth us in all our tribulation: For as the ſufferings of Chriſt abound in us, ſo our conſolation alſo aboundeth by Chriſt [x]. The Lord hath done great things for us; whereof we are glad [y]. Great and marvellous are thy works, Lord God Almighty; juſt and true are thy ways, thou King of ſaints. Who ſhall not fear thee, O Lord, and glorify thy name? For thou only art holy [z].

ART.

[p] Dan. iv. 34.
[q] Matth. xv. 30, 31.
[r] Luke i. 46, 47, 49.
[s] Luke ii. 20.
[t] Luke xvii. 17, 18.
[u] 2 Cor. i. 9, 10.
[x] 2 Cor. i. 3, 4, 5.
[y] Pſal. cxxvi. 3.
[z] Rev. xv. 3, 4.

ART. III.

Of BAPTISM.

SECT. 1. Of the baptiſm of John. 2. Of baptiſm as an inſtitution of our Lord Jeſus. 3. The doctrine and inſtructions of the apoſtles relating to this inſtitution.—The practice in diſpenſing this holy ordinance in the apoſtolic age.

SECT. 1. *Of the baptiſm of John.*

SEE PART III. ART. II. CHAP. V. *Of the miniſtry of John as introducing that of our Lord.*

SECT. 2. *Of baptiſm as an inſtitution of our Lord Jeſus.*

THERE was a man of the phariſees, named Nicodemus, a ruler of the Jews; the ſame came to Jeſus by night, and ſaid unto him, Rabbi, We know that thou art a teacher come from God; for no man can do thoſe miracles that thou doſt, except God be with him. Jeſus anſwered and ſaid [a], Verily, verily, I ſay unto thee, Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God [b]. And they brought young children to him, that he ſhould touch them; and his diſciples rebuked thoſe that brought them. But when Jeſus ſaw it, he was much diſpleaſed, and ſaid unto them, Suffer the little children to come unto me, and forbid them not; for of ſuch is the kingdom of God. Verily I ſay unto you, Whoſoever ſhall not receive the kingdom of God as a little child, he ſhall not enter therein. And he took them up in his arms, put his hands upon them, and bleſſed them [c].

Then the eleven went away into Galilee, into a mountain where Jeſus had appointed them. And Jeſus came and ſpake unto them, ſaying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghoſt; teaching them to obſerve all things whatſoever I have commanded you; and lo, I am with you alway, even unto the end of the world [d]. Go ye unto all

§ 2. [a] John iii. 1, 2, 3. [b] John iii. 5. [c] Mark x. 13,---16. [d] Matth. xxviii. 16, 18, 19, 20.

the world, and preach the goſpel to every creature. He that believeth, and is baptized, ſhall be ſaved; but he that believeth not ſhall be damned [e].

SECT. 3. *The doctrine and inſtructions of the apoſtles relating to this inſtitution.*

BRETHREN, I would not that ye ſhould be ignorant, how that all our fathers were under the cloud, and all paſſed through the ſea; and were all baptized unto Moſes in the cloud, and in the ſea; and did all eat the ſame ſpiritual meat; and did all drink the ſame ſpiritual drink; for they drank of that ſpiritual rock that followed them; and that rock was Chriſt [a]. The like figure whereunto, even baptiſm, doth alſo now ſave us [not the putting away of the filth of the fleſh, but the anſwer of a good conſcience towards God] by the reſurrection of Jeſus Chriſt [b]. In whom alſo ye are circumciſed with the circumciſion made without hands, in putting off the body of the ſins of the fleſh by the circumciſion of Chriſt; buried with him in baptiſm, wherein alſo ye are riſen with him, through the faith of the operation of God, who hath raiſed him from the dead [c]. Chriſt loved the church, and gave himſelf for it; that he might ſanctify and cleanſe it with the waſhing of water by the word; that he might preſent it to himſelf a glorious church, not having ſpot or wrinkle, or any ſuch thing; but that it ſhould be holy, and without blemiſh [d]. Not by works of righteouſneſs which we have done, but according to his mercy he ſaved us, by the waſhing of regeneration, and renewing of the Holy Ghoſt [e],

Know ye not, that ſo many of us as were baptized into Jeſus Chriſt, were baptized into his death? Therefore we are buried with him by baptiſm into death; that, like as Chriſt was raiſed up from the dead by the glory of the Father, even ſo we alſo ſhould walk in newneſs of life [f]. For, if we have been planted together in the likeneſs of his death, we ſhall be alſo in the likeneſs of his reſurrection [g]. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptiſm, one God and Father of all, who is above all, and through all, and in you all [h]. For ye are all the children of God by faith in Chriſt Jeſus. For as many of you as have been baptized into Chriſt, have put on Chriſt. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Chriſt Jeſus [i]. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free [k].

—*The*

[e] Mark xvi. 15, 16.

§ 3. [a] 1 Cor. x. 1,---4. [b] 1 Pet. iii. 21. [c] Col. ii. 11, 12. [d] Eph. v. 25, 26, 27.
[e] Tit. iii. 5. [f] Rom. vi. 3, 4. [g] Rom. vi. 5. [h] Eph. iv. 4, 5, 6.
[i] Gal. iii. 26, 27, 28. [k] 1 Cor. xii. 13.

—The practice in diſpenſing this holy ordinance in the apoſtolic age.

" BEFORE we leave this article relating to baptiſm, it may be proper to take " notice of what the Scripture has recorded concerning the practice of the a- " poſtles and evangeliſts in diſpenſing this holy ordinance: And it appears, " that whoever profeſſed their belief of this one article of faith, *viz.* That Jeſus " was the Chriſt, and the Son of God, were immediately received by baptiſm, " into full communion with the apoſtles and ſaints. This ſeems to have been " the uniform practice in the apoſtolic age. Thus we read, that, on the preach- " ing of Peter, his hearers" were pricked in their heart, and ſaid unto Peter, and to the reſt of the apoſtles, Men and brethren, What ſhall we do? Then Peter ſaid unto them, Repent, and be baptized every one of you, in the name of Jeſus Chriſt for the remiſſion of ſins; and ye ſhall receive the Holy Ghoſt. Then they that gladly received his word, were baptized [a].

" WHEN the Ethiopian eunuch was inſtructed by Philip, and had deſired to " be baptized, Philip ſtates the terms of admiſſion in theſe words:" If thou believeſt with all thine heart, thou mayeſt. And he anſwered and ſaid, I believe that Jeſus Chriſt is the Son of God. And he commanded the chariot to ſtand ſtill; and they went down both into the water, both Philip and the eunuch; and he baptized him [b]. " In like manner, when Ananias had reſtored " Saul to his ſight, and had informed him of the great purpoſes of God in cal- " ling him, he adds," And now, Why tarrieſt thou? Ariſe, and be baptized; and waſh away thy ſins, calling on the name of the Lord [c]. " While Peter " taught in the houſe of Cornelius," the Holy Ghoſt fell on all them who heard the word. Then anſwered Peter, Can any man forbid water, that theſe ſhould not be baptized, which have received the Holy Ghoſt, as well as we? And he commanded them to be baptized in the name of the Lord [d]. " Thus " alſo we read of Lydia (the ſeller of purple) being baptized, and her houſhold [e]; " of the jailor in that ſame city of Philippi being baptized, he and all his [f]; " and Criſpus the chief ruler of the ſynagogue at Corinth, who" believed on the Lord with all his houſe; and many of the Corinthians hearing, believed, and were baptized [g]. " To the ſame purpoſe is the interview of Paul with the " diſciples at Epheſus:" He ſaid unto them, Have ye received the Holy Ghoſt ſince ye believed? And they ſaid unto him, We have not ſo much as heard whether there be any Holy Ghoſt. And he ſaid unto them, Unto what then were

[a] Acts ii. 37, 38, 41. [b] Acts viii. 37, 38. [c] Acts xxii. 13,---16. [d] Acts x. 44,---48.
[e] Acts xvi. 14, 15. [f] Acts xvi. 25,---34. [g] Acts xviii. 8.

were ye baptized? And they ſaid, Unto John's baptiſm. Then ſaid Paul, John verily baptized with the baptiſm of repentance, ſaying unto the people, That they ſhould believe on him which ſhould come after him, that is, on Chriſt Jeſus. When they heard this, they were baptized in the name of the Lord Jeſus[a].

ART. IV.

Of the LORD'S SUPPER.

SECT. 1. The inſtitution of this holy ordinance. 2. The abuſe of this ſacred inſtitution among the Corinthians corrected by the apoſtle Paul.—A note concerning the frequent celebration of this divine ordinance.

SECT. 1. *The inſtitution of this holy ordinance.*

LABOUR not for the meat which periſheth, but for that meat which endureth unto everlaſting life, which the ſon of man ſhall give unto you[a]. I am the bread of life; he that cometh to me, ſhall never hunger; and he that believeth on me, ſhall never thirſt[b].

Now the firſt day of the feaſt of unleavened bread, the diſciples came to Jeſus, ſaying unto him, Where wilt thou that we prepare for thee to eat the paſſover? And he ſaid, Go into the city, to ſuch a man, and ſay unto him, The maſter ſaith, My time is at hand, I will keep the paſſover at thy houſe, with my diſciples. And the diſciples did as Jeſus had appointed them; and they made ready the paſſover[c]. And when the hour was come, he ſat down and the twelve apoſtles with him. And he ſaid unto them, With deſire I have deſired to eat this paſſover with you before I ſuffer. For I ſay unto you, I will not eat any more thereof, until it be fulfilled in the kingdom of God[d]. And as they were eating, Jeſus took bread and bleſſed it, and brake it, and gave it to the diſciples, and ſaid, Take, eat, this is my body. And he took the cup, and gave thanks, and gave it to them, ſaying, Drink ye all of it; for this is my blood of the New Teſtament which is ſhed for many, for the remiſſion of ſins. But I ſay unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it

[h] Acts xix. 1,—5.

§ 1. [a] John vi. 27. [b] John vi. 35. [c] Matth. xxvi, 17, 18, 19. [d] Luke xxii. 14, 15, 16.

it new with you in my Father's kingdom [e]. And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: This do in remembrance of me. Likewise also the cup after supper, saying, This cup is the New Testament in my blood, which is shed for you [f]. And as they did eat, Jesus took bread, and blessed and brake it, and gave to them, and said, Take, eat; this is my body. And he took the cup, and when he had given thanks, he gave it to them: And they all drank of it. And he said unto them, This is my blood of the New Testament, which is shed for many. Verily, I say unto you, I will drink no more of the fruit of the vine until that day that I drink it new in the kingdom of God [g].

SECT. 2. *The abuse of this sacred institution among the Corinthians corrected by the apostle Paul.*

Now in this, that I declare unto you, I praise you not, that you come together not for the better, but for the worse [a]. When ye come together therefore into one place, this is not to eat the Lord's supper. For in eating, every one taketh before another his own supper; and one is hungry, and another is drunken. What, have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not. For I have received of the Lord, that which also I delivered unto you, That the Lord Jesus, the same night in which he was betrayed, took bread; and when he had given thanks, he brake it, and said, Take, eat; this is my body broken for you; this do in remembrance of me. After the same manner also, he took the cup, when he had supped, saying, This cup is the New Testament in my blood; this do ye, as oft as ye drink it, in remembrance of me. For, as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come [b]. The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many, are one bread, and one body; for we are all partakers of that one bread [c]. I would not that ye should have fellowship with devils. Ye cannot drink the cup of the Lord, and the cup of devils. Ye cannot be partakers of the Lord's table, and of the table of devils [d]. Wherefore, whosoever shall eat this bread, and drink this cup of the Lord unworthily; shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For

[e] Matth. xxvi. 26,—29. [f] Luke xxii. 19, 20. [g] Mark xiv. 22,—25.

§ 2. [a] 1 Cor. xi. 17. [b] 1 Cor. xi. 20,—26. [c] 1 Cor. x. 16, 17. [d] 1 Cor. x. 20, 21.

For he that eateth and drinketh unworthily, eateth and drinketh damnation (*or judgment*) to himſelf, not diſcerning the Lord's body. For this cauſe many are weak and ſickly among you, and many ſleep [e].

A note concerning the frequent celebration of this holy ordinance.

"FROM many paſſages in the New Teſtament, it ſeems probable, that the primitive Chriſtians celebrated the Lord's Supper, every time they met for public worſhip; or at leaſt every Lord's day. We are confirmed in this by the well known paſſage in one of Pliny's epiſtles to Trajan:—"Soliti ſtato die ante lucem convenire; carmenque Chriſto, quaſi Deo, dicere ſecum invicem: Seque ſacramento, non in ſcelus aliquod obſtringere; ſed ne furta, ne latrocinia, ne adulteria committerent; ne fidem fallerent, ne depoſitum adpellati abnegarent. Quibus peractis, morem ſibi diſcedendi fuiſſe, rurſuſque coeundi ad capiendum cibum promiſcuum, tamen et innoxium.*" Perhaps this paſſage led ſome of the fathers to call the Lord's Supper by the name of a SACRAMENT. Though this is a word not found in ſcripture, yet it cannot be thought improper; as, in the Roman ſtile, it ſignified a moſt ſolemn and inviolable engagement."

[e] 1 Cor. xi. 27,—30.

* "They uſed to meet on a certain ſtated day before it was light, and addreſſed themſelves in a form of prayer to Chriſt, as to ſome God, binding themſelves by a ſolemn oath, not for the purpoſes of any wicked deſign, but never to commit any fraud, theft, or adultery, never to falſify their word, nor deny a truſt when they ſhould be called upon to deliver it up; after which it was their cuſtom to ſeparate, and then re-aſſemble to eat in common a harmleſs meal."

ART. V.

Of OATHS *and* VOWS.

SECT. 1. Oaths and vows are conſidered as acts of worſhip. 2. In theſe acts the ſtricteſt regard to truth is required by the all-ſeeing God. 3. Oaths in ordinary converſation are expreſsly prohibited by our Lord Jeſus. 4. Lawful vows or promiſſory oaths bind the ſoul, and cannot be retracted. 5. This illuſtrated by the purpoſes of the ſervants of God.—The examples of Joſhua and the princes of Iſrael.

SECT. 1. *Oaths and vows are conſidered as acts of worſhip.*

THOU ſhalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltleſs that taketh his name in vain [a]. Thou ſhalt fear the Lord thy God; him ſhalt thou ſerve, and to him ſhalt thou cleave, and ſwear by his name; he is thy praiſe, and he is thy God [b]. And thou ſhalt ſwear, the Lord liveth, in truth, in judgment, and in righteouſneſs [c]. For men verily ſwear by the greater, and an oath for confirmation is to them an end of all ſtrife [d].

SECT. 2. *In theſe acts the ſtricteſt regard to truth is required by the all-ſeeing God.*

THUS ſaith the Lord God, He who bleſſeth himſelf in the earth, ſhall bleſs himſelf in the God of truth; and he that ſweareth in the earth, ſhall ſwear by the God of truth [a]. *For* I have ſworn by myſelf, the word is gone out of my mouth in righteouſneſs, and ſhall not return, that unto me every knee ſhall bow, every tongue ſhall ſwear [b]. Theſe are the things that ye ſhall do; ſpeak ye every man the truth to his neighbour; execute the judgment of truth and peace in your gates; and let none of you imagine evil in your hearts againſt his neighbour; and love no falſe oath; for all theſe are things that I hate, ſaith the Lord [c]. Thou ſhalt not bear falſe witneſs againſt thy neighbour [d]. And ye ſhall not

 ſwear

§ 1. [a] Exod. xx. 7. [b] Deut. x. 20, 21. [c] Jer. iv. 2. [d] Heb. vi. 16.

§ 2. [a] Iſa. lxv. 13, 16. [b] Iſa. xlv. 23. [c] Zech. viii. 16, 17. [d] Exod. xx. 16.

ſwear by my name falſely; neither ſhalt thou profane the name of thy God [e]. Be not a witneſs againſt thy brother without cauſe; and deceive not with thy lips [f]. The curſe goeth forth over the face of the whole earth; for every one that ſtealeth ſhall be cut off; and every one that ſweareth ſhall be cut off. I will bring it forth, ſaith the Lord of hoſts, and it ſhall enter into the houſe of the thief, and into the houſe of him that ſweareth falſely by my name; and it ſhall remain in the midſt of his houſe, and ſhall conſume it, with the timber thereof, and the ſtones thereof [g]. Thus ſaith the Lord God, as I live, ſurely mine oath that he hath deſpiſed, and my covenant that he hath broken, even it will I recompenſe upon his own head [h]. Hear ye this, O houſe of Jacob, which are called by the name of Iſrael, and are come forth out of the waters of Judah; which ſwear by the name of the Lord, and make mention of the God of Iſrael, but not in truth, nor in righteouſneſs [i]. And though they ſay, The Lord liveth, ſurely they ſwear falſely [k]. Will ye ſteal, murder, and commit adultery, and ſwear falſely; and come and ſtand before me in this houſe, which is called by my name [l]? Behold, I will come near to you to judgment; and I will be a ſwift witneſs againſt the ſorcerers, and againſt the adulterers, and againſt falſe ſwearers, and againſt thoſe that fear not me, ſaith the Lord [m].

SECT. 3. *Oaths in our ordinary converſation are expreſsly prohibited by our Lord Jeſus.*

YE have heard that it hath been ſaid by them of old time, Thou ſhalt not forſwear thyſelf, but ſhalt perform unto the Lord thine oaths. But I ſay unto you, Swear not at all; neither by heaven, for it is God's throne; nor by the earth, for it is his footſtool; neither by Jeruſalem, for it is the city of the great King. Neither ſhalt thou ſwear by thy head; becauſe thou canſt not make one hair white or black. But let your communication be yea, yea; nay, nay; for whatſoever is more than theſe cometh of evil [a]. Wo unto you, ye blind guides, which ſay, Whoſoever ſhall ſwear by the temple, it is nothing; but whoſoever ſhall ſwear by the gold of the temple, he is a debtor. Ye fools and blind; for whether is greater the gold, or the temple that ſanctifieth the gold? And whoſoever ſhall ſwear by the altar, it is nothing; but whoſoever ſweareth by the gift that is upon it, he is guilty. Ye fools and blind, for whether is greater, the gift, or the altar that ſanctifieth the gift? Whoſo therefore ſhall ſwear by the altar, ſweareth by it, and by all things thereon. And whoſoever ſhall ſwear by the temple, ſweareth by it, and by him that dwelleth therein [b]; and he that ſhall ſwear

[e] Lev. xix. 12. [f] Prov. xxiv. 28. [g] Zech. v. 3, 4. [h] Ezek. xvii. 19.
[i] Iſa. xlviii. 1. [k] Jer. v. 2. [l] Jer. vii. 9, 10. [m] Mal. iii. 1, 5.

§ 3. [a] Matth. v. 33,—37. [b] Matth. xxiii. 16,—21.

ſwear by heaven, ſweareth by the throne of God, and by him that ſitteth thereon [c].

Above all things, my brethren, ſwear not; neither by heaven, neither by the earth, neither by any other oath. But let your yea be yea, and your nay nay; leſt ye fall into condemnation [d].

SECT. 4. *Lawful vows or promiſſory oaths bind the ſoul, and cannot be retracted.*

THIS is the thing which the Lord hath commanded, If a man vow a vow unto the Lord, or ſwear an oath to bind his ſoul with a bond; he ſhall not break his word; he ſhall do according to all that proceedeth out of his mouth. If a woman alſo vow a vow unto the Lord, and bind herſelf by a bond, being in her father's houſe, in her youth; and her father hear her vow, and her bond wherewith ſhe hath bound her ſoul, and her father ſhall hold his peace at her; then all her vows ſhall ſtand, and every bond wherewith ſhe hath bound her ſoul, ſhall ſtand. But if her father diſallow her, in the day that he heareth; not any of her vows, or of her bonds wherewith ſhe hath bound her ſoul, ſhall ſtand. And the Lord ſhall forgive her, becauſe her father diſallowed her [a] *. When thou ſhalt vow a vow unto the Lord thy God, thou ſhalt not ſlack to pay it; for the Lord thy God will ſurely require it of thee; and it would be ſin in thee. But if thou ſhalt forbear to vow, it ſhall be no ſin in thee. That which is gone out of thy lips, thou ſhalt keep and perform; even a free-will offering, according as thou haſt vowed unto the Lord thy God, which thou haſt promiſed with thy mouth [b]. Keep thy foot when thou goeſt to the houſe of God, and be more ready to hear, than to give the ſacrifice of fools; for they conſider not that they do evil. Be not raſh with thy mouth, and let not thine heart be haſty to utter any thing before God; for God is in heaven, and thou upon earth; therefore let thy words be few [c]. When thou voweſt a vow unto God, defer not to pay it; for he hath no pleaſure in fools; pay that which thou haſt vowed. Better it is that thou ſhouldſt not vow, than that thou ſhouldſt vow and not pay. Suffer not thy mouth to cauſe thy fleſh to ſin, neither ſay thou before the angel, that it was an error. Wherefore ſhould God be angry at thy voice, and deſtroy the work of thine hands [d]? It is a ſnare to the man who devoureth that which is holy; and after vows to make enquiry [e]. Vow, and pay unto the Lord your God; let all

[c] Matth. xxiii. 22. [d] James v. 12.

§ 4. [a] Num xxx. 1,—5. [b] Deut. xxiii. 21, 22, 23. [c] Eccleſ. v. 1, 2. [d] Eccleſ. v. 4,5,6. [e] Prov. xx. 25.

* See Numb. xxx. 6—15. " *Where the ſame rule is applied to the vows of a wife.*"

that be round about him, bring preſents unto him that ought to be feared [f]. O Judah, keep thy ſolemn feaſts, perform thy vows [g].

SECT. 5. *This illuſtrated by the purpoſes of the ſervants of God.*

LORD, remember David in all his afflictions; how he ſware unto the Lord, and vowed unto the mighty God of Jacob [a]. Thy vows are upon me, O God; I will render praiſes unto thee [b]. I will go into thy houſe with burnt offerings; I will pay thee my vows, which my lips have uttered, and my mouth hath ſpoken when I was in trouble [c]. What ſhall I render unto the Lord for all his benefits towards me? I will take the cup of ſalvation, and call upon the name of the Lord. I will pay my vows unto the Lord, now in the preſence of all his people [d]; in the courts of the Lord's houſe, in the midſt of thee, O Jeruſalem [e]. I have ſworn, and I will perform it, that I will keep thy righteous judgments [f]. For thou, O God, haſt heard my vows; thou haſt given me the heritage of thoſe that fear thy name [g]. I will pay that that I have vowed: Salvation is of the Lord [h]. Thou ſhalt make thy prayer unto him, and he ſhall hear thee, and thou ſhalt pay thy vows [i]. They ſhall vow a vow unto the Lord, and perform it [k]. O prepare mercy and truth; ſo will I ſing praiſe unto thy name for ever, that I may daily perform my vows [l].

Of the examples of Joſhua, and the Princes of Iſrael.

"JOSHUA, with the princes of Iſrael, give us a noble example of that ſtrict "regard which ought to be paid to oaths and vows. When they had ſworn to "the Gibeonites, and the deceit of that people was diſcovered; we are told," The children of Iſrael ſmote them not; becauſe the princes of the congregation had ſworn unto them by the Lord God of Iſrael. And all the congregation murmured againſt the princes; but all the princes ſaid unto all the congregation, We have ſworn unto them by the Lord God of Iſrael; now therefore we may not touch them; This we will do to them, we will even let them live, leſt wrath be upon us, becauſe of the oath which we ſware unto them [a].

ART.

[f] Pſal. lxxvi. 11. [g] Nah. i. 15.

§§ 5. [a] Pſal. cxxxii. 1, 2. [b] Pſal. lvi. 12. [c] Pſal. lxvi. 13, 14. [d] Pſal. cxvi. 12, 13, 14.
[e] Pſal. cxvi. 19. [f] Pſal. cxix. 106. [g] Pſal. lxi. 5 [h] Jonah ii. 9,
[i] Job xxii. 27. [k] Iſa. xix. 21. [l] Pſal. lxi. 7, 8.

[a] Joſhua ix. 18, 19, 20.

ART. VI.

Of an open and ſteady Profeſſion of our Faith, and of our Devotions to our GOD *and* SAVIOUR.

SECT. 1. To this duty the true worſhippers of God are ſolemnly called. 2. Such an open profeſſion is indiſpenſibly required of all the diſciples of our Lord Jeſus. 3. The ſubject illuſtrated by the purpoſes of the ſaints. The examples of Shadrach, Meſhach, and Abednego, of Daniel, of Jeremiah, and of the Apoſtles Peter, John, and Paul.

SECT. 1. *To this duty the true worſhippers of God are ſolemnly called.*

MAKE a joyful noiſe unto God, all ye lands. Sing forth the honour of his name; make his praiſe glorious [a]. Give thanks unto the Lord, call upon his name, make known his deeds among the people [b]. Sing unto the Lord all the earth; ſhew forth from day to day his ſalvation. Declare his glory among the heathen; his marvellous works among all nations [c]. O bleſs our God, ye people, and make the voice of his praiſe to be heard; which holdeth our ſoul in life, and ſuffereth not our feet to be moved [d]. Give ear, O ye heavens, and I will ſpeak; hear, O earth the words of my mouth [e]; becauſe I will publiſh the name of the Lord; aſcribe ye greatneſs unto our God [f]. Come and hear, all ye that fear God, and I will declare what the Lord hath done for my ſoul. I cried unto him with my mouth, and he was extolled with my tongue [g]. I will declare for ever; I will ſing praiſes to the God of Jacob [h].

Thus ſaith the Lord, Let not the wiſe man glory in his wiſdom, neither let the mighty man glory in his might; let not the rich man glory in his riches: But let him that glorieth, glory in this, that he underſtandeth and knoweth me, that I am the Lord which exerciſe loving-kindneſs, judgment, and righteouſneſs in the earth; for in theſe things I delight, ſaith the Lord [i]. And I will ſend unto the nations, to Tarſhiſh, Pul, and Lud, that draw the bow, to Tubal and Javan, to the iſles afar off, that have not heard of my fame, neither have ſeen my

§ 1. [a] Pſal. lxvi. 1, 2. [b] 1 Chron. xvi. 8. [c] 1 Chron. xvi 23, 24, [d] Pſal. lxvi. 8, 9. [e] Deut. xxxii. 1. [f] Deut. xxxii. 3. [g] Pſal. lxvi. 16, 17. [h] Pſal. lxxv. 9. [i] Jer. ix. 23, 24.

my glory; and they ſhall declare my glory among the Gentiles [k]. And thou ſhalt rejoice in the Lord and ſhalt glory in the holy One of Iſrael [l]. Declare ye, tell this, utter it even to the end of the earth; ſay ye, The Lord hath redeemed his ſervant Jacob [m]. Surely ſhall one ſay, in the Lord have I righteouſneſs and ſtrength, even to him ſhall men come; and all that are incenſed againſt him ſhall be aſhamed; in the Lord ſhall all the ſeed of Iſrael be juſtified, and ſhall glory [n].

SECT. 2. *Such an open profeſſion is indiſpenſibly required of all the diſciples of our Lord Jeſus.*

AND when *Jeſus* had called the people unto him, with his diſciples alſo, he ſaid unto them, Whoſoever will come after me, let him deny himſelf, and take up his croſs and follow me. For whoſoever will ſave his life ſhall loſe it; but whoſoever ſhall loſe his life for my ſake, and the goſpel's, the ſame ſhall ſave it. For what ſhall it profit a man, if he ſhall gain the whole world, and loſe his own ſoul? or what ſhall a man give in exchange for his ſoul? Whoſoever therefore ſhall be aſhamed of me, and of my words, in this adulterous and ſinful generation, of him alſo ſhall the Son of man be aſhamed, when he cometh in the glory of his Father, with the holy angels [a]. Whoſoever therefore ſhall confeſs me before men, him will I confeſs alſo before my Father which is in heaven. But whoſoever ſhall deny me before men, him will I alſo deny before my Father which is in heaven [b]. Nevertheleſs, among the chief rulers alſo, many believed on him; but becauſe of the phariſees, they did not confeſs him, leſt they ſhould be put out of the ſynagogue; for they loved the praiſe of men, more than the praiſe of God [c].

Jeſus, that he might ſanctify the people with his own blood, ſuffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach [d]. Rejoice in as much as ye are partakers of Chriſt's ſufferings; that when his glory ſhall be revealed, ye may be glad alſo with exceeding joy. If ye be reproached for the name of Chriſt, happy are ye, for the Spirit of glory and of God reſteth upon you [e]. If any man ſuffer as a Chriſtian, let him not be aſhamed; but let him glorify God in this behalf [f]. God forbid, that I ſhould glory, ſave in the croſs of our Lord Jeſus Chriſt, by whom the world is crucified unto me, and I unto the world [g]. Be not thou therefore aſhamed of the teſtimony of our Lord, nor of me his priſoner [h]. For I am not aſhamed of the goſpel of Chriſt; for it is the power of God unto ſalvation, to every one that believeth

[k] Iſa. lxvi. 19. [l] Iſa. xli. 16. [m] Iſa. xlviii. 20. [n] Iſa. xlv. 24, 25.

§ 2. [a] Mark viii. 34,—38. [b] Matth. x. 32, 33. [c] John xii. 42, 43. [d] Heb. xiii. 12, 13.
[e] 1 Pet. iv. 13, 14. [f] 1 Pet. iv. 16. [g] Gal. vi. 14. [h] 2 Tim. i. 8.

veth[i]. And we have ſeen and do teſtify, that the Father ſent the Son to be the Saviour of the world. Whoſoever ſhall confeſs that Jeſus is the Son of God, God dwelleth in him, and he in God[k]. It is a faithful ſaying; for if we be dead with him, we ſhall alſo live with him; if we ſuffer, we ſhall alſo[s] reign with him; if we deny him, he will alſo deny us[l]. Say not in thine heart, Who ſhall aſcend into heaven? or who ſhall deſcend into the deep? The word is nigh thee, even in thy mouth, and in thy heart; that is the word of faith which we preach, that if thou ſhalt confeſs with thy mouth the Lord Jeſus, and ſhalt believe in thine heart, that God hath raiſed him from the dead, thou ſhalt be ſaved. For with the heart man believeth unto righteouſneſs, and with the mouth confeſſion is made unto ſalvation[m]. *Wherefore* earneſtly contend for the faith which was once delivered unto the ſaints[n]; Fight the good fight of faith; lay hold on eternal life, whereunto thou art alſo called, and haſt profeſſed a good profeſſion before many witneſſes[o].

To the angel of the church in Pergamus, write, I know thy works, and where thou dwelleſt, even where Satan's ſeat is; and thou holdeſt faſt my name, and haſt not denied my faith, even in thoſe days wherein Antipas was my faithful martyr, who was ſlain among you, where Satan dwelleth. Hold faſt till I come[p]. He that overcometh, the ſame ſhall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confeſs his name before my Father, and before his angels[q].

SECT. 3. *This ſubject illuſtrated by the purpoſes of the ſaints.*

THE proud have had me greatly in deriſion; yet have I not declined from thy law[a]. O God thou haſt taught me from my youth; and hitherto have I declared thy wondrous works. Now alſo when I am old and grey-headed, forſake me not; until I have ſhewed thy ſtrength unto this generation, and thy power to every one that is to come[b]. I will waſh mine hands in innocency; ſo will I compaſs thine altar, O Lord; that I may publiſh with the voice of thankſgiving, and tell of all thy wondrous works[c]. I will declare thy name unto my brethren; in the midſt of the congregation will I praiſe thee[d]. With my lips have I declared all the judgments of thy mouth[e]. I will ſpeak of thy teſtimonies alſo before kings, and will not be aſhamed[f]. My tongue ſhall ſpeak of thy

[i] Rom, i. 16. [k] 1 John iv. 14, 15. [l] 2 Tim. ii. 11, 12. [m] Rom. x. 6,—10.
[n] Jude 3. [o] 1 Tim. vi. 12. [p] Rev. ii. 12, 13, 25. [q] Rev, iii. 5.

[s] 3. [a] Pſal. cxix. 51. [b] Pſal lxxi. 17, 18. [c] Pſal. xxvi. 6, 7. [d] Pſal. xxii. 22.
[e] Pſal. cxix. 13. [f] Pſal. cxix. 46.

thy word; for all thy commandments are righteouſneſs [g]. I have put my truſt in the Lord God, that I may declare all thy works [h]. We will not hide them from their children, ſhewing to the generation to come, the praiſes of the Lord, and his ſtrength, and his wonderful works that he hath done [i].

Examples of Shadrach, Meſhach, &c.

" THIS ſubject may be further illuſtrated, by quoting a few of the noble ex-
" amples on ſacred record, of theſe ſaints who adhered to the profeſſion of their
" faith in the greateſt extremities. Remarkable to this purpoſe was the beha-
" viour of Shadrach, Meſhach, and Abednego; when commanded to worſhip
" the image which Nebuchadnezzar had ſet up." *They* anſwered and ſaid, O Nebuchadnezzar, We are not careful to anſwer thee in this matter. If it be ſo, our God whom we ſerve, is able to deliver us from the burning fiery furnace; and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not ſerve thy gods, nor worſhip the golden image which thou haſt ſet up [a]. " Daniel acted with the ſame firmneſs, when Darius had pro-
" hibited prayer." When Daniel knew, that the writing was ſigned, he went into his houſe; and his windows being open in his chamber towards Jeruſalem, kneeled upon his knees three times a-day, and prayed, and gave thanks before his God as aforetime [b]. " The ſame ſteady mind appeared in Jeremiah, when
" threatned, if he ſhould continue to propheſy againſt Jeruſalem." Then ſpake Jeremiah to all the princes, and to all the people, ſaying, The Lord ſent me to propheſy againſt this houſe, and againſt this city, all the words ye have heard. As for me, behold I am in your hand, do with me, as ſeemeth good and meet unto you [c].

" WITH what a noble fortitude were the apoſtles inſpired, in bearing witneſs
" to the name of Jeſus? When Peter and John were commanded by the Sanhe-
drim," not to ſpeak at all, nor teach in the name of Jeſus; they anſwered, Whether it be right in the ſight of God, to hearken unto you more than unto God, judge ye. For we cannot but ſpeak the things which we have ſeen and heard. And they ſaid, We ought to obey God rather than men [a]. " The ſame unſhaken firmneſs

[g] Pſal. cxix. 172. [h] Pſal. lxxiii. 28. [i] Pſal. lxxviii. 4.

[a] Dan. iii. 16, 17, 18. [b] Dan. vi. 10. [c] Jer. xxvi. 12, 14.

[a] Acts iv. 18, 19, 20. with chap. v. 29.

" firmneſs was conſpicuous in the Apoſtle Paul:" I am ready, ſaid he, not only to be bound, but to die at Jeruſalem for the name of the Lord Jeſus [b]. And when he appeared before Felix and Feſtus, " With undaunted boldneſs he ſays," This I confeſs unto thee, that after the way which they call hereſy, ſo worſhip I the God of my fathers [c]. Having therefore obtained help of God, I continue unto this day witneſſing both to ſmall and great, ſaying none other things than thoſe which the prophets and Moſes did ſay ſhould come; that Chriſt ſhould ſuffer, and that he ſhould be the firſt that ſhould riſe from the dead, and ſhould ſhew light unto the people, and to the Gentiles [d].

SECT. III.

Of TIMES *for* WORRHIP.

ART I.

Of the SABBATH DAY.

SECT. 1. The inſtitution of the Sabbath day. 2. The people of Iſrael are ſolemnly charged to obſerve that holy day with the utmoſt ſtrictneſs. 3. Our Lord and Saviour's inſtructions on this head. Note concerning the Lord's day.

SECT. 1. *The inſtitution of the Sabbath day.*

THE heavens and the earth were finiſhed, and all the hoſt of them, *on the ſixth day*. And on the ſeventh day, God ended his work which he had made; and he reſted on the ſeventh day from all his work which he had made. And God bleſſed the ſeventh day, and ſanctified it; becauſe that in it he had reſted from all his work which God created and made [a]. Remember the Sabbath day to keep it holy. Six days ſhalt thou labour, and do all thy work; but the

[b] Acts xxi. 13. [c] Acts xxiv. 14. [d] Acts xxvi. 22, 23.

§ 1. [a] Gen. ii. 1, 2, 3.

ſeventh day is the Sabbath of the Lord thy God; in it thou ſhalt not do any work, thou, nor thy ſon, nor thy daughter, thy man-ſervant, nor thy maid-ſervant, nor thy cattle, nor thy ſtranger that is within thy gates. For in ſix days the Lord made heaven and earth, the ſea, and all that in them is, and reſted the ſeventh day; wherefore the Lord bleſſed the Sabbath day, and hallowed it [b].

SECT. 2. *The people of Iſrael are ſolemnly charged to obſerve that holy day, with the utmoſt ſtrictneſs.*

AND the Lord ſpake unto Moſes, ſaying, Speak thou unto the children of Iſrael, ſaying, Verily my Sabbaths ye ſhall keep; for it is a ſign between me and you, throughout your generations; that ye may know that I am the Lord, that doth ſanctify you. Ye ſhall keep the Sabbath therefore; for it is holy unto you. Every one that defileth it, ſhall ſurely be put to death. For whoſoever doth any work therein, that ſoul ſhall be cut off from amongſt his people [a]. Six days may work be done, but in the ſeventh is the Sabbath of reſt, holy to the Lord; whoſoever doth any work on the Sabbath day, he ſhall ſurely be put to death. Wherefore the children of Iſrael ſhall keep the Sabbath day, to obſerve the Sabbath throughout their generations, for a perpetual covenant. It is a ſign between me and the children of Iſrael for ever; for in ſix days the Lord made heaven and earth; and on the ſeventh day he reſted [b]. Six days thou ſhalt do thy work, and on the ſeventh thou ſhalt reſt; that thine ox and thine aſs may reſt; and the ſon of thine handmaid, and the ſtranger may be refreſhed [c].

Thus ſaith the Lord, Take heed to yourſelves, and bear no burden on the Sabbath day, nor bring it in by the gates of Jeruſalem. Neither carry forth a burden out of your houſes on the Sabbath day, neither do ye any work, but hallow the Sabbath day, as I commanded your fathers [d]. And it ſhall come to paſs, if ye diligently hearken unto me, ſaith the Lord, to hallow the Sabbath day, to do no work therein; then ſhall there enter into the gates of this city, kings and princes ſitting on the throne of David, riding in chariots, and on horſes. And they ſhall come from the cities of Judah, and from the places about Jeruſalem, bringing burnt-offerings and ſacrifices, and meat-offerings, and incenſe, and bringing ſacrifices of praiſe unto the houſe of the Lord. But if ye will not hearken unto me, to hallow the Sabbath day, and not to bear a burden, even entering in at the gates of Jeruſalem on the Sabbath day, then will I kindle a fire in the gates thereof, and it ſhall devour the palaces of Jeruſalem, and it ſhall not be quenched [e]. Bleſſed is the man that keepeth the Sabbath day from polluting it, and keepeth his hand from doing evil [f]. For thus ſaith the Lord unto the eunuchs that keep my Sabbaths, and chooſe the things that

[b] Exod. xx. 8,—11.

§ 2. [a] Exod. xxxi. 12, 13, 14. [b] Exod. xxxi. 15,—17. [c] Exod. xxiii. 12. [d] Jer. xvii. 21, 22. [e] Jer. xvii. 24,—27. [f] Iſa. lvi. 2.

that pleaſe me, and take hold of my covenant; even unto them will I give in mine houſe, and within my walls, a place and a name better than of ſons and daughters; I will give them an everlaſting name that ſhall not be cut off [g]; and alſo the ſons of the ſtranger that join themſelves to the Lord to ſerve him, and to love the name of the Lord, every one that keepeth the Sabbath from polluting it, and taketh hold of my covenant; even them will I bring to my holy mountain, and make them joyful in my houſe of prayer [h]. If thou turn away thy foot from the Sabbath, from doing thy pleaſure on my holy day, and call the Sabbath a delight, the holy of the Lord, honourable, and ſhall honour him, not doing thine own ways, nor finding thine own pleaſure, nor ſpeaking thine own words; then ſhalt thou delight thyſelf in the Lord, and I will cauſe thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father [i].

SECT. 3. *Our Lord and Saviour's inſtructions on this head.*

JESUS went on the Sabbath day through the corn, and his diſciples were an hungred, and began to pluck the ears of corn, and to eat. But when the phariſees ſaw it, they ſaid unto him, Behold, thy diſciples do that which is not lawful to do upon the Sabbath day. But he ſaid unto them, Have ye not read what David did when he was an hungred, and they that were with him, how he entered into the houſe of God, and did eat the ſhew-bread, which was not lawful for him to eat, neither for them which were with him, but only for the prieſts? Or have ye not read in the law, how that on the Sabbath days, the prieſts in the temple profane the Sabbath, and are blameleſs? But I ſay unto you, that in this place, is one greater than the temple. But if ye had known what this meaneth, I will have mercy and not ſacrifice, ye would not have condemned the guiltleſs [a]. And he ſaid unto them, The Sabbath was made for man, and not man for the Sabbath; therefore the Son of man is Lord alſo of the Sabbath [b]. And when he was departed thence, he went into the ſynagogue. And behold there was a man which had his hand withered; and they aſked him, ſaying, Is it lawful to heal on the Sabbath days? that they might accuſe him. And he ſaid unto them, What man ſhall there be among you that ſhall have one ſheep, and it fall into a pit on the Sabbath day, Will he not lay hold on it, and lift it out? How much then is a man better than a ſheep? Wherefore it is lawful to do well on the Sabbath days. Then ſaith he to the man, Stretch forth thine hand; and he ſtretched it forth; and it was reſtored whole like as the other [c].

[g] Iſa. lvi. 4, 5. [h] Iſa. lvi. 6, 7. [i] Iſa. lviii. 13, 14.

§ 3. [a] Matth. xii. 1,—7. [b] Mark ii. 27, 28. [c] Matth. xii. 9.—13.

And behold, there was a woman which had a ſpirit of infirmity eighteen years, and was bowed together, and could in no wiſe lift up herſelf. And when Jeſus ſaw her, he called her to him, and ſaid unto her, Woman, thou art looſed from thine infirmity. And he laid his hands on her; and immediately ſhe was made ſtraight, and glorified God. And the ruler of the ſynagogue anſwered with indignation, becauſe Jeſus had healed on the Sabbath day, and ſaid unto the people, There are ſix days in which men ought to work; in them therefore come and be healed, and not on the Sabbath day. The Lord then anſwered him and ſaid, Thou hypocrite, Doth not each one of you, on the Sabbath, looſe his ox or his aſs from the ſtall, and lead him away to watering? and ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo! theſe eighteen years, be looſed from this bond on the Sabbath-day? And when he had ſaid theſe things, all his adverſaries were aſhamed [d].

There was a feaſt of the Jews, and Jeſus went up to Jeruſalem. And a certain man was there, which had an infirmity thirty and eight years [e] Jeſus ſaith unto him, Riſe, take up thy bed, and walk. And immediately the man was made whole, and took up his bed, and walked; and on the ſame day was the Sabbath. The Jews therefore ſaid unto him that was cured, It is the Sabbath day; it is not lawful for thee to carry thy bed. He anſwered them, He that made me whole, the ſame ſaid unto me, Take up thy bed, and walk. Then aſked they him, What man is that which ſaid unto thee, Take up thy bed, and walk? And he that was healed wiſt not who it was. Afterwards Jeſus findeth him in the temple, and ſaid unto him, Behold thou art made whole; ſin no more, leſt a worſe thing come unto thee. The man departed, and told the Jews, that it was Jeſus which had made him whole. And therefore did the Jews perſecute Jeſus, and ſought to ſlay him; becauſe he had done theſe things on the Sabbath-day [f]. Jeſus anſwered and ſaid unto them, I have done one work, and ye all marvel. Moſes therefore gave unto you circumciſion, (not becauſe it is of Moſes, but of the fathers) and ye on the Sabbath day circumciſe a man. If a man on the Sabbath day receive circumciſion, that the law of Moſes ſhould not be broken; are ye angry at me, becauſe I have made a man every whit whole on the Sabbath day? Judge not according to the appearance, but judge righteous judgment [g].

Note

[d] Luke xiii. 11,—17. [e] John v. 1, 5. [f] John v. 8,—16. [g] John vii. 21,—24.

Note concerning the Lord's Day.

" BEFORE we leave this ſubject, it may be proper to obſerve, That the Sab-
" bath day, among the devout Iſraelites, was always conſidered as one of their
" moſt ſacred and valuable privileges. When the ſtrict obſervance of it was en-
" joined by Moſes in the wilderneſs, the duty is urged from this conſideration:"
See, for that the Lord hath given you the Sabbath, therefore he giveth you on the ſixth day, the bread of two days; abide ye every man in his place, let no man go out of his place on the ſeventh day [a]. " Nehemiah records this holy
" day as a diſtinguiſhing favour of God, requiring the thankſgiving and praiſes
" of his people." Thou cameſt down alſo upon mount Sinai, and ſpakeſt with them from heaven, and madeſt known unto them thy holy Sabbath [b]. " And
" the prophet Ezekiel introduces the Almighty as regreting the unthankfulneſs
" of Iſrael." Moreover alſo I gave them my Sabbaths, to be a ſign between me and them, that they might know that I am the Lord that ſanctify them. And my Sabbaths they greatly polluted [c].

" It is likewiſe to be obſerved, that, after the reſurrection and aſcenſion of our
" Lord, the firſt day of the week was ſanctified as the Sabbath in place of the
" ſeventh, as being the day whereon he aroſe from the dead. We may certainly
" conclude, that it was by divine appointment, from the practice of the apoſtles
" and of all the firſt chriſtian churches, who ſet apart that day for the worſhip
" of God. On it we are called to remember Chriſt's reſurrection from the dead,
" in which it was declared, that the work of our redemption was compleated;
" and to unite in our minds theſe two views or characters of God, Our Creator
" and our Redeemer *."

ART.

[a] Exod. xvi. 29. [b] Neh. ix. 13, 14. [c] Ezek. xx. 12, 13.

* See 1 Cor. xvi. 2. Rev. i. 10. and Pliny's Epiſtle quoted in p. 408.

ART. II.

Of FASTS *and* FESTIVALS.

SECT. 1. Of religious faſting. 2. Of ſolemn feaſts in commemoration of ſignal mercies. 3. Of holy days and other ceremonials in worſhip.

SECT. 1. *Of religious faſting.*

BLOW ye the trumpet in Zion, and ſound an alarm in my holy mountain; let all the inhabitants of the land tremble; for the day of the Lord cometh; for it is nigh at hand[a]. Cry loud, ſpare not, lift up thy voice like a trumpet, and ſhew my people their tranſgreſſion, and the houſe of Jacob their ſins[b]. Wherefore have we faſted, ſay they, and thou ſeeſt not? wherefore have we afflicted our ſoul, and thou takeſt no knowledge[c]? When ye faſted and mourned, in the fifth and ſeventh month, did ye at all faſt to me, even to me[d]? Behold, in the day of your faſt, ye find pleaſure, and exact all your labours. Behold ye faſt for ſtrife and debate, and to ſmite with the fiſt of wickedneſs. Ye ſhall not faſt as ye do this day, to make your voice to be heard on high. Is it ſuch a faſt that I have choſen? a day for a man to afflict his ſoul? is it to bow down his head like a bulruſh? and to ſpread ſackloth and aſhes under him? Wilt thou call this a faſt, and an acceptable day to the Lord? Is not this the faſt that I have choſen? to looſe the bands of wickedneſs, to undo the heavy burdens, and to let the oppreſſed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are caſt out, to thy houſe? when thou ſeeſt the naked, that thou cover him, and that thou hide not thyſelf from thine own fleſh[e]. Therefore alſo now, ſaith the Lord, turn ye even to me with all your heart, and with faſting and with weeping, and with mourning; and rent your heart, and not your garments, and turn unto the Lord your God[f]. Blow the trumpet in Zion; ſanctify a faſt; call a ſolemn aſſembly; gather the people; ſanctify the congregation; aſſemble the elders; gather the children, and thoſe that ſuck the breaſts; let the bridegroom go forth

§ 1. [a] Joel ii. 1. [b] Iſa. lviii. 1. [c] Iſa. lviii. 3. [d] Zech. vii. 5.
[e] Iſa. lviii. 3,—7. [f] Joel ii. 12, 13.

forth of his chamber, and the bride out of her cloſet; let the prieſts, the miniſters of the Lord, weep between the porch and the altar, and let them ſay, Spare thy people, O Lord, and give not thine heritage to reproach. Then will the Lord be jealous for his land, and pity his people[g]. Then ſhall thy light break forth as the morning, and thine health ſhall ſpring forth ſpeedily; and thy righteouſneſs ſhall go before thee; the glory of the Lord ſhall be thy rereward. Then ſhalt thou call, and the Lord ſhall anſwer; thou ſhalt cry, and he ſhall ſay, Here I am. If thou take away from the midſt of thee, the yoke, the putting forth the finger, and ſpeaking vanity; and if thou draw out thy ſoul to the hungry, and ſatisfy the afflicted ſoul; then ſhall thy light riſe in obſcurity, and thy darkneſs be as the noon-day. And the Lord ſhall guide thee continually, and ſatisfy thy ſoul in drought, and make fat thy bones; and thou ſhalt be like a watered garden, and like a ſpring of water, whoſe waters fail not[h].

"The Scribes and Phariſees ſaid unto Jeſus," Why do the diſciples of John faſt often, and make prayers, and likewiſe the diſciples of the Phariſees; but thine eat and drink? And he ſaid unto them, Can ye make the children of the bride-chamber faſt while the bridegroom is with them? but the days will come when the bridegroom ſhall be taken away from them, and then ſhall they faſt in thoſe days[i]. Moreover, when ye faſt, be not as the hypocrites, of a ſad countenance, for they diſfigure their faces, that they may appear unto men to faſt. Verily, I ſay unto you, they have their reward. But thou, when thou faſteſt, anoint thine head, and waſh thy face; that thou appear not unto men to faſt, but unto thy Father which is in ſecret; and thy Father which ſeeth in ſecret, ſhall reward the openly[k*].

SECT. 2. *Of ſolemn feaſts in commemoration of ſignal mercies.*

OBSERVE the month Abib, and keep the paſſover unto the Lord thy God; for in the month of Abib the Lord thy God brought thee forth out of Egypt by night[a]. This day ſhall be unto you for a memorial; and you ſhall keep it a feaſt to the Lord, throughout your generations; you ſhall keep it a feaſt by an ordinance

[g] Joel ii. 15,—18. [h] Iſa. lviii. 8,—11. [i] Luke v. 33, 34, 35. [k] Matth. vi. 16, 17, 18.

§ 2. [a] Deut. xvi. 1.

"* See more concerning faſts in the ſecond chapter of this part, *Of repentance*, ſeveral "examples illuſtrating this ſubject. To which may be added, the faſt kept by Jehoſhaphat in his extreme danger, and its happy effects, recorded 2 Chron. xx. 1---30. "And that of Nehemiah, and of Ezra, recorded Neh. ix. 1, 2, 3. and Ezra viii. "21."

ordinance for ever [b]. And ye ſhall rejoice before the Lord your God, ye, and your ſons, and your daughters, and your man-ſervants, and your maid-ſervants, and the Levite that is within your gates [c]. And thou ſhalt keep the feaſt of weeks unto the Lord thy God, with a tribute of a free-will offering of thine hand, which thou ſhalt give unto the Lord thy God, according as the Lord thy God hath bleſſed thee [d]. Thou ſhalt obſerve the feaſt of tabernacles ſeven days; and thou ſhalt rejoice in thy feaſt, thou, and thy ſon, and thy daughter, and thy man-ſervant, and thy maid-ſervant, and the Levite, the ſtranger, and the fatherleſs, and the widow, that are within thy gates. Seven days ſhalt thou keep a ſolemn feaſt unto the Lord thy God; becauſe the Lord thy God ſhall bleſs thee in all thy increaſe, and in all the works of thine hands; therefore thou ſhalt ſurely rejoice [e]. This day is holy unto the Lord your God, mourn not nor weep. Go your way, eat the fat, and drink the ſweet, and ſend portions unto them for whom nothing is prepared; for this day is holy unto our Lord; neither be you ſorry, for the joy of the Lord is your ſtrength [f] *.

They that gladly received the word were baptized. And they continued ſtedfaſtly in the apoſtles doctrine and fellowſhip, and in breaking of bread, and in prayers [g]. And they continuing daily with one accord in the temple, and breaking bread from houſe to houſe, did eat their meat with gladneſs and ſingleneſs of heart, praiſing God, and having favour with all the people [h].

SECT. 3. *Of holy days, and other ceremonials in worſhip.*

O FOOLISH Galatians, who hath bewitched you, that ye ſhould not obey the truth [a]? Now after ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye deſire again to be in bondage? Ye obſerve days, and months, and times, and years. I am afraid of you, leſt I have beſtowed upon you labour in vain [b]. Wherefore if ye be dead with Chriſt from the rudiments of this world; why, as though living in the world, are ye ſubject to ordinances [c], after the commandments and doctrines of men [d]? Him that is weak in faith, receive you; but not to doubtful diſputations. For one believeth that he may eat all things; another who is weak, eateth herbs. Let not him that eateth deſpiſe him that eateth not; and let not him which eateth not, judge him that eateth; For God hath received him. Who art thou that judgeſt another man's ſervant? to his own maſter he ſtandeth or

[b] Exod. xii. 14. [c] Deut. xii 12. [d] Deut. xvi. 10. [e] Deut. xvi. 13, 14, 15.
[f] Neh. viii. 9, 10. [g] Acts ii. 41, 42. [h] Acts ii. 46, 47.

§ 3. [a] Gal. iii. 1. [b] Gal. iv. 9, 10, 11. [c] Col. ii. 20. [d] Col. ii 22.

" * See the inſtitution of the feaſt of Eſther. Eſth. ix. 17, 18, 19, 21, 22."

or falleth; yea he ſhall be holden up; for God is able to make him ſtand. One man eſteemeth one day above another; another eſteemeth every day alike. Let every man be full perſwaded in his own mind. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks[e]. But why doſt thou judge thy brother? or why doſt thou ſet at nought thy brother? for we ſhall all ſtand before the judgment-ſeat of Chriſt[f]. So then every one of us ſhall give an account of himſelf to God. Let us not therefore judge one another any more; but judge this rather, that no man put a ſtumbling block, or an occaſion to fall in his brother's way[g]. For the kingdom of God is not meat and drink, but righteouſneſs, and peace, and joy in the Holy Ghoſt. For he that in theſe things ſerveth Chriſt, is acceptable to God and approved of men. Let us therefore follow after the things which make for peace, and things wherewith one may edify another[h]. Haſt thou faith? have it to thyſelf before God. Happy is he that condemneth not himſelf in that thing which he alloweth. And he that doubteth, is damned if he eat; becauſe he eateth not of faith; for whatſoever is not of faith is ſin[i]. Let no man therefore judge you in meat or in drink, or in reſpect of an holy day, or of the new moon, or of the Sabbath-days; which are a ſhadow of things to come; but the body is of Chriſt. Let no man beguile you of your reward, in a voluntary humility, and worſhipping of angels, intruding into thoſe things which he hath not ſeen, vainly puffed up by his fleſhly mind[k].

[e] Rom. xiv. 1,—6. [f] Rom. xiv. 10. [g] Rom. xiv. 12, 13. [h] Rom. xiv. 17, 18, 19.
[i] Rom. xiv. 22, 23. [k] Col. ii. 16, 17, 18.

SECT. IV.

Of PUBICK WORSHIP.

SECT. 1. The people of God are called to aſſemble, and join together in worſhip. 2. In theſe religious congregations, order and regularity are abſolutely requiſite.

SECT. 1. *The people of God are called to aſſemble, and join together in worſhip.*

MOSES wrote the law, and delivered it to the prieſts the ſons of Levi, and commanded them, ſaying, When all Iſrael is come to appear before the Lord thy God, in the place which he ſhall chooſe; thou ſhalt read this law before all Iſrael in their hearing. Gather the people together, men, and women, and children, and thy ſtranger that is within thy gates; that they may hear and that they may learn, and fear the Lord your God, and obſerve to do all the words of this law; and that their children which have not known any thing, may hear and learn to fear the Lord your God, as long as ye live [a].

And all the people gathered themſelves together as one man, and they ſpake unto Ezra the ſcribe, to bring the book of the law of Moſes, which the Lord had commanded to Iſrael. And Ezra the prieſt brought the law before the congregation, both men and women, and all that could hear with underſtanding, and he read therein from the morning until mid-day, before the men and the women, and thoſe that could underſtand; and the ears of all the people were attentive to the book of the law. And Ezra the ſcribe ſtood upon a pulpit of wood, which they had made for the purpoſe. And Ezra opened the book in the ſight of all the people; and when he opened it, all the people ſtood up; and Ezra bleſſed the Lord, the great God; and all the people anſwered, Amen, Amen, with lifting up their hands; and they bowed their heads, and worſhipped the Lord, with their faces to the ground. Alſo the Levites cauſed the people to underſtand the law; and the people ſtood in their place [b]. They that gladly received his word were baptized; and they continued ſtedfaſtly in the apoſtles doctrine and fellowſhip, and in breaking of bread and in prayers [c]. And upon the firſt

§ 1. [a] Deut. xxxi. 9,—13. [b] Neh. viii. 1,—7, [c] Acts ii. 41, 42.

firſt day of the week, when the diſciples came together to break bread, Paul preached unto them [d]. Let us conſider one another, to provoke unto love and to good works; not forſaking the aſſembling of ourſelves together, as the manner of ſome is, but exhorting one another [e].

SECT. 2. *In theſe religious congregations, order and regularity are abſolutely requiſite.*

Now in this that I declare unto you, I praiſe you not, that you come together not for the better, but for the worſe. For firſt of all, when ye come together in the church, I hear that there be diviſions among you; and I partly believe it [a]. If therefore the whole church be come together into one place, and all ſpeak with tongues, and there come in thoſe that are unlearned, or unbelievers, will they not ſay, that ye are mad? but if all propheſy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all. And thus are the ſecrets of his heart made manifeſt; and ſo falling down on his face he will worſhip God, and report that God is in you of a truth. How is it then, brethren? when ye come together, every one of you hath a pſalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done to ediſying [b]; that ye come not together into condemnation [c]. If any man ſpeak in an unknown tongue, let it be by two, or at the moſt by three; and that by courſe; and let one interpret. But if there be no interpreter, let him keep ſilence in the church; and let him ſpeak to himſelf and to God [d]. For God is not the author of confuſion, but of peace, as in all churches of the ſaints [e]. Let all things be done decently and in order [f].

[d] Acts xx. 7. [e] Heb. x. 24, 25.

§ 2. [a] 1 Cor. xi. 17, 18. [b] 1 Cor. xiv. 23,—26. [c] 1 Cor. xi. 34. [d] 1 Cor. xiv. 27, 28.
[e] 1 Cor. xiv. 33. [f] 1 Cor. xiv. 40.

SECT. V.

Of PLACES *of* WORSHIP.

SECT. 1. Of places appointed for worſhip under the law. 2. By the goſpel every one in every place is allowed and invited to draw near to God.

SECT. 1. *Of places appointed for worſhip under the law.*

AND the Lord ſpake unto Moſes, ſaying, Speak unto the children of Iſrael, that they bring me an offering[a]. And let them make me a ſanctuary, that I may dwell amongſt them. According to all that I ſhew thee, after the pattern of the tabernacle, and the pattern of all the inſtruments thereof, even ſo ſhall ye make it[b]. And there will I meet with thee, and will commune with thee from above the mercy-ſeat, from between the cherubims[c].

And Solomon ſent to Hiram the king of Tyre, ſaying, Behold, I build an houſe to the name of the Lord my God, to dedicate it to him, and to burn before him ſweet incenſe, and for the continual ſhew-bread, and for the burnt-offerings morning and evening, on the Sabbaths, and on the new-moons, and on the ſolemn feaſts of the Lord our God. And the houſe which I build is great; for great is our God above all gods. But who is able to build him an houſe, ſeeing the heaven and heaven of heavens cannot contain him? Who am I then that I ſhould build him an houſe, ſave only to burn ſacrifice before him[d]?

Thus ſaith the Lord, The heaven is my throne, and the earth is my footſtool; where is the houſe that ye build unto me? and where is the place of my reſt? for all theſe hath mine hand made, ſaith the Lord[e]. *Yet* the Lord hath choſen Zion; he hath deſired it for his habitation. This is my reſt for ever; here will I dwell, for I have deſired it. I will abundantly bleſs her proviſion; I will ſatisfy her poor with bread. I will alſo clothe her prieſts with ſalvation; and her ſaints ſhall ſhout aloud for joy. There will I make the horn of David to bud; I have ordained a lamp for mine anointed[f].

And the Lord appeared to Solomon by night, and ſaid unto him, I have heard thy prayer, and have choſen this place to myſelf for an houſe of ſacrifice[g]. Now mine

§ 1. [a] Exod. xxv. 1, 2. [b] Exod. xxv. 8, 9. [c] Exod. xxv. 22. [d] 2 Chron. ii. 3—6.
[e] Iſa. lxvi. 1, 2. [f] Pſal. cxxxii. 13,—17. [g] 2 Chron. vii. 12.

mine eyes ſhall be open, and mine ears attent unto the prayer that is made in this place. For now have I choſen and ſanctified this houſe, that my name may be there for ever; and mine eyes and mine heart ſhall be there perpetually [i].

SECT. 2. *By the goſpel every one in every place is allowed, and invited to draw near to God.*

THE woman *of Samaria* ſaith unto Jeſus, Sir, I perceive that thou art a prophet. Our fathers worſhipped in this mountain; and ye ſay that in Jeruſalem is the place where men ought to worſhip. Jeſus ſaith unto her, Woman, believe me, the hour cometh, when ye ſhall neither in this mountain, nor yet at Jeruſalem worſhip the Father. Ye worſhip ye know not what. We know what we worſhip; for ſalvation is of the Jews. But the hour cometh and now is, when the true worſhippers ſhall worſhip the Father in ſpirit aud in truth; for the Father ſeeketh ſuch to worſhip him [a]. And it ſhall come to paſs, that whoſoever ſhall call on the name of the Lord, ſhall be ſaved [b]. Of a truth, God is no reſpecter of perſons; but in every nation, he that feareth him and worketh righteouſneſs is accepted with him [c]. For there is no difference between the Jew and the Greek; for the ſame Lord over all, is rich unto all that call upon him [d]. For ye are all the children of God by faith in Chriſt Jeſus [e]. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Chriſt Jeſus [f]. There is neither circumciſion nor uncircumciſion, Barbarian, Scythian, bond nor free; but Chriſt is all and in all [g]. For the ſame Lord over all, is rich unto all that call upon him; for whoſoever ſhall call upon the name of the Lord ſhall be ſaved [h]. Where two or three are gathered together in my name, there am I in the midſt of them [i].

SECT.

[b] 2 Chron. vii. 15, 16.

§ 2. [a] John iv. 19,---23. [b] Acts ii. 21. [c] Acts x. 34, 35. [d] Rom. x. 12.
[e] Gal. iii. 26. [f] Gal. iii. 28. [g] Col. iii. 11. [h] Rom. x. 12, 13.
[i] Matth. xviii. 20.

SECT. VI.

Of Things which ſeparate from GOD, *and render our* WORSHIP *unacceptable.*

SECT. 1. Of vice and wickedneſs, as ſeparating us from God. 2. Of hypocriſy, as highly provoking to him. 3. A due ſenſe of this expreſſed in prayer to God.

SECT. 1. *Of vice and wickedneſs, as ſeparating us from God.*

A Son honoureth his father, and a ſervant his maſter; if then I be a father, where is mine honour? and if I be a maſter, where is my fear? ſaith the Lord of hoſts unto you, O prieſts, that deſpiſe my name; and ye ſay, wherein have we deſpiſed thy name? Ye offer polluted bread upon mine altar; and ye ſay, Wherein have we polluted thee? In that ye ſay, the table of the Lord is contemptible. If ye offer the blind for ſacrifice, is it not evil? And if ye offer the lame and ſick, is it not evil? Offer it now unto thy governor, will he be pleaſed with thee, or accept thy perſon? ſaith the Lord of hoſts [a]. Ye ſaid alſo, Behold what a wearineſs is it; and ye brought that which was torn, and the lame, and the ſick; thus ye brought an offering; ſhould I accept this of your hands? ſaith the Lord. But curſed be the deceiver which hath in his flock a male, and voweth, and ſacrificeth unto the Lord a corrupt thing [b]. He that killeth an ox, is as he ſlew a man; he that ſacrificeth a lamb, as if he cut off a dog's neck; and he that offereth an oblation, as if he offered ſwine's blood; he that burneth incenſe, as if he bleſſed an idol; yea they have choſen their own ways, and their ſoul delighteth in their abominations. I alſo will chooſe their deluſions, and will bring their fear upon them; becauſe when I called, none did anſwer; when I ſpake, they did not hear; but they did evil before mine eyes, and choſe that in which I delighted not [c].

Unto the wicked God ſaith, What haſt thou to do to declare my ſtatutes, or that thou ſhouldſt take my covenant in thy mouth? ſeeing thou hateſt inſtruction, and caſteſt my words behind thee [d]. Hear the word of the Lord, ye rulers

§ [a] Mal. i. 6, 7, 8. [b] Mal. i. 13, 14. [c] Iſa. lxvi. 3, 4. [d] Pſal. l. 16, 17.

lers of Sodom, give ear unto the law of our God, ye people of Gomorrah. To what purpoſe is the multitude of your ſacrifices unto me? ſaith the Lord. I am full of the burnt-offerings of rams, and the fat of fed beaſts, and I delight not in the blood of bullocks, or of lambs, or of he-goats. When ye come to appear before me, Who hath required this at your hand to tread my courts? Bring no more vain oblations, incenſe is abomination unto me; the new moons, and Sabbaths, the calling of aſſemblies I cannot away with, it is iniquity, even the ſolemn meeting. Your new moons, and your appointed feaſts my ſoul hateth; they are a trouble unto me, I am weary to bear them. And when ye ſpread forth your hands, I will hide mine eyes from you; yea when ye make many prayers, I will not hear; your hands are full of blood [e]. I deſpiſe your feaſt-days, and I will not ſmell in your ſolemn aſſemblies. Though ye offer me burnt-offerings, and your meat-offerings, I will not accept them, neither will I regard the peace-offerings of your fat beaſts. Take thou away from me the noiſe of thy ſongs, for I will not hear the melody of thy viols [f]. The ſacrifice of the wicked is abomination; how much more when he bringeth it with a wicked mind [g]. Becauſe I have called, and ye refuſed; I have ſtretched out my hand, and no man regarded; but ye have ſet at nought all my counſel, and would none of my reproof; I alſo will laugh at your calamity, and mock when your fear cometh [h]. Then ſhall they call upon me, but I will not anſwer; they ſhall ſeek me early, but ſhall not find me; for that they hated knowledge, and did not chooſe the fear of the Lord [i]. He that turneth away his ear from hearing the law, even his prayer ſhall be abomination [k]. Then ſaid the Lord unto me, Pray not for this people for their good. When they faſt I will not hear their cry; and when they offer burnt-offerings and an oblation, I will not accept them [l]; and though they cry in mine ears with a loud voice, yet will I not hear them [m]. Hear this, O ye that ſwallow up the needy, even to make the poor in the land to fail; ſaying, When will the new moon be gone, that we may ſell corn? and the Sabbath, that we may ſet forth wheat; making the ephah ſmall, and the ſhekel great, and falſifying the balance by deceit? that we may buy the poor for ſilver, and the needy for a pair of ſhoes; yea and ſell the refuſe of the wheat? The Lord hath ſworn by the excellency of Jacob, Surely I will never forget any of their works [n]. And I will turn your feaſts into mourning, and all your ſongs into lamentation [o].

Ye aſk, and receive not; becauſe ye aſk amiſs, that ye may conſume it upon your luſts [p]. Now we know that God heareth not ſinners, but if any man be a worſhipper of God, and doth his will, him he heareth [q]. If thou doſt well ſhalt thou not be accepted? and if thou doſt not well, ſin lieth at the door [r]. Submit

[e] Iſa. i. 10,—15.
[f] Amos v. 21, 22, 23.
[g] Prov. xxi, 27.
[h] Prov. i. 24, 25, 26.
[i] Prov. i. 28. 29.
[k] Prov. xxviii. 9.
[l] Jer. xiv. 11, 12.
[m] Ezek. viii. 18.
[n] Amos viii. 4,—7.
[o] Amos viii. 10.
[p] James iv. 3.
[q] John ix. 31.
[r] Gen. iv. 7.

mit yourſelves therefore to God. Draw nigh to God, and he will draw nigh to you; cleanſe your hands, ye ſinners, and purify your hearts ye double-minded. Be afflicted and mourn, and weep; let your laughter be turned to mourning, and your joy to heavineſs. Humble yourſelves in the ſight of the Lord, and he ſhall lift you up[f].

SECT. 2. *Of hypocriſy, as highly provoking to him.*

UNTO the pure, all things are pure; but unto them that are defiled and unbelieving is nothing pure, but even their mind and conſcience is defiled. They profeſs that they know God, but in works they deny him; being abominable and diſobedient, and unto every good work reprobate[a]. For the vile perſon will ſpeak villainy, and his heart will work iniquity, to practiſe hypocriſy, and to utter error againſt the Lord[b]. *But* an hypocrite ſhall not come before him[c]. For what is the hope of the hypocrite, though he hath gained, when God taketh away his ſoul? Will God hear his cry when trouble cometh upon him? Will he delight himſelf in the Almighty? Will he always call upon God[d]. Knoweſt thou not this of old, ſince man was placed upon earth, that the triumphing of the wicked is ſhort, and the joy of the hypocrite but for a moment[e]. If thou prepare thine heart, and ſtretch out thine hands towards him; if iniquity be in thine hand, put it far away, and let not wickedneſs dwell in thy tabernacles[f]? For then ſhalt thou have thy delight in the Almighty, and ſhalt lift up thy face unto God; thou ſhalt make thy prayer unto him, and he ſhall hear thee; and thou ſhalt pay thy vows[g].

I have ſpread out my hands all the day unto a rebellious people, which walketh in a way that was not good, after their own thoughts; a people that provoketh me to anger continually to my face[h]; which ſay, Stand by thyſelf, come not near to me, for I am holier than thou. Theſe are a ſmoke in my noſe, a fire that burneth all the day[i]. Yet they ſeek me daily, and delight to know my ways, as a nation that did righteouſneſs, and forſook not the ordinance of their God; they aſk of me the ordinance of juſtice; they take delight in approaching to God[k]. Wherefore the Lord ſaid, Foraſmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men[l]. Behold it is written before me, I will not keep ſilence, but will recompenſe, even

[f] James iv. 7.—10.

§ 2. [a] Tit. i. 15, 16. [b] Iſa. xxxii. 6. [c] Job xiii. 16. [d] Job xxvii. 8, 9, 10.
[e] Job xx. 4. 5. [f] Job xi. 13, 14. [g] Job xxii. 26, 27. [h] Iſa. lxv. 2, 3.
[i] Iſa. lxv. 5. [k] Iſa. lviii. 2. [l] Iſa. xxix. 13.

ven recompenſe into their boſom [m]. Alſo thou ſon of man, the children of thy people ſtill are talking againſt thee by the walls, and in the doors of the houſes; and ſpeak one to another, every one to his brother, ſaying, Come, I pray you, and hear what is the word that cometh forth from the Lord. And they come unto thee as the people cometh, and they ſit before thee as my people, and they hear thy words, but they will not do them; for with their mouth they ſhew much love, but their heart goeth after their covetouſneſs. And lo, thou art unto them as a very lovely ſong of one that hath a pleaſant voice, and can play well on an inſtrument; for they hear thy words, but they do them not [n]. Judah hath not turned unto me with her whole heart, but feignedly, ſaith the Lord [o]; and they have not cried unto me with their heart, when they howled upon their beds [p]. Hear ye that are far off, what I have done; and ye that are near acknowledge my might. The ſinners in Zion are afraid, fearfulneſs hath ſurpriſed the hypocrites; who among us ſhall dwell with the devouring fire? Who among us ſhall dwell with everlaſting burnings [q]?

Then came to Jeſus, ſcribes and phariſees which were of Jeruſalem, ſaying, Why do thy diſciples tranſgreſs the tradition of the elders? For they waſh not their hands when they eat bread. But he anſwered and ſaid unto them, Why do ye alſo tranſgreſs the commandment of God by your tradition [r]? Ye are they which juſtify yourſelves before men; but God knoweth your hearts, Ye hypocrites, well did Eſaias propheſy concerning you, ſaying, This people draweth nigh unto me with their mouths, and honoureth me with their lips; but their heart is far from me. But in vain they do worſhip me, teaching for doctrines the commandments of men [s]. Wo unto you, ſcribes, and phariſees, hypocrites; for ye ſhut up the kingdom of heaven againſt men; for ye neither go in yourſelves, neither ſuffer ye them that are entering to go in [u]. Thus have ye made the commandment of God of none effect by your tradition [x]. Wo unto you, ſcribes and phariſees, hypocrites; for ye devour widows houſes, and for a pretence make long prayer; therefore ye ſhall receive the greater damnation. Wo unto you; for ye compaſs ſea and land to make one proſelyte, and when he is made, ye make him twofold more the child of hell than yourſelves [y]. Wo unto you; for ye pay tithe of mint, and aniſe, and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith; theſe ought ye to have done, and not to leave the other undone. Ye blind guides, which ſtrain at a gnat, and ſwallow a camel. Wo unto you; for ye make clean the outſide of the cup, and of the platter; but within they are full of extortion and exceſs. Thou blind phariſee, cleanſe firſt that which is within the cup and platter, that

[m] Iſa. lxv. 6.
[n] Ezek. xxxiii. 30, 31, 32.
[o] Jer. iii. 10.
[p] Hoſ. vii. 14.
[q] Iſa. xxxiii. 13, 14.
[r] Matth. xv. 1, 2, 3.
[s] Luke xvi. 15.
[t] Matth. xv. 7, 8, 9.
[u] Matth. xxiii. 13.
[x] Matth. xv. 6.
[y] Matth. xxiii. 14, 15.

the out-ſide of them may be clean alſo. Wo unto you; for ye are like unto whited ſepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanneſs, even ſo ye alſo outwardly appear righteous unto men; but within ye are full of hypocriſy and iniquity [z].

Then ſaid one unto him, Lord, are there few that be ſaved? And he ſaid unto them, Strive to enter in at the ſtrait gate; for many, I ſay unto you, will ſeek to enter in, and ſhall not be able. When once the maſter of the houſe is riſen up, and hath ſhut the door, and ye begin to ſtand without, and to knock at the door, ſaying, Lord, Lord, open unto us; and he ſhall anſwer and ſay unto you, I know you not whence you are; then ſhall ye begin to ſay, We have eaten and drunk in thy preſence, and thou haſt taught in our ſtreets. But he ſhall ſay, I know you not whence you are; depart from me all ye workers of iniquity [a]. Not every one that ſayeth unto me, Lord, Lord, ſhall enter into the kingdom of heaven; but he that doth the will of my Father which is in heaven. Many will ſay unto me in that day, Lord, Lord, have we not propheſied in thy name? And in thy name caſt out devils? and in thy name done many wonderful works? And then will I profeſs unto them, I never knew you; depart from me, ye that work iniquity [b].

SECT. 3. *A due ſenſe of this expreſſed in prayer to God.*

HEAR the right, O Lord, attend unto my cry, give ear unto my prayer, that goeth not out of feigned lips [a]. Thou haſt proved mine heart, thou haſt viſited me in the night, thou haſt tried me, and ſhall find nothing; I am purpoſed that my mouth ſhall not tranſgreſs [b]. Lord, who ſhall abide in thy tabernacle? who ſhall dwell in thy holy hill? He that walketh uprightly, and worketh righteouſneſs, and ſpeaketh the truth in his heart. He that backbiteth not with his tongue, nor doth evil to his neighbour, nor taketh up a reproach againſt his neighbour; in whoſe eyes a vile perſon is contemned; but he honoureth them that fear the Lord; he that ſweareth to his own hurt and changeth not; he that putteth not out his money to uſury, nor taketh reward againſt the innocent [c]; he that hath clean hands, and a pure heart; who hath not lift up his ſoul unto vanity, nor ſworn deceitfully. He ſhall receive the bleſſing from the Lord, and righteouſneſs from the God of his ſalvation. This is the generation of them that ſeek him; that ſeek thy face, O Jacob [d].

Examples

[z] Matth. xxiii. 23,—28. [a] Luke xiii. 23,—27. [b] Matth. vii. 21, 22, 23.

§ 3. [a] Pſal. xvii. 1. [b] Pſal. xvii. 3. [c] Pſal. xv. 1,—5. [d] Pſal. xxiv. 4, 5, 6.

Examples of unaccepted worſhippers, Cain, Korah, and Saul.

" A WICKED man preſuming to worſhip, or any perſon pretending to worſhip " in a different way from that appointed by God himſelf, cannot be accepted. " The wicked Cain (ſoon after diſplayed by the murder of his brother) offering " the firſtlings of his flock, could not be regarded of God[a]. Korah, Dathan, " Abiram, and On, pretended to worſhip God in their own way without regard- " ing his inſtitutions by Moſes. Their judgment which followed their doing " ſo, is recorded Numb. xvi. 1,—35. Saul by offering a ſacrifice, which God had " ordered to be offered by a prieſt only, incurred the indignation of God[b]. The " great rule to be obſerved is," To the law and to the teſtimony; if they ſpeak not, *and act not*, according to this word, it is becauſe there is no light in them.

[a] Gen. iv. 3,—8. [b] 1 Sam. xiii. 8,—15. [c] Iſa. viii. 20.

SECT. VII.

Of the DISPOSITIONS *required of thoſe* WORSHIPPERS *who may hope to be accepted of* GOD.

SECT. 1. Our hearts muſt be reconciled to our duty, and obedient to the will of God, before we can rightly worſhip him. 2. The mind and heart muſt be engaged in the ſacred act. 3. We muſt draw near to God in the name of our Lord Jeſus. 4. Humility is required in every act of worſhip. 5. All our acts of worſhip muſt be attended with a grateful acknowledgment of the divine goodneſs. 6. Ardour and importunity are diſpoſitions neceſſary to worſhippers. 7. If our hearts are not reconciled to all mankind we cannot be accepted. 8. The above diſpoſitions contained in the praiſes and prayers of the ſervants of God. 9. The courts and ordinances of God are objects of the warmeſt deſires, and the delight of the ſaints.

SECT. 1. *Our hearts muſt be reconciled to our duty, and obedient to the will of God, before we can rightly worſhip him.*

WHEREWITH ſhall I come before the Lord, and bow myſelf before the high God? Shall I come before him with burnt-offerings, with calves of a year old? Will the Lord be pleaſed with thouſands of rams, or with ten thouſands of rivers of oil? Shall I give my firſt-born for my tranſgreſſion, the fruit of my body for the ſin of my ſoul? He hath ſhewed thee, O man, what is good; and what doth the Lord require of thee, but to do juſtly and to love mercy, and to walk humbly with thy God [a]? Hath the Lord as great delight in burnt-offerings and ſacrifices, as in obeying the voice of the Lord? Behold, to obey is better than ſacrifice; and to hearken than the fat of rams [b]. Offer unto God thankſgiving, and pay thy vows unto the moſt High. And call upon me in the day of trouble; I will deliver thee, and thou ſhalt glorify me [c]. Whoſo offereth praiſe glorifieth me; and to him that ordereth his converſation aright will I ſhew the ſalvation of God [d].

Beloved,

§ 1. [a] Micah vi. 6, 7, 8. [b] 1 Sam. xv. 22. [c] Pſal. l. 14, 15. [d] Pſal. l. 23.

Beloved, if our heart condemn us not, then have we confidence towards God. And whatſoever we aſk, we receive of him; becauſe we keep his commandments, and do thoſe things that are pleaſing in his ſight [e]. And if ye call on the Father, who, without reſpect of perſons, judgeth according to every man's work, paſs the time of your ſojourning here in fear [f].

SECT. 2. *The mind and heart muſt be engaged in the ſacred act.*

MY ſon give me thine heart [a]. For the Lord ſeeth not as man ſeeth; for man looketh on the outward appearance, but the Lord looketh on the heart [b]. God is a ſpirit; and they that worſhip him muſt worſhip him in ſpirit and in truth [c]. If thou ſhalt ſeek the Lord thy God, thou ſhalt find him, if thou ſeek him with all thy heart and ſoul [d]. Now ſet your heart and your ſoul to ſeek the Lord your God [e]. Truſt in him at all times, ye people, pour out your hearts before him [f].

If I pray in an unknown tongue, my ſpirit prayeth, but my underſtanding is unfruitful. What is it then? I will pray with the ſpirit, and I will pray with the underſtanding alſo; I will ſing with the ſpirit, and I will ſing with the underſtanding alſo. Elſe when thou ſhalt bleſs with the ſpirit, how ſhall he that occupieth the room of the unlearned, ſay, Amen, at thy giving of thanks [g]? Follow righteouſneſs, faith, charity, peace, with them that call on the Lord out of a pure heart [h]. For we are the circumciſion, which worſhip God in the ſpirit, and rejoice in Chriſt Jeſus, and have no confidence in the fleſh [i]. For he is not a Jew who is one outwardly; neither is that circumciſion, which is outward in the fleſh; but he is a Jew who is one inwardly; and circumciſion is that of the heart in the ſpirit, and not in the letter, whoſe praiſe is not of man but of God [k].

SECT. 3. *We muſt draw near to God in the name of our Lord Jeſus.*

"See this chapter, Sect. I. § 6. *It is by Jeſus Chriſt as our Mediator, that we are allowed to draw near to God.*"

SECT. 4. *Humility is required in every act of worſhip.*

SING praiſes to the Lord who dwelleth in Zion; declare among the people his doings; he forgetteth not the cry of the humble [a]. The Lord is nigh unto them

[e] 1 John iii. 21, 22. [f] 1 Pet. i. 17.

§ 2. [a] Prov. xxiii. 26. [b] 1 Sam. xvi. 7. [c] John iv. 24. [d] Deut. iv. 29.
[e] 1 Chron. xxii. 19. [f] Pſal. lxii. 8. [g] 1 Cor. xiv. 14, 15, 16. [h] 2 Tim. ii. 22.
[i] Phil. iii. 3. [k] Rom. ii. 28, 29.

§ 4. [a] Pſal. ix. 11, 12.

them that are of a broken heart; and ſaveth ſuch as be of a contrite ſpirit[b]. Though the Lord be high, yet hath he reſpect unto the lowly; but the proud he knoweth afar off[c]. For thus ſaith the high and lofty One, that inhabiteth eternity, whoſe name is holy, I dwell in the high and holy place; with him alſo that is of a contrite and humble ſpirit; to revive the ſpirit of the humble, and to revive the heart of the contrite ones[d]. To this man will I look, even to him that is poor and of a contrite ſpirit, and trembleth at my word[e]*.

SECT. 5. *All our acts of worſhip are to be attended with a grateful acknowledgment of the divine goodneſs.*

SEE this Part and Chapter, Sect. II. Art. II. *Of praiſing God.*

SECT. 6. *Importunity and ardour of ſoul, in drawing near to God, are diſpoſitions neceſſary to real worſhippers.*

SEE, of this ſame Part and Chapter, Sect. II. Art. I. § 4, 5. *Of importunity in prayer.*

SECT. 7. *If our hearts are not reconciled to all mankind, our worſhip cannot be accepted.*

IF thou bring thy gift to the altar, and there remembreſt that thy brother hath ought againſt thee; leave there thy gift before the altar, and go thy way; firſt be reconciled to thy brother, and then come and offer thy gift[a]. Ye have heard that it hath been ſaid, Thou ſhalt love thy neighbour, and hate thine enemy; but I ſay unto you, Love your enemies; bleſs them that curſe you; do good to them that hate you; and pray for them that deſpitefully uſe you and perſecute you; that ye may be the children of your Father which is in heaven: For he maketh his ſun to riſe on the evil and on the good, and ſendeth rain on the juſt and on the unjuſt[b]. For if ye forgive men their treſpaſſes, your heavenly Father will alſo forgive you; but if ye forgive not men their treſpaſſes, neither will your Father forgive your treſpaſſes[c].

SECT.

[b] Pſal. xxxiv. 18. [c] Pſal. cxxxviii. 6. [d] Iſa. lvii. 15. [e] Iſa. lxvi. 2.

§ 7. [a] Matth. v. 23, 24. [b] Matth v. 43, 44, 45. [c] Matth. vi. 14, 15.

* "Concerning humility, as a qualification of true worſhippers, a great deal more "may be ſeen in this PART, Chap. II. *Of Repentance.*"

SECT. 8. *The above diſpoſitions contained in the praiſes and prayers of the ſaints.*

IN the way of thy judgments, O Lord, we have waited for thee; the deſire of our ſouls is to thy name, and to the remembrance of thee. With my ſoul have I deſired thee in the night, yea with my ſpirit within me will I ſeek thee early [a]. With my whole heart have I ſought thee; O let me not wander from thy commandments [b]. I entreated thy favour with my whole heart [c]; I cried unto thee, ſave me. I prevented the dawning of the morning, and cried; mine eyes prevent the night-watches. Hear my voice according to thy loving kindneſs [d]. Accept, I beſeech thee, the free will offerings of my mouth, O Lord [e]. Lord, thou haſt heard the deſire of the humble; thou wilt prepare their heart; thou wilt cauſe thine ear to hear [f]. For thou deſireſt not ſacrifice, elſe would I give it; thou delighteſt not in burnt-offerings. The ſacrifices of God are a broken ſpirit; a broken and a contrite heart, O God, thou wilt not deſpiſe [g]. Let the words of my mouth, and the meditations of my heart, be acceptable in thy ſight, O Lord, my Strength and my Redeemer [h].

"SOME of the diſpoſitions, mentioned as requiſite in worſhippers, may be "ſeen in the following examples:" Hannah was in bitterneſs of ſoul, and prayed unto the Lord, and wept ſore. She ſpake in her heart, only her lips moved, but her voice was not heard; therefore Eli thought ſhe had been drunken. And Eli ſaid unto her, How long wilt thou be drunken? Put away thy wine from thee. And Hannah anſwered and ſaid, No, my Lord, I am a woman of a ſorrowful ſpirit; I have drunk neither wine nor ſtrong drink, but have poured out my ſoul before the Lord. Count not thine handmaid for a daughter of Belial; for out of the abundance of my complaint and grief have I ſpoken hitherto. Then Eli anſwered and ſaid, Go in peace; and the God of Iſrael grant thee thy petition [a].

"ANOTHER example is given us by David and his people, when offering for "the building of the temple." Then the people rejoiced, for that they offered willingly; becauſe with perfect heart they offered willingly to the Lord. And David the king alſo rejoiced with great joy; and ſaid, Our God, we thank thee, and praiſe thy glorious name [b]. But who am I? and what is my people, that we ſhould be able to offer ſo willingly after this ſort? For all things come of

§ 8. [a] Iſa. xxvi. 8, 9. [b] Pſal. cxix. 10. [c] Pſal. cxix. 58. [d] Pſal. cxix. 146,--149. [e] Pſal. cxix. 108. [f] Pſal. x. 17. [g] Pſal. li. 16, 17. [h] Pſal. xix. 14.

[a] 1 Sam. i. 10, 13,—17. [b] 1 Chron. xxix. 9, 10, 13.

of thee; and of thine own have we given thee. O Lord our God, all this ſtore that we have prepared to build thee an houſe for thine holy name, cometh of thine hand, and is all thine own. I know alſo, my God, that thou triſt the heart, and haſt pleaſure in uprightneſs: As for me, in the uprightneſs of mine heart, I have willingly offered all theſe things; and now have I ſeen with joy thy people that are preſent here, to offer willingly unto thee [b].

SECT. 9. *The courts and ordinances of God are objects of the warmeſt deſires, and delight of the ſaints.*

THE Lord loveth the gates of Zion, more than all the dwellings of Jacob. Glorious things are ſpoken of thee, O city of God [a]. Beautiful for ſituation, the joy of the whole earth is mount Zion, on the ſides of the north, the city of the Great King. God is known in her palaces for a refuge [b]. Walk about Zion, and go round about her; tell the towers thereof; mark ye well her bulwarks, conſider her palaces; that ye may tell it to the generation following; for this God is our God for ever and ever; he will be our guide even unto death [c]. I was glad when they ſaid unto me, Let us go into the houſe of the Lord. Our feet ſhall ſtand within thy gates, O Jeruſalem. Jeruſalem is builded as a city that is compact together; whither the tribes go up, the tribes of the Lord, unto the teſtimony of Iſrael, to give thanks unto the name of the Lord [d]. One thing have I deſired of the Lord, that will I ſeek after, that I may dwell in the houſe of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple [e].

Lord, I have loved the habitation of thy houſe, and the place where thine honour dwelleth [f]. As the hart panteth after the water-brooks, ſo panteth my ſoul after thee, O God. My ſoul thirſteth for God, for the living God; when ſhall I come and appear before God [g]? O God, thou art my God, early will I ſeek thee; my ſoul thirſteth for thee, my fleſh longeth for thee in a dry and thirſty land, where no water is; to ſee thy power and thy glory, ſo as I have ſeen thee in the ſanctuary [h]. Bleſſed is the man whom thou chooſeſt, and cauſeſt to approach unto thee, that he may dwell in thy courts; we ſhall be ſatisfied with the goodneſs of thy houſe, even of thy holy temple [i]. How amiable are thy tabernacles, O Lord of hoſts! My ſoul longeth, yea even fainteth for the courts of the Lord; my heart and fleſh crieth out for the living God. Bleſſed are they that dwell in thy houſe; they will be ſtill praiſing thee. Bleſſed is the man

[e] 1 Chron. xxix. 14, 16, 17.

§ 9. [a] Pſal. lxxxvii. 2. 3. [b] Pſal. xlviii. 2, 3. [c] Pſal. xlviii. 12,—14. [d] Pſal. cxxii. 1,—4.
[e] Pſal. xxvii. 4. [f] Pſal. xxvi. 8. [g] Pſal. xlii. 1, 2. [h] Pſal. lxiii. 1, 2.
[i] Pſal. lxv. 4.

man whoſe ſtrength is in thee, in whoſe heart are the ways of them who paſſing through the valley of Baca, make it a well; the rain alſo filleth the pools. They go from ſtrength to ſtrength, every one of them in Zion appeareth before God[k]. For a day in thy courts is better than a thouſand; I had rather be a door-keeper in the houſe of my God, than to dwell in the tents of wickedneſs: For the Lord God is a Sun and Shield; the Lord will give grace and glory; no good thing will he with-hold from them that walk uprightly[l]. I will waſh mine hands in innocency, ſo will I compaſs thine altar, O Lord; that I may publiſh with the voice of thankſgiving, and tell of all thy wondrous works[m]. O ſend forth thy light and thy truth; let them lead me, let them bring me unto thy holy hill, and to thy tabernacles. Then will I go unto the altar of God, unto God my exceeding joy; yea upon the harp will I praiſe thee, O God, my God[n].

"BEFORE we conclude this chapter, it may be proper to mention ſome ſolemn engagements and acts of worſhip of the people of Iſrael and Judah; in renewing the covenant with God. This covenant was given to them at Sinai, and there they ſwore obedience to it. When they were put in poſſeſſion of the promiſed land, and Joſhua the ſervant of the Lord was grown old, he took peculiar care to remind them of the ſacred engagement; and to have it renewed. He" gathered all the tribes of Iſrael to Shechem, and called for all the elders of Iſrael, and for their heads, and for their judges, and for their officers; and they preſented themſelves before God[a]. "After Joſhua had put them in mind of all the wondrous things which God had done for them, he concluded in this manner:" Now, therefore, fear the Lord, and ſerve him in ſincerity and in truth, and put away the gods which your fathers ſerved on the other ſide of the flood, and in Egypt; and ſerve ye the Lord. And if it ſeem evil to you to ſerve the Lord, chooſe you this day whom ye will ſerve, whether the gods which your fathers ſerved, or the gods of the Amorites in whoſe land ye dwell; but as for me and my houſe, we will ſerve the Lord. And the people anſwered and ſaid, God forbid that we ſhould forſake the Lord, to ſerve other gods. For the Lord our God, he it is that brought us up, and our fathers, out of the land of Egypt; and drave out before us all the people which dwelt in the land; therefore will we alſo ſerve the Lord, for he is our God[b]. And Joſhua ſaid unto the people, Ye are witneſſes againſt yourſelves, that ye have choſen you the Lord to ſerve him. And they ſaid, We are witneſſes[c];

[k] Pſal. lxxxiv. 1, 2, 4,—7. [l] Pſal. lxxxiv. 10, 11. [m] Pſal. xxvi. 6, 7. [n] Pſal. xliii. 3, 4.

[a] Joſh. xxiv. 1. [b] Joſh. xxiv. 14,---18. [c] Joſh. xxiv. 22.

the Lord our God will we ſerve, and his voice will we obey. So Joſhua made a covenant with the people that day, and ſet them a ſtatute and an ordinance in Shechem [d].

" THE covenant was again renewed in the reign of the good king Aſa." He gathered all Judah and Benjamin, and the ſtrangers with them out of Ephraim and Manaſſeh, and out of Simeon. So they gathered themſelves together at Jeruſalem. And they offered unto the Lord ſeven hundred oxen, and ſeven thouſand ſheep. And they entered into a covenant to ſeek the Lord God of their fathers, with all their heart, and with all their ſoul; that whoſoever would not ſeek the Lord God of Iſrael ſhould be put to death, whether ſmall or great, whether man or woman. And they ſware unto the Lord with a loud voice, and with ſhouting, and with trumpets, and with cornets. And all Judah rejoiced at the oath; for they had ſworn with all their heart, and ſought him with their whole deſire, and he was found of them; and the Lord gave them reſt round about [e].

" WITH a like ſpirit of devotion was the covenant renewed, and the " paſſover ſolemnly celebrated, by Hezekiah; as recorded in the 2d book " of Chronicles, the xxix[th] and xxx[th] chapters. So too was the covenant re- " newed by Joſiah, 2 Chron. xxxiv. 30,—34. Theſe paſſages we refer to, " and conclude with the exemplary devotion of the people of Judah, on their " return from the Babyloniſh captivity. They kept the feaſt of tabernacles " in a very ſolemn manner." Since the days of Joſhua the ſon of Nun, unto that day, had not the children of Iſrael done ſo; and there was very great gladneſs. Alſo, day by day, from the firſt day unto the laſt day, *Ezra* read in the book of the law of God; and they kept the feaſt ſeven days, and on the eighth day was a ſolemn aſſembly according unto the manner [f]. Now, upon the twenty and fourth day of this month, the children of Iſrael were aſſembled, with faſting and with ſackcloths, and earth upon them. And the ſeed of Iſrael ſeparated themſelves from all ſtrangers, and ſtood and confeſſed their ſins, and the iniquities of their fathers. And they ſtood up in their place, and read in the book of the law of the Lord their God, one fourth part of the day; and another fourth part, they confeſſed, and worſhipped the Lord their God. Then the Levites ſaid, Stand up, and bleſs the Lord your God for ever and ever [g]. (" It was at this time that the ſolemn thankſgiving, confeſſion, and prayer, " recorded in Neh. ix. from the 5th to the 37th verſe, was delivered; and " it

[d] Joſh. xxiv. 24, 25. [e] 2 Chron. xv. 9,---15. [f] Neh. viii. 17, 18. [g] Neh. ix. 1, 2, 3, 5.

" it is concluded by theſe remarkable words :") And now, becauſe of all this, we make a ſure covenant, and write it; and our princes, Levites, and prieſts ſeal unto it [h]. And the reſt of the people, the prieſts, the Levites, the porters, the ſingers, the Nethinims, and all they that had ſeparated themſelves from the people of the lands unto the law of God, their wives, their ſons, and their daughters, every one having knowledge, and having underſtanding; they clave to their brethren, their nobles, and entered into a curſe, and into an oath, to walk in God's law, which was given by Moſes the ſervant of God; and to obſerve, and do all the commandments of the Lord our God, and his judgments, and his ſtatutes [i].

[h] Neh. ix. 38.

[i] Neh. x. 28, 29.

CHAP. VII.

Of TRUST, HOPE, *and* CONFIDENCE *in our* GOD *and* SAVIOUR, *and in none elſe.*

SECT. 1. General calls to this duty. 2. The folly and danger of truſting in wealth or poſſeſſions. 3.—or in our own might. 4.—or in man. 5. A right truſt in God ſuppoſes that the heart is reconciled to him, and diſpoſed to do his will. 6. Such perſons may confidently truſt in God for protection from dangers, ſupport in trouble, and deliverance from all that is really evil. 7. The promiſes of God to his people, lay a ſure foundation for their hope and confidence in him. 8. Through our Lord Jeſus Chriſt, we have an intereſt in the richeſt promiſes, and by him the moſt illuſtrious hopes are fully aſcertained. 9. Through him we may confidently hope for all that is truly neceſſary for us in this ſtate of mortality. 10.—for aid and ſupport in duties and trials, and 11.—for final ſalvation, and eternal life. 12. A ſteady truſt in God, and the comforts flowing from it, expreſſed in the prayers and praiſes of the ſaints. Examples of genuine truſt, in the character of Abraham, Joſhua, and Caleb, David, Aſa, Jehoſhaphat, and Hezekiah.

SECT. 1. *General calls to this duty.*

BOW down thine ear, and hear the words of the wiſe; that thy truſt may be in the Lord[a]. Truſt in the Lord with all thine heart; and lean not to thine own underſtanding. In all thy ways acknowledge him, and he ſhall direct thy paths[b]. Truſt ye in the Lord for ever, for in the Lord Jehovah is everlaſting ſtrength[c].

SECT. 2. *The folly and danger of truſting in wealth or poſſeſſions.*

CHARGE them that are rich in this world, that they be not high minded, nor truſt in uncertain riches, but in the living God, who giveth us richly all things

§ 1. [a] Prov. xxii. 17, 19. [b] Prov. iii. 5, 6. [c] Iſa. xxvi. 4.

things to enjoy [a]. The rich man's wealth is his ſtrong city, and as an high wall in his own conceit [b]; *but* he that truſteth in his riches ſhall fall [c]. They truſt in their wealth, and boaſt themſelves in the multitude of their riches; none of them can by any means redeem his brother, nor give to God a ranſom for him [d]. Their inward thought is, that their houſes ſhall continue for ever, and their dwelling places to all generations; they call their lands after their own names. Nevertheleſs, man being in honour abideth not; he is like the beaſts that periſh [e]. For what is the hope of the hypocrite though he hath gained, when God taketh away his ſoul? Will God hear his cry when trouble cometh upon him [f]. The hypocrite's hope ſhall periſh; whoſe hope ſhall be cut off, and whoſe truſt ſhall be a ſpider's web. He ſhall lean upon his houſe, but it ſhall not ſtand; he ſhall hold it faſt, but it ſhall not endure [g]. Labour not to be rich: ceaſe from thine own wiſdom; wilt thou ſet thine eyes upon that which is not? for riches certainly make themſelves wings; they fly away as an eagle towards heaven [h]. Truſt not in oppreſſion, and become not vain in robbery; if riches increaſe, ſet not your heart upon them [i]. If I have made gold my hope, or have ſaid to the fine gold, Thou art my confidence; if I rejoiced becauſe my wealth was great, and becauſe mine hand had gotten much; this alſo were an iniquity to be puniſhed by the judge; for I ſhould have denied the God that is above [k].

Wherefore glorieſt thou in the valleys, thy flowing valley, O backſliding daughter? that truſted in her treaſures, ſaying, Who ſhall come unto me [l]? Wo to the oppreſſing city! She obeyed not the voice, ſhe received not correction; ſhe truſted not in the Lord; ſhe drew not near to her God [m]. Becauſe thou haſt forgotten the God of thy ſalvation, and haſt not been mindful of the rock of thy ſtrength [n]; becauſe thou haſt truſted in thy works, and in thy treaſures; thou ſhalt alſo be taken, and ſhalt go into captivity [o]. Lo this is the man that made not God his ſtrength; but truſted in the abundance of his riches, and ſtrengthned himſelf in his wickedneſs [p].

SECT. 3.—*in our own might and power.*

TRULY in vain is ſalvation hoped for from the hills, and from the multitude of mountains; truly in the Lord our God is the ſalvation of Iſrael [a]. Wo to them that ſtay on horſes, and truſt in chariots, becauſe they are many; and in horſemen becauſe they are very ſtrong; but they look not to the holy One of Iſrael, neither

§ 2. [a] 1 Tim. vi. 17. [b] Prov. xviii. 11. [c] Prov. xi. 28. [d] Pſal. xlix. 6, 7.
[e] Pſal. xlix. 11, 12. [f] Job xxvii. 8, 9. [g] Job viii. 13, 14, 15. [h] Prov. xxiii. 4, 5.
[i] Pſal. lxii. 10. [k] Job xxxi. 24, 25, 28. [l] Jer. xlix. 4. [m] Zeph. iii. 1, 2.
[n] Iſa. xvii. 10. [o] Jer. xlviii. 7. [p] Pſal. lii. 7.

§ 3. [a] Jer. iii. 23.

neither ſeek the Lord [b]. There is no king ſaved by the multitude of an hoſt; a mighty man is not delivered by much ſtrength; an horſe is a vain thing for ſafety; neither ſhall he deliver any by his great ſtrength. Behold the eye of the Lord is upon them that fear him; upon them that hope in his mercy; to deliver their ſoul from death, and to keep them alive in famine [c]. Some truſt in chariots, and ſome in horſes; but we will remember the name of the Lord our God [d]. Aſſhur ſhall not ſave us, we will not ride upon horſes, neither will we ſay any more to the work of our hands, Ye are our Gods [e]. I will not truſt in my bow, neither ſhall my ſword ſave me [f]. In God is my ſalvation [g].

SECT. 4.—*or in man.*

CURSED be the man that truſteth in man, and maketh fleſh his arm, and whoſe heart departeth from the Lord. For he ſhall be like the heath in the deſart, and ſhall not ſee when good cometh. Bleſſed is the man that truſteth in the Lord, and whoſe hope the Lord is. For he ſhall be as a tree planted by the waters, and that ſpreadeth out her roots by the river, and ſhall not ſee when heat cometh, but her leaf ſhall be green, and ſhall not be careful in the year of drought, neither ſhall ceaſe from yielding fruit [a]. Put not your truſt in princes, nor in the ſon of man in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts periſh. Happy is he that hath the God of Jacob for his help, whoſe hope is in the Lord his God, which made heaven and earth, the ſea, and all that therein is; which keepeth truth for ever [b]. It is better to truſt in the Lord, than to put confidence in man; it is better to truſt in the Lord, than to put confidence in princes [c]. Ceaſe ye from man whoſe breath is in his noſtrils? for wherein is he to be accounted of [d]?

SECT. 5. *A right truſt in God ſuppoſes that the heart is reconciled to him, and diſpoſed to do his will.*

TRUST in the Lord, and do good; ſo ſhalt thou dwell in the land, and verily thou ſhalt be fed. Delight thyſelf alſo in the Lord; and he ſhall give thee the deſires of thine heart. Commit thy way unto the Lord, truſt alſo in him, and he ſhall bring it to paſs; and he ſhall bring forth thy righteouſneſs as the light, and thy judgment as the noon-day. Reſt in the Lord, and wait patiently for

[b] Iſa. xxxi. 1. [c] Pſal. xxxiii. 16,—19. [d] Pſal. xx. 7. [e] Hoſ. xiv. 3.
[f] Pſal. xliv. 6. [g] Pſal. lxii. 7.

§. 4. [a] Jer. xvii. 5,—8. [b] Pſal. cxlvi. 3,—6. [c] Pſal. cxviii. 8. 9. [d] Iſa. ii. 22.

for him; fret not thyſelf in any ways to do evil[a]; for thoſe that wait upon the Lord, they ſhall inherit the earth[b]. The righteous ſhall be glad in the Lord, and ſhall truſt in him; and all the upright in heart ſhall glory[c]. Wait on the Lord, and keep his way, and he ſhall exalt thee to inherit the land; when the wicked are cut off, thou ſhalt ſee it[d]. Commit thy works unto the Lord, and thy thoughts ſhall be eſtabliſhed[e]. Caſt thy burden upon the Lord, and he ſhall ſuſtain thee; he ſhall never ſuffer the righteous to be moved[f]. Who is among you that feareth the Lord, that obeyeth the voice of his ſervant, that walketh in darkneſs, and hath no light? let him truſt in the name of the Lord, and ſtay upon his God[g].

SECT. 6. *Such perſons may confidently truſt in God for protection from dangers, ſupport in trouble, and deliverance from all that is really evil.*

THERE is none like unto the God of Jeſhurun, who rideth upon the heaven in thy help, and in his excellency on the ſky. The eternal God is thy refuge, and underneath are the everlaſting arms[a]. Happy art thou, O Iſrael! Who is like unto thee, O people ſaved by the Lord, the ſhield of thy help, and who is the ſword of thy excellency[b]? The beloved of the Lord ſhall dwell in ſafety by him, and the Lord ſhall cover him all the day long; and he ſhall dwell between his ſhoulders[c]. They that truſt in the Lord ſhall be as mount Zion, which cannot be removed, but abideth for ever. As the mountains are round about Jeruſalem, ſo the Lord is round about his people, from henceforth, even for ever[d]. Truſt in him at all times, ye people; pour out your heart before him; God is a refuge for us[e]. God is our refuge and ſtrength, a very preſent help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midſt of the ſeas; though the waters thereof roar and be troubled, tho' the mountains ſhake with the ſwelling thereof. There is a river, the ſtreams whereof ſhall make glad the city of God; the holy place of the tabernacles of the moſt high God is in the midſt of her; ſhe ſhall not be moved. God ſhall help her, and that right early[f]. The Lord redeemeth the ſouls of his ſervants; and none of them that truſt in him, ſhall be deſolate[g].

The Lord is good, a ſtrong hold in the day of trouble, and he knoweth them that truſt in him[h]. The name of the Lord is a ſtrong tower; the righteous runneth into it, and is ſafe[i]. In the fear of the Lord is ſtrong confidence[k]; he is

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§ 5. [a] Pſal. xxxvii. 3,—8. [b] Pſal. xxxvii. 9. [c] Pſal. lxiv. 10. [d] Pſal. xxxvii. 34.
[e] Prov. xvi. 3. [f] Pſal. lv. 22. [g] Iſa. l. 10.

§ 6. [a] Deut. xxxiii 26, 27. [b] Deut xxxiii. 29. [c] Deut. xxxiii. 12. [d] Pſal. cxxv. 1, 2.
[e] Pſal lvii 8. [f] Pſal xlvi. 1.—5. [g] Pſal. xxxiv. 22. [h] Nah. i. 7.
[i] Prov. xviii. 10. [k] Prov. xiv. 26.

a buckler to all them that truſt in him [l]. He that dwelleth in the ſecret place of the moſt High, ſhall abide under the ſhadow of the Almighty. I will ſay of the Lord, he is my refuge, and my fortreſs; my God, in him will I truſt. Surely he ſhall deliver thee from the ſnare of the fowler, and from the noiſome peſtilence. He ſhall cover thee with his feathers, and under his wings ſhalt thou truſt; his truth ſhall be thy ſhield and buckler. Thou ſhalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the peſtilence that walketh in darkneſs; nor for the deſtruction that waſteth at noon-day. A thouſand ſhall fall at thy ſide, and ten thouſand at thy right hand; but it ſhall not come nigh thee [m]. Becauſe thou haſt made the Lord which is my refuge, even the moſt High thy habitation; there ſhall no evil befall thee, neither ſhall any plague come nigh thy dwelling. For he ſhall give his angels charge over thee to keep thee in all thy ways [n]. The angel of the Lord encamps round about them that fear him, and delivereth them. O taſte and ſee that God is good; bleſſed is the man that truſteth in him [a].

The fear of man bringeth a ſnare; but whoſo putteth his truſt in the Lord, ſhall be ſafe [p]. Therefore turn thou to thy God; keep mercy and judgment, and wait on thy God continually [q]. Then ſhalt thou walk in thy way ſafely, and thy foot ſhall not ſtumble. When thou lieſt down, thou ſhalt not be afraid; yea thou ſhalt lie down, and thy ſleep ſhall be ſweet. Be not afraid of ſudden fear; neither for the deſolation of the wicked when it cometh. For the Lord ſhall be thy confidence, and ſhall keep thy foot from being taken [r]. He will not ſuffer thy foot to be moved; he that keepeth thee will not ſlumber. Behold he that keepeth Iſrael, ſhall neither ſlumber nor ſleep. The Lord is thy keeper, the Lord is thy ſhade upon thy right hand. The ſun ſhall not ſmite thee by day, nor the moon by night; the Lord ſhall preſerve thee from all evil; he ſhall preſerve thy ſoul. The Lord ſhall preſerve thy going out and thy coming in from this time forth, and even for ever more [s]. He that truſteth in the Lord, mercy ſhall compaſs him about [t].

In the Lord I put my truſt; how ſay ye to my ſoul, Flee as a bird to your mountain [u]? The Lord is my portion, ſaith my ſoul; therefore will I hope in him [x]. I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord who made heaven and earth [y]. The Lord is good unto them that wait for him, to the ſoul that ſeeketh him [z]. My ſoul wait thou only upon God; for my expectation is from him. He only is my rock, and my ſalvation; he is my defence, I ſhall not be moved. In God is my ſalvation and my

[l] 2 Sam. xxii. 31.
[m] Pſal. xci. 1,—7.
[n] Pſal xci. 9, 10, 11.
[o] Pſal. xxxiv. 7, 8.
[p] Prov xxix. 25.
[q] Hoſ. xii. 6.
[r] Prov. iii. 23,—26.
[s] Pſal. cxxi. 3—8.
[t] Pſal. xxxii. 10.
[u] Pſal. xi. 1.
[x] Lam. iii. 24.
[y] Pſal. cxxi. 1, 2.
[a] Lam. iii. 25,

my glory; the rock of my ſtrength, and my refuge is in God[a]. I have truſted alſo in the Lord; therefore I ſhall not ſlide[b]. I waited patiently for the Lord, and he inclined unto me, and heard my cry. He brought me up alſo out of an horrible pit, out of the miry clay, and ſet my feet upon a rock and eſtabliſhed my goings. Many ſhall ſee it and fear, and ſhall truſt in the Lord. Bleſſed is that man that maketh the Lord his truſt, and reſpecteth not the proud, nor ſuch as turn aſide to lies[c]. The Lord is my rock, and my fortreſs, and my deliverer; my God, my ſtrength, in whom I will truſt; my buckler, and the horn of my ſalvation, and my high tower[d]. The Lord is my light and my ſalvation, whom ſhall I fear? The Lord is the ſtrength of my life; of whom ſhall I be afraid[e]! Tho' an hoſt ſhould encamp againſt me, my heart ſhall not fear; though war ſhould riſe againſt me, in this will I be confident[f]. I am like a green olive in the houſe of my God; I truſt in the mercy of God for ever and ever[g]. Behold, God is my ſalvation, I will truſt and not be afraid; for the Lord Jehovah is my ſtrength and my ſong[h]. I laid me down and ſlept; I awaked; for the Lord ſuſtained me. I will not be afraid of ten thouſands of people, that have ſet themſelves againſt me round about[i]. The Lord is my ſtrength and my ſhield; my heart truſted in him, and I am helped; therefore my heart greatly rejoiceth, and with my ſong will I praiſe him[k]. The Lord will be the hope of his people, and the ſtrength of the children of Iſrael[l]. Our help is in the name of the Lord, who made heaven and earth[m]. The God of Iſrael is he that giveth ſtrength and power unto his people[n]. Be of good courage, and he ſhall ſtrengthen your heart, all ye that hope in the Lord[o].

SECT. 7. *The promiſes of God to his people lay a ſure foundation for their hope and confidence in him.*

THUS ſaith the Lord that created thee, O Jacob, and he that formed thee, O Iſrael, Fear not; for I have redeemed thee, I have called thee by thy name, thou art mine[a]. Fear thou not, for I am with thee; be not diſmayed, for I am thy God. I will ſtrengthen thee, yea I will help thee, yea I will uphold thee with the right hand of my righteouſneſs[b]. Look unto me, and be ye ſaved, all the ends of the earth; for I am God and there is none elſe[c]. My righteouſneſs is near, my ſalvation is gone forth, and mine arm ſhall judge the people; the iſles ſhall wait on me, and on mine arm ſhall they truſt[d]. At that day ſhall a

[a] Pſal. lxii. 5, 6, 7. [b] Pſal. xxvi. 1. [c] Pſal. xl. 1,—4. [d] Pſal. xviii. 2.
[e] Pſal. xxvii. 1. [f] Pſal. xxvii. 3. [g] Pſal. lii. 8. [h] Iſa. xii. 2.
[i] Pſal. iii. 5, 6. [k] Pſal. xxviii 7. [l] Joel iii. 16. [m] Pſal. cxxiv. 8.
[n] Pſal. lxviii. 35. [o] Pſal xxxi. 24.

§ 7. [a] Iſa. xliii. 1. [b] Iſa. xli. 10. [c] Iſa. xlv. 22. [d] Iſa. li. 5,

man look to his maker, and his eyes ſhall have reſpect to the holy One of Iſrael. And he ſhall not look to the altars, the work of his hands; neither reſpect that which his fingers have made, either the groves or the images [e]. And the work of righteouſneſs ſhall be peace; and the effect of righteouſneſs, quietneſs and aſſurance for ever. And my people ſhall dwell in a peaceable habitation, and in ſure dwellings, and in quiet reſting places [f]. In returning and reſt ſhall ye be ſaved; in quietneſs and confidence ſhall be your ſtrength [g]. He that putteth his truſt in me ſhall poſſeſs the land, and ſhall inherit my holy mountain [h]. For they ſhall not be aſhamed that wait for me [i]. For the Lord is a God of judgment; bleſſed are all they that wait for him [k]. In that day it ſhall be ſaid to Jeruſalem, Fear thou not; and to Zion, Let not thine hands be ſlack. The Lord thy God in the midſt of thee is mighty; he will ſave, he will rejoice over thee with joy; he will reſt in his love, he will joy over thee with ſinging [l]. And it ſhall be ſaid in that day, Lo this is our God, we have waited for him, and he will ſave us. This is the Lord, we have waited for him; we will be glad, and rejoice in his ſalvation [m]. Faithful is he that hath promiſed [n].

SECT. 8. *Through our Lord Jeſus Chriſt we have an intereſt in the richeſt promiſes, and by him the moſt illuſtrious hopes are fully aſcertained.*

GRACE and peace be multiplied unto you through the knowledge of God, and of Jeſus our Lord: According as his divine power hath given unto us all things that pertain unto life and godlineſs, through the knowledge of him that hath called us to glory and virtue: Whereby are given unto us exceeding great and precious promiſes; that by theſe we might be partakers of the divine nature, having eſcaped the corruption that is in the world [a]. Bleſſed be the God and Father of our Lord Jeſus Chriſt, who according to his abundant mercy, hath begotten us again unto a lively hope by the reſurrection of Jeſus Chriſt from the dead [b]. Who verily was fore-ordained before the foundation of the world, but was manifeſt in theſe laſt times for you, who by him do believe in God that raiſed him from the dead, and gave him glory, that your faith and hope might be in God [c]. And we deſire that every one of you do ſhew the ſame diligence to the full aſſurance of hope unto the end [d]. Even as Abraham believed God, and it was accounted to him for righteouſneſs [e]. Who againſt hope believed in hope; he ſtaggered not at the promiſe of God through unbelief; but was ſtrong in

[e] Iſa. xvii. 7, 8. [f] Iſa. xxxii. 17, 18. [g] Iſa. xxx. 15. [h] Iſa. lvii. 13.
[i] Iſa. xlix. 23. [k] Iſa. xxx. 18. [l] Zeph. iii. 16, 17. [m] Iſa. xxv. 9.
[n] Heb x 23.

§ 8. [a] 2 Pet. i. 2, 3, 4. [b] 1 Pet. i. 3. [c] 1 Pet. i. 20, 21. [d] Heb. vi. 11.
[e] Gal. iii. 6.

in faith, giving glory to God [f]. And therefore it was imputed to him for righteouſneſs. Now it was not written for his ſake alone, that it was imputed to him; but for us alſo to whom it ſhall be imputed, if we believe on him that raiſed up Jeſus our Lord from the dead [g]. For when God made promiſe to Abraham, becauſe he could ſwear by no greater, he ſware by himſelf, ſaying, Surely bleſſing, I will bleſs thee; and multiplying, I will multiply thee. And ſo after he had patiently endured, he obtained the promiſe. For men verily ſwear by the greater; and an oath for confirmation, is to them an end of all ſtrife. Wherein God willing more abundantly to ſhew unto the heirs of promiſe the immutability of his counſel, confirmed it by an oath; that by two immutable things, in which it was impoſſible for God to lie, we might have a ſtrong conſolation who have fled for refuge to lay hold upon the hope ſet before us; which hope we have as an anchor of the ſoul, both ſure and ſtedfaſt, and which entereth into that within the vail [h].

Therefore, being juſtified by faith, we have peace with God though our Lord Jeſus Chriſt; by whom alſo we have acceſs by faith into this grace wherein we ſtand, and rejoice in the hope of the glory of God [i]. In whom alſo we have obtained an inheritance; that we ſhould be to the praiſe of his glory, who firſt truſted in Chriſt. In whom ye alſo truſted, after that ye heard the word of truth, the goſpel of your ſalvation [k]. For all the promiſes of God, in him are Yea, and in him Amen, unto the glory of God by us [l]. For if when we were enemies, we were reconciled to God by the death of his Son; much more being reconciled, we ſhall be ſaved by his life [m]. What ſhall we ſay then to theſe things? If God be for us, who can be againſt us? He that ſpared not his own Son, but delivered him up for us all, how ſhall he not with him alſo freely give us all things [n]?

SECT. 9. *Through him we may confidently hope for all that is truly neceſſary for us in this ſtate of mortality.*

And *Jeſus* ſaid unto his diſciples, Take no thought for your life, what ye ſhall eat; neither for the body what ye ſhall put on. The life is more than meat, and the body is more than raiment. Conſider the ravens; for they neither ſow nor reap; which neither have ſtore-houſe nor barn; and God feedeth them, how much more are ye better than the fowls? And which of you taking thought, can add to his ſtature one cubit? If ye then be not able to do that thing which is leaſt, why take ye thought for the reſt? Conſider the lilies how they grow; they

[f] Rom. iv. 18, 20. [g] Rom. iv. 22, 23, 24. [h] Heb. vi. 13, —19. [i] Rom. v. 1, 2.
[k] Eph. i. 11, 12, 13. [l] 2 Cor. i. 20. [m] Rom. v. 10. [n] Rom, viii. 31, 32.

toil not, they ſpin not; and yet I ſay unto you, that Solomon in all his glory was not arrayed like one of theſe. If then God ſo clothe the graſs, which is to day in the field, and to-morrow is caſt into the oven; how much more will he clothe you, O ye of little faith [a]? Therefore take no thought, ſaying [b], What ſhall we eat? or what ſhall we drink? or wherewithal ſhall we be clothed? neither be ye of doubtful mind. For all theſe things do the nations of the world ſeek after; and your Father knoweth you have need of theſe things. But rather ſeek ye the kingdom of God, and all theſe things ſhall be added unto you [c].

Be careful for nothing; but in every thing, by prayer and ſupplication with thankſgiving, let your requeſts be made known unto God [d]; caſting all your care upon him; for he careth for you [e]. For he hath ſaid, I will never leave thee, nor forſake thee [f].

SECT. 10. —*For aid and ſupport in duties and trials.*

BEWARE of men; for they will deliver you up to the councils, and they will ſcourge you in their ſynagogues; and ye ſhall be brought before governors and kings for my ſake, for a teſtimony againſt them and the Gentiles. But when they deliver you up, take no thought how, or what ye ſhall ſpeak; for it ſhall be given you in that ſame hour what ye ſhall ſpeak. For it is not ye that ſpeak, but the ſpirit of your Father which ſpeaketh in you [a]. Settle it therefore in your hearts, not to meditate before what ye ſhall anſwer. For I will give you a mouth and wiſdom which all your adverſaries ſhall not be able to gainſay nor reſiſt [b]. And lo, I am with you alway even unto the end of the world [c]. Theſe things I have ſpoken unto you, that in me ye might have peace. In the world ye ſhall have tribulation; but be of good cheer, I have overcome the world [d]. Peace I leave with you, my peace I give unto you: Not as the world giveth give I unto you: Let not your heart be troubled, neither let it be afraid [e]. Greater is he that is in you, than he that is in the world [f]. I can do all things through Chriſt which ſtrengtheneth me [g].

Now for a ſeaſon, if need be, ye are in heavineſs through manifold temptations, that the trial of your faith being much more precious than of gold that periſheth, though it be tried with fire, might be found unto praiſe, and honour and glory, at the appearing of Jeſus Chriſt; whom having not ſeen ye love; in whom, though now ye ſee him not, yet believing ye rejoice with joy unſpeakable, and full of glory [h]. Caſt not away therefore your confidence, which hath great

§ 9. [a] Luke xii. 22,—28. [b] Matth. vi. 31, 34. with [c] Luke xii. 29. 30, 31. [d] Phil. iv. 6. [e] 1 Pet. v 7 [f] Heb. xiii. 5.

§ 10. [a] Matth. x 17,—20. [b] Luke xxi 14, 15. [c] Matth. xxviii. 20. [d] John xvi. 33. [e] John xiv. 27. [f] 1 John iv. 4. [g] Phil. iv. 13. [h] 1 Pet. i. 6,—8.

great recompence of reward; for ye have need of patience, that after ye have done the will of God. ye might receive the promiſe[i]. Be patient, therefore, brethren, unto the coming of the Lord. Behold the huſband-man waiteth for the precious fruits of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye alſo patient; ſtabliſh your hearts; for the coming of the Lord draweth nigh[k]; and unto them that look for him, ſhall he appear the ſecond time, without ſin unto ſalvation[l]. Wherefore, let them that ſuffer according to the will of God, commit the keeping of their ſouls to him in well-doing, as unto a faithful Creator[m]. For therefore we both labour, and ſuffer reproach, becauſe we truſt in the living God, who is the Saviour of all men, ſpecially of thoſe that believe[n]. My grace is ſufficient for thee[o]. Now our Lord Jeſus Chriſt himſelf, and God, even our Father, who hath loved us, and hath given us everlaſting conſolation, and good hope through grace, comfort your hearts, and ſtabliſh you in every good word and work[p]. And the Lord direct your hearts into the love of God, and into the patient waiting for Chriſt[q].

SECT. 11.—*for final ſalvation, and eternal life.*

FEAR not, little flock; for it is your Father's good pleaſure to give you the kingdom[a]. Let not your hearts be troubled; ye believe in God, believe alſo in me. In my Father's houſe are many manſions; if it were not ſo, I would have told you; I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myſelf; that where I am, there ye may be alſo[b].

The earneſt expectation of the creature waiteth for the manifeſtation of the ſons of God. For the creature was made ſubject to vanity, not willingly, but by reaſon of him who hath ſubjected the ſame in hope[c]. And not only they, but ourſelves alſo, who have the firſt fruits of the Spirit, to wit, we ourſelves groan within ourſelves, waiting for the adoption, even the redemption of our body. For we are ſaved by hope; but hope that is ſeen is not hope; for what a man ſeeth, why doth he yet hope for? But if we hope for that we ſee not, then do we with patience wait for it[d]. For we know, that if our earthly houſe of this tabernacle were diſſolved, we have a building of God, an houſe not made with hands, eternal in the heavens[e]. For we that are in this tabernacle do groan, being burdened; not for that we would be unclothed, but clothed upon, that mortality might be ſwallowed up of life[f]. Therefore we are always confident,

[i] Heb. x. 35, 36. [k] James v. 7, 8. [l] Heb. ix. 28. [m] 1 Pet. iv. 19.
[n] 1 Tim. iv. 10. [o] 2 Cor. xii. 9. [p] 2 Theſſ. ii. 16, 17. [q] 2 Theſſ. iii. 5.

§ 11. [a] Luke xii. 32. [b] John xiv. 1, 2, 3. [c] Rom. viii. 19, 20. [d] Rom viii. 23, 24, 25.
[e] 2 Cor. v. 1. [f] 2 Cor. v. 4.

fident, knowing that whilſt we are at home in the body, we are abſent from the Lord [g]. We are confident, I ſay, and willing rather to be abſent from the body, and to be preſent with the Lord [h]. For we, through the Spirit, wait for the hope of righteouſneſs by faith [i]; looking for, and haſting unto the coming of the day of God. *For* we, according to his promiſe, look for new heavens, and a new earth, wherein dwelleth righteouſneſs [k]. Wherefore gird up the loins of your mind, be ſober, and hope to the end for the grace that is to be brought unto you at the revelation of Jeſus Chriſt [l]; if ye continue in the faith, grounded and ſettled, and be not moved away from the hope of the goſpel [m]: Looking for that bleſſed hope, and the glorious appearing of the great God, and our Saviour Jeſus Chriſt [n]; putting on the breaſtplate of faith and love, and for an helmet the hope of ſalvation [o]; wait for his Son from heaven, whom he raiſed from the dead, even Jeſus who delivered us from the wrath to come [p]. And now, little children, abide in him; that when he ſhall appear, we may have confidence, and not be aſhamed before him at his coming [q]: Waiting for the coming of the Lord Jeſus Chriſt, who ſhall alſo confirm you to the end [r], in the hope of eternal life, which God that cannot lie, promiſed before the world began [ſ]; building up yourſelves in your moſt holy faith, praying in the Holy Ghoſt, keep yourſelves in the love of God, looking for the mercy of our Lord Jeſus Chriſt unto eternal life [t]. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghoſt [u].

God forbid that I ſhould glory, ſave in the croſs of our Lord Jeſus Chriſt, by whom the world is crucified unto me, and I unto the world [x]. *For* I am crucified with Chriſt; nevertheleſs I live; yet not I, but Chriſt liveth in me; and the life that I now live in the fleſh, I live by the faith of the Son of God, who loved me, and gave himſelf for me [y]. We are the circumciſion, which worſhip God in the ſpirit, and rejoice in Chriſt Jeſus, and have no confidence in the fleſh [z]. We are made partakers of Chriſt, if we hold the beginning of our confidence ſtedfaſt unto the end [a]. For our converſation is in heaven; from whence alſo we look for the Saviour, the Lord Jeſus Chriſt; who ſhall change our vile body, that it may be faſhioned like unto his glorious body, according to the working whereby he is able even to ſubdue all things unto himſelf [b].

SECT.

[g] 2 Cor. v. 6.
[h] 2 Cor. v. 8.
[i] Gal. v. 5.
[k] 2 Pet. iii. 12, 13.
[l] 1 Pet. i. 13.
[m] Col. i. 23.
[n] Tit. ii. 13.
[o] 1 Theſſ. v. 8.
[p] 1 Theſſ. i. 10.
[q] 1 John ii. 28.
[r] 1 Cor. i. 7, 8.
[ſ] Tit. i. 2.
[t] Jude 20, 21.
[u] Rom. xv. 13.
[x] Gal. vi. 14.
[y] Gal. ii. 20.
[z] Phil. iii. 3.
[a] Heb. iii. 14.
[b] Phil. iii. 20, 21.

SECT. 12. *A ſteady truſt in God, and the comforts flowing from it, expreſſed in the prayers and praiſes of the ſaints.*

BLESSED is the people that know the joyful ſound; they ſhall walk, O Lord, in the light of thy countenance. In thy name ſhall they rejoice all the day; and in thy righteouſneſs ſhall they be exalted. For thou art the glory of their ſtrength; and in thy favour our horn ſhall be exalted. For the Lord is our defence, and the holy One of Iſrael is our king [a]. The Lord will be a refuge for the oppreſſed, a refuge in times of trouble. And they that know thy name, will put their truſt in thee; for thou haſt not forſaken them that ſeek thee [b]. Thou haſt been a ſtrength to the poor, a ſtrength to the needy in his diſtreſs, a refuge from the ſtorm, a ſhadow from the heat; when the blaſt of the terrible ones is as a ſtorm againſt the wall [c]. O how great is thy goodneſs which thou haſt laid up for them that fear thee; which thou wroughtſt for them that truſt in thee, before the ſons of men! Thou ſhalt hide him in the ſecret of thy preſence from the pride of man; thou ſhalt keep them ſecretly in a pavilion from the ſtrife of tongues [d]. Thou wilt keep him in perfect peace, whoſe mind is ſtayed upon thee; becauſe he truſteth in thee [e]. Since the beginning of the world, men have not heard, nor perceived by the ear, neither hath the eye ſeen, O God, beſides thee, what he hath prepared for him that waiteth for him [f].

O God of our ſalvation, who art the confidence of all the ends of the earth, and of them that are afar off upon the ſea [g]. Let all thoſe that put their truſt in thee, rejoice. Let them ever ſhout for joy; becauſe thou defendeſt them. For thou, Lord, wilt bleſs the righteous; with favour wilt thou compaſs him as with a ſhield [h]. For the Lord God is a ſun and ſhield; the Lord will give grace and glory; no good thing will he with-hold from them that walk uprightly. O Lord of hoſts, bleſſed is the man that truſteth in thee [i]. Our fathers truſted in thee; they truſted and thou didſt deliver them. They cried unto thee and were delivered; they truſted in thee, and were not confounded [k]. O Lord, be gracious to us, we have waited for thee; be thou their arm every morning; our ſalvation alſo in the time of trouble [l]. Behold as the eyes of ſervants look unto the hand of their maſters, and the eyes of a maiden unto the hand of her miſtreſs; ſo our eyes wait upon the Lord our God, until that he have mercy upon us [m]. Art not thou he, O Lord our God? therefore we will wait upon thee; for thou haſt made all things [n]. Our ſoul waiteth for the Lord; he is our help and our ſhield. For our

§ 12. [a] Pſal lxxxix. 15,—18. [b] Pſal. ix. 9, 10. [c] Iſa. xxv. 4. [d] Pſal. xxxi. 19, 20.
[e] Iſa. xxvi 3. [f] Iſa. lxiv. 4. [g] Pſal. lxv. 5. [h] Pſal. v. 11, 12.
[i] Pſal. lxxxiv. 11, 12. [k] Pſal. xxii. 4, 5. [l] Iſa. xxxiii. 2. [m] Pſal. cxxiii. 2.
[n] Jer. xiv. 22.

our heart ſhall rejoice in him; becauſe we have truſted in him. Let thy mercy O Lord, be upon us, according as we hope in thee [o].

In thee, O Lord, do I put my truſt; let me never be aſhamed. Be thou my ſtrong rock, for an houſe of defence to ſave me; for thou art my rock, and my fortreſs; thou art my ſtrength [p]. Unto thee, O Lord, do I lift up my ſoul. O my God, I truſt in thee; let me not be aſhamed [q]; for thou art the God of my ſalvation, on thee do I wait all the day. O keep my ſoul and deliver me; for I put my truſt in thee [r]. Many there be which ſay of my ſoul, there is no help for him in God. But thou, O Lord, art a ſhield for me, my glory, and the lifter up of mine head [s]. I will wait upon thy name, for it is good before thy ſaints [t]. I wait for the Lord; my ſoul doth wait, and in his word do I hope. My ſoul waiteth for the Lord, more than they that watch for the morning. Let Iſrael hope in the Lord; for with the Lord there is mercy, and with him is plenteous redemption [u]. Unleſs the Lord had been my help, my ſoul had almoſt dwelt in ſilence. When I ſaid, my foot ſlippeth; thy mercy, O Lord, held me up [x]. I cried unto thee, O Lord; I ſaid, thou art my refuge, and my portion in the land of the living [y]. Remember thy word unto thy ſervant, on which thou haſt cauſed me to hope; for I have hoped in thy judgments [z]. And now, Lord, what wait I for? my hope is in thee [a]. I have truſted in thy mercy, my heart ſhall rejoice in thy ſalvation [b]. Lord I have hoped for thy ſalvation, and done thy commandments; uphold me according to thy word; and let me not be aſhamed of my hope [c]. Be thou my ſtrong habitation, whereunto I may continually reſort; for thou art my rock and fortreſs [d]. Thou art my hope, O Lord God; thou art my truſt from my youth; by thee have I been holden up from the womb; thou art he that took me out of my mother's bowels. I am as a wonder unto many; but thou art my ſtrong refuge [e]. Bleſſed be the Lord my ſtrength, my goodneſs, and my fortreſs, my high-tower, and my deliverer, my ſhield, and he in whom I truſt [f]. The Lord is my defence; and my God is the rock of my refuge [g]. What time I am afraid, I will truſt in thee; when I cry unto thee, then ſhall mine enemies turn back; this I know, for God is for me [h]. In God have I put my truſt; I will not fear what man can do unto me [i]. I will hope continually, and will yet praiſe thee more and more [k]. I will go in the ſtrength of the Lord God; I will make mention of thy righteouſneſs, even of thine only [l]. For thou haſt been a ſhelter for me, and a ſtrong tower from the enemy. I will abide in thy tabernacle for ever; I will truſt in the covert of thy wings [m]. I will both

[o] Pſal. xxxiii. 20, 21, 22.
[p] Pſal. xxxi. 1,—4.
[q] Pſal. xxv. 1, 2.
[r] Pſal. xxv. 5, 20.
[s] Pſal. iii. 2, 3.
[t] Pſal. lii. 9.
[u] Pſal. cxxx. 5, 6, 7.
[x] Pſal. xciv. 17, 18.
[y] Pſal. cxlii. 5.
[z] Pſal. cxix. 49, 43.
[a] Pſal. xxxix. 7.
[b] Pſal. xiii. 5.
[c] Pſal. cxix. 166, 116.
[d] Pſal. lxxi. 3.
[e] Pſal. lxxi. 5, 6, 7.
[f] Pſal. cxliv. 1, 2.
[g] Pſal. xciv. 22.
[h] Pſal. lvi. 3, 9.
[i] Pſal. lvi. 11.
[k] Pſal. lxxi. 14.
[l] Pſal. lxxi. 16.
[m] Pſal. lxi. 3, 4.

both lay me down in peace, and ſleep; for thou only makeſt me dwell in ſafety [n]. I will ſing of thy power; yea I will ſing of thy mercy in the morning; for thou haſt been my defence, and refuge in the day of trouble [o].

My Father thou art the guide of my youth [p]. Becauſe thou haſt been my help; therefore in the ſhadow of thy wings will I rejoice [q]. I am continually with thee; thou haſt holden me by my right hand. Thou ſhalt guide me with thy counſel, and afterwards receive me to glory. Whom have I in heaven, but thee? and there is none upon earth that I deſire beſides thee [r]. My fleſh and my heart faileth; but God is the ſtrength of my heart, and my portion for ever [s]. The Lord is the portion of mine inheritance, and of my cup; thou maintaineſt my lot [t]. Therefore my heart is glad, and my glory rejoiceth; my fleſh alſo ſhall reſt in hope [u]. As for me I will behold thy face in righteouſneſs, I ſhall be ſatisfied when I awake with thy likeneſs [x].

Examples of genuine truſt, in the characters of Abraham, Joſhua and Caleb, David, Aſa, Jehoſhaphat, and Hezekiah.

"THERE are many texts relating to this important ſubject of truſting in God, "which are not quoted in this chapter. Many of theſe will occur in the following chapter, *Of Reſignation;* and others will be found in part 1. chap. 17. *Of "the Truth and Faithfulneſs of God.*"

"BUT before we leave this article, it will not be improper to mention a few "inſtances of diſtruſt, and its fatal conſequences; and ſome examples of a holy "confidence in God, and the bleſſed fruits ariſing from it."

"OF the firſt ſort, the people of Iſrael give us many melancholy inſtances. "They had been ſignally favoured of God, who, by many miracles and wonders, had brought them out of Egypt, and ſupported them in the wilderneſs by the ſame miraculous interpoſition. But their criminal diſtruſt which "prompted them to ſay," Can God furniſh a table in the wilderneſs? Can he give bread alſo? Can he provide fleſh for his people? "highly provoked the "Lord." The Lord was wroth, ſo a fire was kindled againſt Jacob, and anger alſo came up againſt Iſrael; becauſe they believed not in God, and truſted not in his ſalvation [a].

[n] Pſal. iv. 8.
[o] Pſal. lix. 16.
[p] Pſal. lxxi. 23, 24, 25.
[q] Pſal. lxxiii. 26.
[r] Pſal. xvii. 15.
[s] Pſal. lxxiii. 7.
[t] Pſal. xvi. 5.
[u] Pſal. xvi. 9.
[x] Jer. iii. 4.
[a] Pſal. lxxviii. 19,—22.

" BUT the ſin and danger of diſtruſting God, and confiding in created power, " is repreſented in a very ſtriking manner by the prophet Iſaiah, in the rebuke gi- " ven by him to the people of Judah, on account of their confidence in Egypt." Wo to the rebellious children, ſaith the Lord, that take counſel, but not of me; and that cover with a covering, but not of my Spirit; that they may add ſin to ſin: That walk to go down into Egypt, (and have not aſked at my mouth) to ſtrengthen themſelves in the ſtrength of Pharaoh, and to truſt in the ſhadow of Egypt [b]. Therefore ſhall the ſtrength of Pharaoh be your ſhame, and the truſt in the ſhadow of Egypt your confuſion [c]. Wo to them that go down to Egypt for help, and ſtay on horſes, and truſt in chariots, becauſe they are many, and in horſemen, becauſe they are very ſtrong; but they look not to the Holy One of Iſrael, neither ſeek the Lord [d]. Now the Egyptians are men, and not God; and their horſes fleſh, and not ſpirit; when the Lord ſhall ſtretch out his hand, both he that helpeth ſhall fall, and he that is holpen ſhall fall down, and they all ſhall fail together [e].

" WITH far greater pleaſure we quote the following examples of a humble " truſt in God, in arduous circumſtances.

" ABRAHAM bears the name of the father of the faithful; and what is record- " ed concerning him, ſhows the juſtneſs of the title. Scarcely can there be a " ſtronger proof of an unlimited confidence in the promiſe of God, than the " words of the apoſtle import." By faith Abraham, when he was tried, offered up Iſaac; and he that had received the promiſes, offered up his only ſon; of whom it was ſaid, That in Iſaac ſhall thy ſeed be called. Accounting that God was able to raiſe him up even from the dead; from whence alſo he received him in a figure [f].

" WHAT a noble confidence in God did Joſhua and Caleb expreſs, when the " diſtruſting Iſraelites murmured, on the report of the ſpies, aud talked of re- " turning to Egypt?" They ſpake unto all the company of the children of Iſrael, ſaying, The land which we paſſed through to ſearch it, is an exceeding good land. If the Lord delight in us, he will bring us into this land, and give it us. Only rebel not ye againſt the Lord, neither fear ye the people of the land; for they are bread for us; their defence is departed from them, and the Lord is with us; fear them not [g].

" THE words of David, when going to fight with Goliah, give us one of the " nobleſt examples of true bravery, founded on a holy confidence in the living " God."

[b] Iſa. xxx. 1, 2. [c] Iſa. xxx. 3. [d] Iſa. xxxi. 1. [e] Iſa. xxxi. 3.
[f] Heb. xi. 17, 18, 19. [g] Numb. xiv. 7, 8, 9.

" God." Then ſaid David to the Philiſtine, Thou comeſt to me with a ſword and with a ſpear, and with a ſhield; but I come to thee in the name of the Lord of hoſts, the God of the armies of Iſrael, whom thou haſt defied. This day will the Lord deliver thee into mine hand; that all the earth may know, that there is a God in Iſrael [h]. And all this aſſembly ſhall know, that the Lord ſaveth not with ſword and ſpear; for the battle is the Lord's, and he will give you into our hands [i].

" IN the hiſtory of Aſa we find one diſtinguiſhed inſtance of pious confidence " in God, and another of ſhameful timidity and diſtruſt. The firſt was, when, " going to battle againſt Zerah the Ethiopian, and his mighty hoſt." Aſa cried unto the Lord his God, and ſaid, Lord, it is nothing with thee to help, whether with many, or with them that have no power. Help us, O Lord our God; for we reſt on thee; and in thy name we go againſt this multitude. O Lord, thou art our God, let not man prevail againſt thee. So the Lord ſmote the Ethiopians before Aſa [k]. " Yet even this good king became culpable by a " timorous diffidence. In order to ſecure himſelf againſt the deſigns of Baaſha " king of Iſrael," Aſa brought out ſilver and gold out of the treaſures of the houſe of the Lord, and of the king's houſe, and ſent to Benhadad king of Syria [l]. " His league with that prince was diſpleaſing to God, and unfortunate for himſelf." Hanani the ſeer came to Aſa king of Judah, and ſaid unto him, Becauſe thou haſt relied on the king of Syria, and not relied on the Lord thy God, therefore is the hoſt of the king of Syria eſcaped out of thy hand. Were not the Ethiopians and the Lubims a huge hoſt, with very many chariots and horſemen? Yet becauſe thou didſt rely on the Lord, he delivered them into thine hand. For the eyes of the Lord run to and fro throughout the whole earth, to ſhew himſelf ſtrong in behalf of them whoſe heart is perfect towards him [m].

" THE fervent prayer, and the humble confidence of Jehoſhaphat, when in- " vaded by the vaſt armies of Moab, Ammon, and mount Seir, was followed " with glorious ſucceſs. Jehoſhaphat ſaid," O our God, wilt thou not judge them? for we have no might againſt this great company that cometh againſt us; neither know we what to do; but our eyes are upon thee [n]. Then upon Jahazeel came the Spirit of the Lord, and he ſaid, Hearken ye, all Judah, and ye inhabitants of Jeruſalem, and thou king Jehoſhaphat, Thus ſaith the Lord unto you, Be not afraid, nor diſmaid, by reaſon of this great multitude; for the battle is not yours, but God's [o]. Ye ſhall not need to fight in this battle; ſet yourſelves, ſtand ye ſtill, and ſee the ſalvation of the Lord with you, O Judah and Jeruſalem; for the Lord will be with you [p].

[h] 1 Sam. xvii. 45, 46. [i] 1 Sam. xvii. 47. [k] 2 Chron. xiv. 11, 12. [l] 2 Chron. xvi. 2.
[m] 2 Chron. xvi. 7, 8, 9. [n] 2 Chron. xx. 12. [o] 2 Chron. xx. 14, 15. [p] 2 Chron. xx. 17.

" HEZEKIAH is highly honoured by the character given him in holy writ, " that" he truſted in the Lord God of Iſrael. " In what a noble manner did " he expreſs his confidence in God, when the land of Judah was invaded by Sen- " nacherib, that blaſphemous king of Aſſyria? After taking every prudent mea- " ſure for defence, he endeavoured to inſpire his people with the ſame holy con- " fidence in God, with which he himſelf was animated." He gathered them together to him, in the ſtreet of the gate of the city, and ſpake comfortably to them, ſaying, Be ſtrong and courageous; be not afraid, nor diſmayed for the king of Aſſyria, nor for all the multitude that is with him; for there be more with us than with him. With him is an arm of fleſh, but with us is the Lord our God, to help us, and to fight our battles: And the people reſted themſelves upon the words of Hezekiah king of Judah[q]. And the Lord ſent an angel which cut off all the mighty men of valour, and the leaders and captains in the camp of the king of Aſſyria; ſo he returned with ſhame of face to his own land. Thus the Lord ſaved Hezekiah; ſo that he was magnified in the ſight of all nations, from thenceforth[r].

CHAP.

[q] 2 Chron. xxxii. 6, 7, 8. [r] 2 Chron. xxxii. 21, 22, 23.

CHAP. VIII.

Of RESIGNATION *to the* WILL *of* GOD, *and of* SUBMISSION *and* PATIENCE *in* AFFLICTION.

SECT. 1. In this ſtate of diſcipline and trial, we muſt expect afflictions. 2. All theſe are directed by the eternal Sovereign, whoſe dominion is over all. 3. Various diſtreſſes are brought upon men, which are the natural effects as well as the juſt puniſhment of their vice and wickedneſs. 4. Even the heavieſt afflictions are to be endured by his ſervants with humble ſubmiſſion. 5. Eſpecially when they conſider their own demerits, and his gracious purpoſes towards them. 6. His merciful declarations and promiſes for their ſupport and conſolation. 7. To this purpoſe alſo are the inſtructions of our great Lord and Saviour. 8. In his laſt ſufferings, he has given us the moſt perfect example of reſignation to the divine will. 9. His example is ſtated as a rule and motive to this duty. 10. We have alſo laid before us the ſufferings of his apoſtles, and their worthy behaviour under them. 11. Under all our ſufferings we are called to abide ſtedfaſtly in the way of our duty. 12.—With patience to wait on God for ſupport and deliverance. 13. To this conduct we are encouraged by the view of the bleſſed fruits of affliction to the ſervants of God. 14.—By our being aſſured that the Chriſtian's ſufferings will ſoon have an end. And, 15.—By the proſpect of the eternal recompence provided for us. 16. The apoſtle John's viſion of the felicity to be enjoyed in the kingdom of God by thoſe who have ſuffered for his ſake. 17. Theſe views have animated the ſaints, ſo as to make them ſometimes to triumph even in the greateſt tribulations. 18. The whole ſubject illuſtrated in the confeſſions, prayers, and praiſes of the ſervants of God. Examples.

SECT. 1. *In this ſtate of diſcipline and trial, we muſt expect afflictions.*

ALTHOUGH affliction cometh not forth of the duſt, neither doth trouble ſpring out of the ground; yet man is born unto trouble as the ſparks fly upward[a]. Conſider the work of God! for who can make that ſtraight which he hath made crooked? In the day of proſperity be joyful; but in the day of adverſity

§ 1. [a] Job v. 6, 7.

verſity conſider. God alſo hath ſet the one over againſt the other [b]. It is better to go to the houſe of mourning, than to go to the houſe of feaſting; for that is the end of all men, and the living will lay it to his heart. Sorrow is better than laughter; for by the ſadneſs of the countenance the heart is made better. The heart of the wiſe is in the houſe of mourning; but the heart of fools is in the houſe of mirth [c]. Man that is born of a woman, is of few days and full of trouble [d].

SECT. 2. *All theſe are directed by the eternal Sovereign, whoſe dominion is over all.*

WHY, ſeing times are not hidden from the Almighty, do they that know him, not ſee his days [a]? Dominion and fear are with him, he maketh peace in his high places. Is there any number of his armies [b]? With him is wiſdom and ſtrength, he hath counſel and underſtanding. Behold he breaketh down, and it cannot be built again; he ſhutteth up a man, and there can be no opening. Behold he with-holdeth the waters, and they dry up; alſo he ſendeth them out, and they overturn the earth [c]. If he cut off, and ſhut up, or gather together; then who can hinder him [d]? None can ſtay his hand, or ſay unto him What doſt thou [e]? Should it be according to thy mind? he will recompence it, whether thou refuſe, or whether thou chooſe [f]. Why doſt thou ſtrive againſt him? for he giveth not account of any of his matters [g]. If God will not withdraw his anger, the proud helpers do ſtoop under him. How much leſs ſhall I anſwer him, and chooſe out my words to reaſon with him? whom, though I were righteous, yet would I not anſwer, but I would make ſupplication to my judge [h]. Shall he that contendeth with the Almighty inſtruct him? he that reproveth God, let him anſwer it [i]. Wilt thou condemn him that is moſt juſt? Is it fit to ſay to a king, Thou art wicked? and to princes, Ye are ungodly? how much leſs to him, that accepteth not the perſons of princes, nor regardeth the rich more than the poor? for they all are the works of his hands [k]. He is wiſe in heart, and mighty in ſtrength; who hath hardened himſelf againſt him, and hath proſpered [l]? The Lord killeth, and maketh alive; he bringeth down to the grave, and bringeth up. The Lord maketh poor, and maketh rich; he bringeth low, and lifteth up. He raiſeth up the poor out of the duſt, and lifteth up the beggar from the dunghill [m]. What, ſhall we receive good at the hand of the

[b] Eccleſ. vii. 13, 14. [c] Eccleſ. vii. 2, 3, 4. [d] Job. xiv. 1.

§ 2. [a] Job xxiv. 1. [b] Job xxv. 2, 3. [c] Job xii 13, 14, 15. [d] Job xi. 10.
[e] Dan iv. 35. [f] Job xxxiv. 33. [g] Job xxxiii. 13. [h] Job ix. 13.—15.
[i] Job xl. 2. [k] Job xxxiv. 17, 18, 19. [l] Job ix. 4. [m] 1 Sam. ii. 6, 7, 8.

the Lord, and ſhall we not receive evil[n]? The Lord gave, and the Lord hath taken away; bleſſed be the name of the Lord[o]. Behold he taketh away; who can hinder him? who will ſay unto him, What doſt thou[p].

Thus ſaith the Lord, I am the Lord, and there is none elſe, there is no god beſides me[q]. I form the light, and create darkneſs; I make peace, and create evil; I the Lord do all theſe things[r]. See now that I, even I am he, and there is no god with me. I kill, and I make alive; I wound, and I heal; neither is there any that can deliver out of my hand[s]. O houſe of Iſrael, ſaith the Lord, Behold, as the clay is in the potter's hand, ſo are ye in mine hand, O houſe of Iſrael[t]. Wo unto him that ſtriveth with his Maker; let the potſherd ſtrive with the potſherds of the earth; ſhall the clay ſay to him that faſhioneth it, What makeſt thou? or thy work, He hath no hands? Wo unto him that ſaith to his father, What begetteſt thou? or to the woman, What haſt thou brought forth[u]? Shall the work ſay of him that made it, He made me not? or ſhall the thing framed ſay of him that framed it, He had no underſtanding[x]?

SECT. 3. *Various diſtreſſes are brought upon men, which are the natural effects, as well as the juſt puniſhment of their vice and wickedneſs.*

SAY ye to the righteous, that it ſhall be well with him: For they ſhall eat the fruit of their doings. Wo unto the wicked, it ſhall be ill with him: For the reward of his hands ſhall be given him[a]. The wicked ſhall fall by his own wickedneſs[b]. The fooliſhneſs of man perverteth his way; and his heart fretteth againſt the Lord[c]. Thine own wickedneſs ſhall correct thee, and thy backſlidings ſhall reprove thee: Know therefore and ſee, that it is an evil thing and bitter, that thou haſt forſaken the Lord thy God, and that my fear is not in thee, ſaith the Lord God of hoſts[d]. Evil purſueth ſinners[e]. They ſhall eat of the fruit of their own way, and be filled with their own devices[f]. He that purſueth evil, purſueth it to his own death[g]: His bones are full of the ſin of his youth[h]. Many ſorrows ſhall be to the wicked[i]. *They* are like the troubled ſea, when it cannot reſt, whoſe waters caſt up mire and dirt. There is no peace, ſaith my God, to the wicked[k].

SECT.

[n] Job ii. 10. [o] Job i. 21. [p] Job ix. 12. [q] Iſa. xlv. 1, 5.
[r] Iſa xlv. 7. [s] Deut. xxxii. 39. [t] Jer. xviii. 6. [u] Iſa. xlv. 9, 10.
[x] Iſa. xxix. 16.

§ 3. [a] Iſa iii. 10, 11. [b] Prov. xi. 5. [c] Prov. xix. 3. [d] Jer. ii. 19.
[e] Prov. xiii. 21. [f] Prov. i. 31. [g] Prov. xi. 19. [h] Job xx. 11.
[i] Pſal. xxxii. 10. [k] Iſa. lvii. 20, 21.

SECT. 4. *Even the heavieſt afflictions are to be endured by his ſervants with humble ſubmiſſion.*

I AM the man that hath ſeen affliction by the rod of his wrath. He hath led me, and brought me into darkneſs, but not into light. Surely againſt me is he turned, he turneth his hand againſt me all the day [a]. He hath bent his bow, and ſet me as a mark for the arrow. He hath cauſed the arrows of his quiver to enter into my reins [b]. He hath filled me with bitterneſs, he hath made me drunken with worwood [c]. Is it nothing to you, all ye that paſs by? behold and ſee if there be any ſorrow like unto my ſorrow, which is done unto me, wherewith the Lord hath afflicted me in the day of his fierce anger [d]? And I ſaid, my ſtrength and my hope is periſhed from the Lord; remembring mine affliction and miſery, the wormwood and the gall. My ſoul hath them ſtill in remembrance, and is humbled in me. It is of the Lord's mercies that we are not conſumed, becauſe his compaſſions fail not [e]. It is good that a man ſhould both hope, and quietly wait for the ſalvation of the Lord. It is good for a man that he bear the yoke in his youth. He ſitteth alone and keepeth ſilence, becauſe he hath born it upon him. He putteth his mouth in the duſt, if ſo be there may be hope. He giveth his cheek to him that ſmiteth him, he is filled full with reproach. For the Lord will not caſt off for ever. But though he cauſe grief, yet will he have compaſſion, according to the multitude of his mercies; for he doth not afflict willingly nor grieve the children of men [f].

SECT. 5. *Eſpecially when they conſider their own demerits, and his gracious purpoſes towards them.*

WHEREFORE doth a living man complain, a man for the puniſhment of his ſins [a]? Behold, happy is the man whom God correcteth; therefore deſpiſe not thou the chaſtning of the Almighty; for he maketh ſore, and bindeth up; he woundeth and his hands make whole [b]. And if they be bound in fetters, and be holden in cords of affliction, then he ſheweth them their work, and their tranſgreſſions wherein they have exceeded. He openeth their ear to diſcipline and commandeth that they return from iniquity [c]; that he may withdraw man from his purpoſe, and hide pride from man [d]. My ſon deſpiſe thou not the chaſtning of the Lord; neither be weary of his correction; for whom the Lord loveth

§ 4. [a] Lam. iii. 1. 2, 3. [b] Lam. iii. 12, 13. [c] Lam. iii. 15. [d] Lam i. 12.
[e] Lam. iii. 18,—22. [f] Lam. iii. 26,—33.

§ 5. [a] Lam. iii. 39. [b] Job v. 17, 18. [c] Job xxxvi. 8, 9, 10. [d] Job xxxiii. 17.

loveth, he correcteth, even as a father the ſon in whom he delighteth [c]. If thou faint in the day of adverſity, thy ſtrength is ſmall [f]. Surely it is meet to be ſaid unto God, I have born chaſtiſement, I will not offend any more [g]. Behold I am vile, what ſhall I anſwer thee? I will lay mine hand upon my mouth. Once have I ſpoken, but I will not anſwer; yea twice, but I will proceed no further [h]. All the days of my appointed time will I wait till my change come [i]. *Yea*, though he ſhould ſlay me, yet will I truſt in him [k]; and I will wait upon the Lord that hideth his face, and I will look for him [l]. I will bear the indignation of the Lord, becauſe I have ſinned againſt him, until he plead my cauſe, and execute judgment for me; he will bring me forth to the light, and I ſhall behold his righteouſneſs [m]. When he hath tried me I ſhall come forth as gold [n].

SECT. 6. *His merciful declarations and promiſes for their ſupport and conſolation.*

THOU ſpakeſt in viſion to thy holy One, and ſaidſt, I have laid help on one that is mighty; I have exalted one choſen out of the people [a]. His ſeed alſo will I make to endure for ever, and his throne as the days of heaven. If his children ſhall forſake my law, and walk not in my judgments; if they break my ſtatutes, and keep not my commandments; then will I viſit their tranſgreſſion with the rod, and their iniquity with ſtripes. Nevertheleſs, my loving kindneſs will I not utterly take from him, nor ſuffer my faithfulneſs to fail [b]. And they ſhall bear the puniſhment of their iniquity; that the houſe of Iſrael may go no more aſtray from me [c]. I will bring *them* through the fire, and will refine them as ſilver is refined, and will try them as gold is tried [d]. And I will turn my hand upon thee, and purely purge away thy droſs, and take away all thy tin [e]. And I will cauſe you to paſs under the rod, and I will bring you into the bond of the covenant [f]. Zion ſhall be redeemed with judgment, and her converts with righteouſneſs [g]. And it ſhall come to paſs, that he that is left in Zion, and he that remaineth in Jeruſalem, ſhall be called holy; when the Lord ſhall have waſhed away the filth of the daughters of Zion, and ſhall have purged the blood of Jeruſalem from the midſt thereof, by the ſpirit of judgment, and by the ſpirit of burning [h]. By this ſhall the iniquity of Jacob be purged; and this is all the fruit to take away his ſin [i]. As many as I love, I rebuke and chaſten [k].

[c] Prov. iii. 11, 12. [f] Prov. xxiv. 10. [g] Job xxxiv. 31. [h] Job xl. 4, 5.
[i] Job xiv. 14. [k] Job xiii. 15. [l] Iſa. viii. 17. [m] Mic. vii. 9.
[n] Job xxiii. 10.

§ 6. [a] Pſal. lxxxix. 19. [b] Pſal. lxxxix. 29,—33. [c] Ezek. xiv. 10, 11. [d] Zech. xiii. 9.
[e] Iſa. i. 25 [f] Ezek. xx. 37. [g] Iſa. i. 27. [h] Iſa. iv. 3, 4.
[i] Iſa. xxvii. 9. [k] Rev. iii. 19.

Though briars and thorns be with thee, and thou dwell among ſcorpions; be not afraid, nor diſmayed [l]. Fear none of theſe things which thou ſhalt ſuffer. Behold the devil ſhall caſt ſome of you into priſon, that ye may be tried; and ye ſhall have tribulation. Be thou faithful unto death, and I will give thee a crown of life [m]. For thou haſt a little ſtrength, and haſt not denied my name. Becauſe thou haſt kept the word of my patience, I alſo will keep thee from the hour of temptation, which ſhall come upon all the world, to try them that dwell upon the earth [n]. For a ſmall moment have I forſaken thee, but with great mercy will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlaſting kindneſs will I have mercy on thee, ſaith the Lord thy Redeemer [o]. Oh thou afflicted, toſſed with tempeſt, and not comforted, behold, I will lay thy ſtones with fair colours, and lay thy foundations with ſapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleaſant ſtones [p]. Sing, O heavens, and be joyful, O earth, and break forth into ſinging, O mountains; for the Lord hath comforted his people, and will have mercy upon his afflicted. But Zion ſaid, The Lord hath forſaken me, and my Lord hath forgotten me. Can a woman forget her ſucking child, that ſhe ſhould not have compaſſion on the ſon of her womb? Yea they may forget, yet will I not forget thee. Behold I have graven thee upon the palms of my hands, thy walls are continually before me [q].

SECT. 7. *To this purpoſe alſo are the inſtructions of our Lord and Saviour.*

BLESSED are they that mourn; for they ſhall be comforted [a]. Bleſſed are they which are perſecuted for righteouſneſs ſake; for theirs is the kingdom of heaven. Bleſſed are ye when men ſhall revile you, and perſecute you, and ſhall ſay all manner of evil againſt you falſely for my ſake [b]; rejoice and be exceeding glad; for great is your reward in heaven; for ſo perſecuted they the prophets which were before you [c]. Bleſſed be ye poor; for yours is the kingdom of God. Bleſſed are ye that hunger now; for ye ſhall be filled. Bleſſed are ye that weep now; for ye ſhall laugh. Bleſſed are ye when men ſhall hate you, and when they ſhall ſeparate you from their company, and ſhall reproach you, and caſt out your name as evil, for the Son of man's ſake. Rejoice ye in that day, and leap for joy; for behold your reward is great in heaven [d]. Every one that hath forſaken houſes, or brethren, or ſiſters, or father, or mother, or wife, or children, or lands for my name's ſake, ſhall receive an hundredfold, and ſhall inherit everlaſting life [e]. If any man will come after

[l] Ezek. ii. 6. [m] Rev. ii. 10. [n] Rev. iii. 8, 10. [o] Iſa. liv. 7, 8.
[p] Iſa liv. 11, 12. [q] Iſa xlix. 13,—16.

§ 7. [a] Matth. v. 4. [b] Matth. v. 10, 11. [c] Matth. v. 12. [d] Luke vi. 20,—23.
[e] Matth xix. 29.

after me, let him deny himſelf, and take up his croſs and follow me. For whoſoever will ſave his life, ſhall loſe it; and whoſoever will loſe his life for my ſake, ſhall find it [f]. And bleſſed is he whoſoever ſhall not be offended in me [g]. Theſe things have I ſpoken, that ye ſhould not be offended. They ſhall put you out of the ſynagogues; yea the time cometh that whoſoever killeth you, will think he doth God ſervice [h]. They ſhall lay their hands on you, and perſecute you, delivering you up to the ſynagogues, and into priſons, being brought before kings and rulers for my name's ſake [i]. And ye ſhall be betrayed both by parents, and brethren, and kinſfolks, and friends; and ſome of you ſhall they cauſe to be put to death. And ye ſhall be hated of all men for my name's ſake [k]. In your patience poſſeſs ye your ſouls [l].

"The twelve Jeſus ſent forth, and commanded them, Saying." Behold, I ſend you forth as ſheep in the midſt of wolves; be ye therefore wiſe as ſerpents, and harmleſs as doves. But beware of men; for they will deliver you up to the councils, and they will ſcourge you in their ſynagogues. And ye ſhall be brought before governors and kings for my ſake, for a teſtimony againſt them and the Gentiles [m]. And ye ſhall be hated of all men for my name's ſake; but he that endureth to the end ſhall be ſaved [n]. Are not two ſparrows ſold for a farthing? and one of them ſhall not fall on the ground without your Father. But the very hairs of your head are all numbred. Fear ye not therefore, ye are of more value than many ſparrows [o]. If the world hate you, ye know that it hated me, before it hated you. If ye were of the world, the world would love his own; but becauſe ye are not of the world, but I have choſen you out of the world, therefore the world hateth you. Remember the word that I ſaid unto you, The ſervant is not greater than the Lord. If they have perſecuted me, they will alſo perſecute you [p]. Verily, verily I ſay unto you, that ye ſhall weep and lament, but the world ſhall rejoice; and ye ſhall be ſorrowful, but your ſorrow ſhall be turned into joy. A woman when ſhe is in travail hath ſorrow becauſe her hour is come; but as ſoon as ſhe is delivered of the child, ſhe remembreth no more the anguiſh, for joy that a man is born into the world. And ye now therefore have ſorrow; but I will ſee you again, and your hearts ſhall rejoice, and your joy no man taketh from you [q]. Theſe things have I ſpoken unto you, that in me ye might have peace. In the world ye ſhall have tribulation; but be of good cheer, I have overcome the world [r].

[f] Matth. xvi. 24, 25. [g] Matth. xi. 6. [h] John xvi. 1, 2. [i] Luke xxi. 12.
[k] Luke xxi. 16, 17. [l] Luke xxi. 19. [m] Matth. x. 16, 17, 18. [n] Matth. x. 22.
[o] Matth. x. 29, 30, 31. [p] John xv. 18, 19, 20. [q] John xvi. 20, 21, 22. [r] John xvi. 33.

SECT. 8. *In his laſt ſufferings he has given us the moſt perfect example of intire reſignation to the will of God.*

THEN cometh Jeſus unto a place called Gethſemane, and ſaith unto the diſciples, Sit ye here, while I go and pray yonder. And he took with him Peter, and the two ſons of Zebedee, and began to be ſorrowful and very heavy. Then ſaith he unto them, My ſoul is exceeding ſorrowful even unto death. And he went a little further, and fell on his face, and prayed, ſaying, O my Father, if it be poſſible, let this cup paſs from me; nevertheleſs, not as I will but as thou wilt [a]. He went away again the ſecond time, and prayed, ſaying, O my Father, if this cup may not paſs away from me except I drink it, thy will be done [b]. Now is my ſoul troubled; and what ſhall I ſay? Father, Save me from this hour, but for this cauſe came I unto this hour: Father glorify thy name [c]. And while he yet ſpake, behold a multitude, and he that was called Judas, one of the twelve went before them, and drew near unto Jeſus, to kiſs him. And Jeſus ſaith unto him, Judas, betrayeſt thou the Son of man with a kiſs? When they which were about him ſaw what would follow, they ſaid unto him, Lord, ſhall we ſmite with the ſword? and one of them ſmote the ſervant of the high prieſt, and cut off his ear: And Jeſus anſwered and ſaid, Suffer ye thus far; and he touched his ear, and healed him [d]. Then ſaid Jeſus unto Peter, Put up thy ſword into the ſheath; the cup which my Father hath given me, ſhall I not drink it [e]. Father forgive them; for they know not what they do [f].

SECT. 9. *His example is ſtated as a rule and motive to our reſignation.*

HE that ſaith he abideth in him, ought himſelf alſo ſo to walk, even as he walked [a]. Wherefore let us run with patience the race that is ſet before us: looking unto Jeſus, the author and finiſher of our faith, who, for the joy that was ſet before him, endured the croſs, deſpiſing the ſhame, and is ſet down on the right hand of the throne of God. For conſider him that endured ſuch contradiction of ſinners againſt himſelf, leſt ye be wearied and faint in your minds [b]. Becauſe Chriſt alſo ſuffered for us, leaving us an example that ye ſhould follow his ſteps; who did no ſin, neither was guile found in his mouth; who, when he was reviled, reviled not again; when he ſuffered, he threatned not; but committed himſelf to him that judgeth righteouſly [c]. He was oppreſſed, and he was afflicted, yet he opened not his mouth; he is brought as a lamb to the ſlaughter, and

§ 8. [a] Matth. xxvi. 36,—39. [b] Matth. xxvi. 42. [c] John xii. 27, 28. [d] Luke xxii. 47,—51. [e] John xviii. 11. [f] Luke xxiii. 34.

§ 9. [a] 1 John ii. 6. [b] Heb. xii. 1, 2, 3. [c] 1 Pet. ii. 21, 22, 23.

and as a ſheep before her ſhearers is dumb, ſo he openeth not his mouth [d]. Though he were a ſon, yet learned he obedience by the things which he ſuffered; and being made perfect, he became the author of eternal ſalvation unto all them that obey him [e]. For it became him for whom are all things, and by whom are all things, in bringing many ſons unto glory, to make the Captain of their ſalvation perfect through ſuffering [f]. For in that he himſelf hath ſuffered being tempted, he is able to ſuccour them that are tempted [g].

SECT. 10. *We have alſo laid before us the ſufferings of the apoſtles, and their worthy behaviour under them.*

BE ye followers of me, even as I alſo am of Chriſt [a]. From Miletus *Paul* ſent to Epheſus, and called the elders of the church. And when they were come to him, he ſaid unto them, Ye know from the firſt day that I came unto Aſia, after what manner I have been with you at all ſeaſons [b]; ſerving the Lord with all humility of mind, and with many tears and temptations, which befel me by the laying wait of the Jews; and how I kept back nothing that was profitable unto you, but have ſhewed you, and have taught you publickly, and from houſe to houſe [c]; confirming the ſouls of the diſciples, and exhorting them to continue in the faith, and that we muſt through much tribulation enter into the kingdom of God [d]. And now behold I go bound in the ſpirit unto Jeruſalem; not knowing the things that ſhall befal me there; ſave that the Holy Ghoſt witneſſeth in every city, ſaying, that bonds and afflictions abide me. But none of theſe things move me, neither count I my life dear unto myſelf, ſo that I might finiſh my courſe with joy, and the miniſtry which I have received of the Lord, to teſtify the goſpel of the grace of God [e]; whereof I Paul am made a miniſter, who now rejoice in my ſufferings for you, and fill up that which is behind of the afflictions of Chriſt in my fleſh, for his body's ſake, which is the church [f]. And they departed from the preſence of the council, rejoicing that they were counted worthy to ſuffer ſhame for his name [g].

For we would not, brethren, have you ignorant of our trouble; that we were preſſed out of meaſure, above ſtrength, inſomuch that we deſpaired even of life. But we had the ſentence of death in ourſelves, that we ſhould not truſt in ourſelves, but in God who raiſeth the dead [h]. Our fleſh had no reſt, but we were troubled on every ſide; without were fightings, within were fears [i]. For I think

[d] Iſa. liii, 7. [e] Heb. v. 8, 9. [f] Heb. ii. 10. [g] Heb. ii. 18.

§ 10. [a] 1 Cor. xi. 1. [b] Acts xx. 17, 18. [c] Acts xx. 19, 20. [d] Acts xiv. 22.
[e] Acts xx. 22, 23, 24. [f] Col. i. 23, 24. [g] Acts v. 41. [h] 2 Cor. i. 8, 9.
[i] 2 Cor. vii. 5.

think that God hath ſet forth us the apoſtles laſt, as it were appointed to death. For we are made a ſpectacle unto the world, and to angels, and to men [k]. Even unto this preſent hour, we both hunger and thirſt, and are naked, and are buffeted, and have no certain dwelling-place; and labour, working with our own hands; being reviled, we bleſs; being perſecuted, we ſuffer it; being defamed, we intreat [l]; giving no offence in any thing, that the miniſtry be not blamed; but in all things approving ourſelves as the miniſters of God, in much patience, in afflictions, in neceſſities, in diſtreſſes, in ſtripes, in impriſonments, in tumults, in labours, in watchings, in faſtings; by pureneſs, by knowledge, by long-ſuffering [m], by honour and diſhonour, by evil report, and good report; as deceivers, and yet true [n]; as unknown, and yet well known; as dying, and behold we live; as chaſtned, and not killed; as ſorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, yet poſſeſſing all things [o]. We are troubled on every ſide, yet not diſtreſſed; we are perplexed, but not in deſpair; perſecuted, but not forſaken; caſt down, but not deſtroyed; always bearing about in the body the dying of the Lord Jeſus, that the life alſo of Jeſus might be made manifeſt in our body: For we which live, are always delivered unto death for Jeſus ſake, that the life alſo of Jeſus might be made manifeſt in our mortal fleſh [p].

SECT. 11. *Under all our afflictions we are called to abide ſtedfaſtly in the way of our duty.*

BE not therefore aſhamed of the teſtimony of our Lord, nor of me his priſoner; but be thou partaker of the afflictions of the goſpel, according to the power of God [a]: In nothing terrified by your adverſaries; which is to them an evident token of perdition, but to you of ſalvation, and that of God. For unto you it is given in the behalf of Chriſt, not only to believe on him, but alſo to ſuffer for his ſake; having the ſame conflict which ye ſaw in me, and now hear to be in me [b]. Wherefore we ſent Timotheus to eſtabliſh you, and to comfort you concerning your faith; that no man ſhould be moved by theſe afflictions; for yourſelves know that we are appointed thereunto. For verily when we were with you, we told you before, that we ſhould ſuffer tribulation, even as it came to paſs, and ye know [c]. Yea, and all that will live godly in Chriſt Jeſus, ſhall ſuffer perſecution [d]. If ye ſuffer for righteouſneſs ſake, happy are ye; and be not afraid of their terror, neither be troubled; but ſanctify the Lord God in your hearts, having a good conſcience; that whereas they ſpeak evil of you as of evil doers, they may be aſhamed that falſely accuſe your good converſation in

[k] 1 Cor. iv. 9. [l] 1 Cor. iv. 11, 12, 13. [m] 2 Cor. vi. 3,—6. [n] 2 Cor. vi. 8.
[o] 2 Cor. vi. 9, 10. [p] 2 Cor. iv. 8,—11.

§ 11. [a] 2 Tim. i. 8. [b] Phil. i. 28, 29, 30. [c] 1 Theſſ. iii. 1,—4. [d] 2 Tim. iii. 12.

in Chriſt. For it is better, if the will of God be ſo, that ye ſuffer for well-doing, than for evil-doing [e]. For this is thank-worthy, if a man for conſcience towards God endure grief, ſuffering wrongfully. For what glory is it, if when ye be buffeted for your faults, ye take it patiently? but if when ye do well, and ſuffer for it, ye take it patiently; this is acceptable with God. For even hereunto were ye called [f]. Beloved, think it not ſtrange concerning the fiery trial, which is to try you, as though ſome ſtrange thing happened unto you; but rejoice, in as much as ye are made partakers of Chriſt's ſufferings; that when his glory ſhall be revealed, ye may be glad alſo with exceeding joy. If ye be reproached for the name of Chriſt, happy are ye; for the Spirit of God and of glory reſteth upon you. On their part he is evil ſpoken of, but on your part he is glorified. But let none of you ſuffer as a murderer, or as a thief, or as an evil-doer, or as a buſy body in other mens matters. Yet if any man ſuffer as a Chriſtian, let him not be aſhamed; but let him glorify God on this behalf [g]. Wherefore, let them that ſuffer according to the will of God, commit the keeping of their ſouls to him, in well-doing, as unto a faithful Creator [h]. Humble yourſelves therefore, under the mighty hand of God, that he may exalt you in due time; caſting all your care upon him, for he careth for you [i]. And the God of peace ſhall bruiſe Satan under your feet ſhortly [k].

SECT. 12.—*And with patience to wait on God for ſupport and for deliverance.*

THEREFORE, my brethren, dearly beloved, and longed for, ſtand faſt in the Lord [a]; rejoicing in hope, patient in tribulation, continuing inſtant in prayer [b]. There hath no temptation taken you, but ſuch as is common to man; but God is faithful, who will not ſuffer you to be tempted above that ye are able; but will with the temptation alſo make a way to eſcape, that ye may be able to bear it [c]. The Lord knoweth how to deliver the godly out of temptations, and to reſerve the unjuſt to the day of judgment to be puniſhed [d]. Be patient, therefore, brethren, unto the coming of the Lord. Behold the huſband-man waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye alſo patient; ſtabliſh your hearts, for the coming of the Lord draweth nigh [e]. Take, my brethren, the prophets, who have ſpoken in the name of the Lord, for an example of ſuffering affliction, and of patience. Behold we count them happy which endure. Ye have heard of the patience

[e] 1 Pet. iii. 14—17. [f] 1 Pet. ii. 19, 20, 21. [g] 1 Pet. iv. 12—16. [h] 1 Pet. iv. 19.
[i] 1 Pet. v. 6, 7. [k] Rom. xvi. 20.

§ 12. [a] Phil. iv. 1. [b] Rom. xii. 12. [c] 1 Cor. x. 13. [d] 2 Pet. ii. 9.
[e] James v. 7, 8.

patience of Job, and have ſeen the end of the Lord; that the Lord is very pitiful and of tender mercy [f]. *Wherefore* be not ſlothful, but followers of them who through faith and patience inherit the promiſes [g]. *Some* were tortured, not accepting deliverance; that they might obtain a better reſurrection: And others had trial of cruel mockings, and ſcourgings, yea moreover, of bonds and impriſonment. They were ſtoned, they were ſawn aſunder, were tempted, were ſlain with the ſword; they wandered about in ſheep-ſkins, and goat-ſkins, being deſtitute, afflicted, tormented; (of whom the world was not worthy) they wandered in deſarts, and in mountains, and in dens and caves of the earth. And theſe all having obtained a good report through faith, received not the promiſe; God having provided ſome better thing for us, that they without us ſhould not be made perfect [h]. Bleſſed be God, even the Father of our Lord Jeſus Chriſt, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourſelves are comforted of God. For as the ſufferings of Chriſt abound in us, ſo our conſolation alſo aboundeth by Chriſt: And our hope of you is ſtedfaſt, knowing, that as you are partakers of the ſufferings, ſo ſhall ye be alſo of the conſolation [i].

SECT. 13. *To this conduct we are encouraged by the view of the bleſſed fruits of affliction to the ſervants of God.*

MY brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and intire, wanting nothing [a]. Ye have not yet reſiſted unto blood, ſtriving againſt ſin. And ye have forgotten the exhortation which ſpeaketh unto you as unto children, My ſon, deſpiſe not thou the chaſtning of the Lord, nor faint when thou art rebuked of him. For whom the Lord loveth, he chaſtneth; and ſcourgeth every ſon whom he receiveth. If ye endure chaſtning, God dealeth with you as with ſons; for what ſon is he whom the Father chaſtneth not? But if ye be without chaſtiſement, whereof all are partakers, then are ye baſtards and not ſons. Furthermore, we have had fathers of our fleſh, which corrected us, and we gave them reverence; ſhall we not much rather be in ſubjection to the Father of ſpirits, and live? for they verily for a few days chaſtned us, after their own pleaſure; but he for our profit, that we might be partakers of his holineſs [b]. Now no chaſtiſement for the preſent ſeemeth to be joyous, but grievous; nevertheleſs, afterward it yieldeth the peaceable

[f] James v. 10, 11. [g] Heb. vi. 12. [h] Heb. xi. 35,—40. [i] 2 Cor. i. 3, 4, 5, 7.

§ 13. [a] James i. 2, 3, 4. [b] Heb. xii. 4,—10.

able fruit of righteouſneſs, unto them which are exerciſed thereby. Wherefore lift up the hands which hang down, and the feeble knees; and make ſtraight paths for your feet; leſt that which is lame be turned out of the way, but let it be rather healed[c]. And we know that all things work together for good to them that love God, to them who are the called according to his purpoſe[d].

SECT. 14.—*by our being aſſured that the Chriſtian's ſufferings will ſoon have an end.*

THIS I ſay, brethren, the time is ſhort. It remaineth, that they that weep, be as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they poſſeſſed not; and they that uſe this world, as not abuſing it; for the faſhion of this world paſſeth away[a]. For we know, that if our earthly houſe of this tabernacle were diſſolved, we have a building of God, an houſe not made with hands, eternal in the heavens[b]. For we that are in this tabernacle do groan, being burdened; not for that we would be unclothed, but clothed upon; that mortality might be ſwallowed up of life[c]. Therefore we are always confident, knowing that while we are at home in the body, we are abſent from the Lord[d]; we are confident, I ſay, and willing rather to be abſent from the body, and to be preſent with the Lord. Wherefore we labour, that whether preſent or abſent we may be accepted of him[e]. According to my earneſt expectation and my hope, that in nothing I ſhall be aſhamed, but that with all boldneſs, as always, ſo now alſo Chriſt ſhall be magnified in my body, whether it be by life or by death. For to me to live is Chriſt, and to die is gain. But if I live in the fleſh, this is the fruit of my labour; yet what I ſhall chooſe I wot not[f].

SECT. 15.—*and by the glorious proſpect of the eternal recompence provided in heaven for us.*

IF in this life only we have hope in Chriſt, we are of all men moſt miſerable[a]. But when we are judged, we are chaſtned of the Lord, that we ſhould not be condemned with the world[b]. Bleſſed is the man that endureth temptation; for when he is tried he ſhall receive the crown of life, which the Lord hath promiſed to them that love him[c]. *Wherefore*, call to remembrance the former

[c] Heb. xii. 11, 12, 13. [d] Rom. viii. 28.

§ 14. [a] 1 Cor. vii. 29, 30, 31. [b] 2 Cor. v. 1. [c] 2 Cor. v. 4. [d] 2 Cor. v. 6. [e] 2 Cor. v. 8, 9. [f] Phil. i. 20, 21, 22.

§ 15. [a] 1 Cor. xv. 19. [b] 1 Cor. xi. 32. [c] James i. 12.

days, in which after ye were illuminated, ye endured a great fight of afflictions; partly whilſt ye were made a gazing ſtock, both by reproaches and afflictions; and partly whilſt ye became companions of them that were ſo uſed. For ye had compaſſion of me in my bonds, and took joyfully the ſpoiling of your goods, knowing in yourſelves, that ye have in heaven a better and an enduring ſubſtance. Caſt not away therefore your confidence, which hath great recompence of reward. For ye have need of patience, that after ye have done the will of God, ye might receive the promiſe[d]. For I reckon that the ſufferings of this preſent time are not worthy to be compared with the glory that ſhall be revealed in us[e]. For which cauſe we faint not; but though our outward man periſh, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are ſeen, but at the things which are not ſeen; for the things which are ſeen, are temporal; but the things which are not ſeen are eternal[f].

We give thanks to God always for you all, making mention of you in our prayers; remembring without ceaſing your work of faith, and labour of love, and patience of hope in our Lord Jeſus Chriſt, in the ſight of God and our Father[g]. For ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghoſt[h]. So that we ourſelves glory in you in the churches of God, for your patience and faith in all your perſecutions and tribulations that ye endure, which is a manifeſt token of the righteous judgment of God, that ye may be counted worthy of the kingdom for which ye alſo ſuffer; ſeeing it is a righteous thing with God to recompenſe tribulation to them that trouble you; and to you who are troubled, reſt with us; when the Lord Jeſus ſhall be revealed from heaven, with his mighty angels[i]; when he ſhall come to be glorified in his ſaints, and to be admired in all them that believe[k], wherein ye greatly rejoice, though now for a ſeaſon, if need be, ye are in heavineſs through manifold temptations; that the trial of your faith being much more precious than of gold that periſheth, though it be tried with fire, might be found unto praiſe, and honour, and glory, at the appearing of Jeſus Chriſt[l].

I know that my Redeemer liveth, and that he ſhall ſtand at the latter day upon the earth. And though after my ſkin, worms deſtroy this body, yet in my fleſh ſhall I ſee God; whom I ſhall ſee for myſelf, and mine eyes ſhall behold, and not another, though my reins be conſumed within me[m]. I ſuffer trouble

[d] Heb. x. 32,—36. [e] Rom. viii. 18. [f] 2 Cor. iv. 16, 17, 18. [g] 1 Theſſ. i. 2, 3.
[h] 1 Theſſ. i. 6. [i] 2 Theſſ. i, 4,—7. [k] 2 Theſſ. i. 10. [l] 1 Pet. i. 6, 7.
[m] Job xix. 25, 26, 27.

trouble as an evil doer, even unto bonds; but the word of God is not bound. Therefore I endure all things for the elect's ſake; that they alſo may obtain the ſalvation which is in Chriſt Jeſus, with eternal glory. It is a faithful ſaying; for if we be dead with him, we ſhall alſo live with him; if we ſuffer with him, we ſhall alſo reign with him [n]. For the which cauſe, I alſo ſuffer theſe things; nevertheleſs, I am not aſhamed; for I know whom I have believed, and I am perſuaded, that he is able to keep that which I have committed unto him, againſt that day [o]. I am now ready to be offered, and the time of my departure is at hand; I have fought a good fight, I have finiſhed my courſe, I have kept the faith. Henceforth there is laid up for me a crown of righteouſneſs, which the Lord the righteous judge ſhall give me at that day; and not to me only, but unto all them alſo that love his appearing [p].

SECT. 16. *The apoſtle John's viſion of the felicity to be enjoyed in the kingdom of God by them who have ſuffered for his ſake.*

I JOHN, who alſo am your brother, and companion in tribulation, and in the kingdom and patience of Jeſus Chriſt, was in the iſle called Patmos, for the word of God, and for the teſtimony of Jeſus Chriſt. I was in the ſpirit on the Lord's day [a]; and I looked, and behold, under the altar, the ſouls of them that were ſlain for the word of God, and for the teſtimony which they held. And they cried with a loud voice, ſaying, How long, O Lord, holy and true, doſt thou not judge and avenge our blood on them that dwell on the earth? and white robes were given unto every one of them, and it was ſaid unto them, that they ſhould reſt yet for a little ſeaſon, until their fellow-ſervants alſo, and their brethren that ſhould be killed as they were, ſhould be fulfilled [b].

And one of the elders anſwered, ſaying unto me, What are theſe which are arrayed in white robes? and whence came they? And I ſaid unto him, Sir, thou knoweſt. And he ſaid to me, Theſe are they which came out of great tribulation, and have waſhed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and ſerve him day and night in his temple; and he that ſitteth on the throne ſhall dwell among them. They ſhall hunger no more, neither thirſt any more, neither ſhall the ſun light on them, nor any heat; for the Lamb which is in the midſt of the throne, ſhall feed them, and ſhall lead them unto living fountains of waters; and God ſhall wipe away all tears from their eyes [c]. And the great dragon was caſt out, that old ſerpent called the Devil, and Satan, which deceiveth the whole world; he

[n] 2 Tim. ii. 9,—12. [o] 2 Tim. i. 12. [p] 2 Tim. iv. 6, 7, 8.

§ 16. [a] Rev. i. 9, 10. [b] Rev. vi. 8,—11. [c] Rev. vii. 13,—17.

was caſt out into the earth, and his angels were caſt out with him. And I heard a loud voice ſaying in heaven, Now is come ſalvation and ſtrength, and the kingdom of our God, and the power of his Chriſt: for the accuſer of our brethren is caſt down, which accuſed them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their teſtimony; and they loved not their lives unto the death [d]. Here is the patience of the ſaints; here are they that keep the commandments of God, and the faith of Jeſus [e].

SECT. 17. *Theſe views have ſo animated the ſaints, as to make them ſometimes to triumph even in the greateſt tribulations.*

BEING juſtified by faith, we have peace with God through our Lord Jeſus Chriſt. By whom alſo we have acceſs by faith into this grace wherein we ſtand, and rejoice in hope of the glory of God. And not only ſo, but we glory in tribulations alſo, knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not aſhamed, becauſe the love of God is ſhed abroad in our hearts, by the Holy Ghoſt which is given unto us [a]. Therefore I take pleaſure in infirmities, in reproaches, in neceſſities, in perſecutions, in diſtreſſes for Chriſt's ſake; for when I am weak, then am I ſtrong [b]. Who ſhall ſeparate us from the love of Chriſt? Shall tribulation or diſtreſs, or perſecution, or famine, or nakedneſs, or peril, or ſword? As it is written, For thy ſake we are killed all the day long; we are accounted as ſheep for the ſlaughter. Nay in all theſe things we are more than conquerors through him that loved us. For I am perſuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things preſent, nor things to come, nor height, nor depth, nor any other creature, ſhall be able to ſeparate us from the love of God, which is in Chriſt Jeſus our Lord [c].

SECT. 18. *The whole ſubject illuſtrated in the confeſſions, prayers, and praiſes of the ſaints.*

As for me my feet were almoſt gone; my ſteps had well nigh ſlipt. For I was envious at the fooliſh, when I ſaw the proſperity of the wicked. For there are no bands in their death; but their ſtrength is firm. They are not in trouble as other men; neither are they plagued like other men. Therefore pride compaſſeth them about as a chain; violence covereth them as a garment [a]. When I thought

[d] Rev. xii. 9, 10, 11. [e] Rev. xiv. 12.

§ 17. [a] Rom. v. 1,—5. [b] 2 Cor. xii. 10. [c] Rom. viii. 35,—39.

§ 18. [a] Pſal. lxxiii. 2,—6.

thought to know this, it was too painful for me; until I went unto the ſanctuary of God; then underſtood I their end [b]. If I be wicked, wo unto me; and if I be righteous, yet will I not lift up my head; I am full of confuſion, therefore ſee thou mine affliction [c]. Behold I am vile; what ſhall I anſwer thee? I will lay my hand upon my mouth. Once have I ſpoken, but I will not anſwer; yea twice, but I will proceed no further [d].

Our God, the great, the mighty, and the terrible God, who keepeſt covenant and mercy; let not all the trouble ſeem little before thee, that hath come upon us. Howbeit thou art juſt in all that is brought upon us; for thou haſt done right, but we have done wickedly [e]. Mine eyes are unto thee, O God the Lord; in thee is my truſt, leave not my ſoul deſtitute [f]. Yea in the way of thy judgments, O Lord, have we waited for thee; the deſire of our ſoul is to thy name, and to the remembrance of thee; for when thy judgments are in the earth, the inhabitants of the world will learn righteouſneſs [g]. The Lord's voice crieth unto the city, and the man of wiſdom ſhall ſee thy name; hear ye the rod, and who hath appointed it [h]. Now, O Lord, thou art our Father; we are the clay, and thou our Potter; and we all are the work of thy hand. Be not wroth very ſore, O Lord, neither remember iniquity for ever; behold, ſee, we beſeech thee, we are all thy people [i]. For thou, O God, haſt proved us; thou haſt tried us, as ſilver is tried. Thou broughtſt us into the net, thou laidſt affliction upon our loins. Thou haſt cauſed men to ride over our heads; we went through fire, and through water [k]. Surely the wrath of man ſhall praiſe thee; the remainder of wrath ſhalt thou reſtrain [l]. Lord thou haſt heard the deſire of the humble; thou wilt prepare their heart; thou wilt cauſe thine ear to hear; to judge the fatherleſs and the oppreſſed; that the man of the earth may no more oppreſs [m]. Bleſſed is the man whom thou chaſtneſt, O Lord, and teacheſt him out of thy law; that thou mayeſt give him reſt from the days of adverſity, until the pit be digged for the wicked. For the Lord will not caſt off his people, neither will he forſake his inheritance; but judgment ſhall return unto righteouſneſs; and all the upright in heart ſhall follow it [n]. For thou wilt ſave the afflicted people [o].

O my God, my ſoul is caſt down within me; deep calleth unto deep at the noiſe of thy water-ſpouts; all thy waves and thy billows are gone over me [p]. O Lord, correct me, but with judgment; not in thine anger, leſt thou bring me to nothing [q]. O Lord, rebuke me not in thy wrath; neither chaſten me in thy hot diſpleaſure. For thine arrows ſtick faſt in me, and thy hand preſſeth me ſore [r]. I am feeble and ſore broken; I have roared by reaſon of the diſquietneſs

[b] Pſal. lxxiii. 16, 17.
[c] Job x. 15.
[d] Job xl. 4, 5.
[e] Neh. ix. 32, 33.
[f] Pſal. cxli. 8.
[g] Iſa. xxvi. 8, 9.
[h] Mic. vi. 9.
[i] Iſa. lxiv. 8, 9.
[k] Pſal. lxvi. 10, 11, 12.
[l] Pſal. lxxvi. 10.
[m] Pſal. x. 17, 18.
[n] Pſal. xciv. 12, —15.
[o] Pſal. xlii. 6, 7.
[p] Jer. x. 24.
[q] Pſal. xxxviii. 1, 2.

neſs of my heart. Lord, all my deſire is before thee; and my groaning is not hid from thee[l]. My heart is ſore pained within me; and the terrors of death are fallen upon me[t]. They alſo that ſeek after my life, lay ſnares for me; and they that ſeek my hurt, ſpeak miſchievous things, and imagine deceits all the day long. But I, as a deaf man, heard not; and I was as a dumb man that openeth not his mouth. Thus I was as a man that heareth not, and in whoſe mouth are no reproofs[u]. I was dumb, I opened not my mouth; becauſe thou didſt it[x]. In thee, O Lord, do I hope; thou wilt hear, O Lord my God[y]. Unleſs the Lord had been my help, my ſoul had almoſt dwelt in ſilence. When I ſaid, my foot ſlippeth, thy mercy, O Lord, held me up. In the multitude of my thoughts within me, thy comforts delight my ſoul[z]. Unleſs thy law had been my delight, I ſhould have periſhed in mine affliction[a]. Look upon mine affliction, and my pain, and forgive all my ſins[b]. Thou which haſt ſhewed me great and ſore troubles, ſhalt quicken me again, and ſhall bring me up again from the depth of the earth. Thou ſhalt increaſe my greatneſs, and comfort me on every ſide[c]. The Lord hath chaſtned me ſore; but he hath not given me over unto death[d]. I know, O Lord, that thy judgments are right, and that thou in faithfulneſs haſt afflicted me. Let, I pray thee, thy merciful kindneſs be for my comfort[e]. Remember the word unto thy ſervant, upon which thou haſt cauſed me to hope; this is my comfort in my affliction[f]. It is good for me that I have been afflicted, that I might learn thy ſtatutes[g]. Before I was afflicted, I went aſtray; but now have I kept thy word[h]. Hear my cry, O God, attend unto my prayer. From the end of the earth will I cry unto thee; when my heart is overwhelmed lead me to the Rock that is higher than I[i]. Though I walk in the midſt of trouble, thou wilt revive me; thou ſhalt ſtretch forth thine hand againſt the wrath of mine enemies, and thy right hand ſhall ſave me[k]. Yea though I walk through the valley of the ſhadow of death, I will fear no evil; for thou art with me, thy rod, and thy ſtaff, they comfort me[l]. My fleſh and my heart faileth: but God is the ſtrength of my heart, and my portion for ever[m]. *And* the God of all grace who hath called us unto his eternal glory by Chriſt Jeſus, after that ye have ſuffered a while make you perfect, ſtabliſh, ſtrengthen you[n]. ¶ We do not ceaſe to pray for you, and to deſire, that ye might walk worthy of the Lord unto all pleaſing; ſtrengthned with all might, according to his glorious power, unto all patience, and long-ſuffering with joyfulneſs; giving thanks unto the Father which hath made us meet to be partakers of the inheritance of the ſaints in light[o].

Examples

[l] Pſal. xxxviii. 8, 9.
[t] Pſal. lv. 4.
[u] Pſal. xxxviii. 12, 13, 14.
[x] Pſal. xxxix. 9.
[y] Pſal. xxxviii. 15.
[z] Pſal. xciv. 17, 18, 19.
[a] Pſal. cxix. 92.
[b] Pſal. xxv. 18.
[c] Pſal. lxxi. 20, 21.
[d] Pſal. cxviii. 18.
[e] Pſal. cxix. 75, 76.
[f] Pſal. cxix. 49, 50.
[g] Pſal. cxix. 71.
[h] Pſal. cxix. 67.
[i] Pſal. lxi. 1, 2.
[k] Pſal. cxxxviii. 7.
[l] Pſal. xxiii. 4.
[m] Pſal. lxxiii. 26.
[n] 1 Pet. v. 10.
[o] Col. i. 9,--12.

Examples.

" OPPOSITE to the virtue of reſignation, are the ſins of murmuring, diſ-
" content, and fretting againſt the diſpenſations of divine providence. Of
" theſe the people of Iſrael afford many melancholy inſtances. The Pſalmiſt
" gives us a detail of them in the lxxviii[th] pſalm :" They tempted God in their hearts, by aſking meat for their luſt. Yea, they ſpake againſt God; they ſaid, Can God furniſh a table in the wilderneſs? Behold he ſmote the rock, that the waters guſhed out: Can he give bread alſo? Can he provide fleſh for his people? Therefore the Lord heard, and was wroth; ſo a fire was kindled againſt Jacob, and anger alſo came up againſt Iſrael; becauſe they believed not in God, nor truſted in his ſalvation [a]: For all this they ſinned ſtill, and believed not for his wondrous works [b]. How oft did they provoke him in the wilderneſs, and grieve him in the deſart? Yea they turned back, and tempted God, and limited the Holy One of Iſrael [c]. When God heard this, he was wroth, and greatly abhorred Iſrael [d]. " To this the Apoſtle Paul refers, when he ſays," Now theſe things were our examples, to the intent we ſhould not luſt after evil things, as they alſo luſted [e]. Neither let us tempt Chriſt, as ſome of them alſo tempted, and were deſtroyed of ſerpents. Neither murmur ye, as ſome of them alſo murmured, and were deſtroyed of the deſtroyer. Now all theſe things happened unto them for enſamples; and they are written for our admonition, upon whom the ends of the world are come [f].

" BUT let us turn our thoughts to the following noble examples of dutiful
" reſignation.—In the midſt of that complicated diſtreſs wherewith Job was vi-
" ſited," The Lord gave, " ſaith he," and the Lord hath taken away: Bleſſed be the name of the Lord [g].

" ELI, on receiving, by the mouth of Samuel, the moſt diſtreſsful meſſage
" from the Lord, importing no leſs than the total deſtruction of his family,
" ſubmiſſively replied," It is the Lord; let him do what ſeemeth him good [h].

" DAVID's behaviour furniſhes us with a variety of inſtructing examples of
" devout truſt and reſignation. When the Amalekites had ſmitten Ziklag, and
" burnt it with fire, and had taken the women and children captives," David was greatly diſtreſſed; for the people ſpake of ſtoning him; becauſe the ſoul of all the people was grieved, every man for his ſons, and for his daughters; but David encouraged himſelf in the Lord his God [i].

" AFTER

[a] Pſal. lxxviii. 18,—22. [b] Pſal. lxxviii. 32. [c] Pſal. lxxviii. 40, 41. [d] Pſal. lxxviii. 59.
[e] 1 Cor. x. 6. [f] 1 Cor. x. 9, 10, 11. [g] Job i. 21. [h] 1 Sam. iii. 18.
[i] 1 Sam. xxx. 6.

" AFTER he had beſought the Lord for the child which the wife of Uriah " had born to him, and had faſted, and lain all night upon the earth, and would " neither ariſe nor eat bread; when he underſtood that the child was dead, he" aroſe from the earth, and waſhed, and anointed himſelf, and changed his apparel, and came into the houſe of the Lord, and worſhipped: Then he came to his own houſe; and when he required, they ſet bread before him, and he did eat. Then ſaid his ſervants unto him, What thing is this that thou haſt done? Thou didſt faſt and weep for the child while it was alive; but when the child was dead, thou didſt riſe and eat bread. And he ſaid, While the child was yet alive, I faſted and wept; for I ſaid, Who can tell whether God will be gracious to me, that the child may live? but now he is dead, Wherefore ſhould I faſt? Can I bring him back again? I ſhall go to him, but he ſhall not return to me [k].

" A VERY remarkable example of reſignation was given by him, when flying " from the fury of his unnatural ſon Abſalom. He commanded Zadok to return " to Jeruſalem with the ark of God, in theſe memorable words:" Carry back the ark of God into the city; if I ſhall find favour in the eyes of the Lord, he will bring me again, and ſhew me both it, and his habitation; but if he thus ſay, I have no delight in thee; behold here am I, let him do to me as ſeemeth good unto him [l].

" THE words of the Lord to Ananias, when St Paul was called to the apoſtle" ſhip, deſerve our particular attention." Go thy way; for he is a choſen veſſel unto me, to bear my name before the Gentiles, and kings, and the children of Iſrael: For I will ſhew him how great things he muſt ſuffer for my name's ſake [m]. " The Apoſtle tells Agrippa, that he" was not diſobedient to the heavenly viſion [n]; " and the Galatians, that he" conferred not with fleſh and blood [o]; " but, with reſignation and fortitude, ſet about his ſacred miſſion; " and, with the ſame ſpirit, he proſecuted its great purpoſes to the cloſe of life." What mean ye to weep, and to break mine heart? I am ready not to be bound only, but alſo to die at Jeruſalem for the name of the Lord Jeſus [p]. The Holy Ghoſt witneſſeth in every city, that bonds and afflictions abide me. But none of theſe things move me; neither count I my life dear unto myſelf, ſo that I might finiſh my courſe with joy, and the miniſtry which I have received of the Lord Jeſus, to teſtify the goſpel of the grace of God [q].

PART

[k] 2 Sam. xii. 20,—23. [l] 2 Sam. xv. 25, 26. [m] Acts ix. 15, 16. [n] Acts xxvi. 19.
[o] Gal. i. 16. [p] Acts xxi. 13. [q] Acts xx. 23, 24.

PART VI.

Of the PRECEPTS *of* GOD.

ARTICLE I.

Of the DUTIES *and* VIRTUES *that are purely perſonal.*

CHAP. I.

Of knowing ourſelves, and giving a due attention to our real character, our ſtate, and true intereſt.

SECT. 1. Want of attention is one fatal cauſe of the ruin and miſery of men. 2. This evil becomes ſtill more fatal, when attended with flattering ideas of our own worth, leading us to condemn others. 3. We are therefore called impartially to try our ways, and to enquire into our real character and ſtate. 4. We are alſo called to awake from our ſecurity, and to hearken to the meſſage of divine mercy. 5. We are likewiſe called to habitual ſelf-attention and watchfulneſs. 6. Prayers of the ſaints on this head. Examples.

SECT. 1. *Want of attention is one fatal cauſe of the ruin and miſery of men.*

THUS ſaith the Lord of hoſts, Conſider your ways [a]. The ox knoweth his owner, and the aſs his maſter's crib; but Iſrael doth not know, my people doth not conſider [b]. The Lord hath not given you an heart to perceive, nor eyes to ſee, and ears to hear unto this day [c]. They know not, neither will they underſtand; they walk on in darkneſs [d]. Go and tell this

§ 1. [a] Hag. i. 7. [b] Iſa. i. 3. [c] Deut. xxix. 4. [d] Pſal. lxxxii. 5.

people, Hear ye indeed, but underſtand not; and ſee ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and ſhut their eyes; leſt they ſee with their eyes, and hear with their ears, and underſtand with their heart, and convert, and be healed [c]. For that they hated knowledge, and did not chooſe the fear of the Lord; they would none of my counſel, they deſpiſed all my reproof; therefore ſhall they eat of the fruit of their own way, and be filled with their own devices [f]. And this is the condemnation, that light is come into the world, and men loved darkneſs rather than light, becauſe their deeds were evil: For every one that doth evil, hateth the light, neither cometh to the light; leſt his deeds ſhould be reproved [g].

Ephraim feedeth on wind, and followeth after the eaſt wind [h]. He feedeth on aſhes; a deceived heart hath turned him aſide, that he cannot deliver his own ſoul, nor ſay, Is there not a lie in my right hand [i]? Strangers have devoured his ſtrength, and he knoweth it not; yea gray hairs are here and there upon him, yet he knoweth not. And the pride of Iſrael teſtifieth to his face, and they do not return to the Lord their God, nor ſeek him for all this [k]. They conſider not in their hearts, that I remember all their wickedneſs; now their own doings have beſet them about, they are before my face [l]. I the Lord ſearch the heart, I try the reins; even to give every man according to his ways, and according to the fruit of his doings [m].

SECT. 2. *This evil becomes ſtill more fatal, when attended with flattering ideas of our own worth, leading us to condemn others.*

THERE is a generation that are pure in their own eyes, and yet is not waſhed from their filthineſs. O how lofty are their eyes! and their eye-lids are lifted up [a]: Which ſay, Stand by thyſelf, come not near to me; for I am holier than thou: Theſe are a ſmoke in my noſe, a fire that burneth all the day [b]. For when they ſhall ſay, Peace and ſafety, then ſudden deſtruction cometh upon them, as travail upon a woman with child; and they ſhall not eſcape [c]. Therefore thou art unexcuſable, O man, whoſoever thou art that judgeſt; for wherein thou judgeſt another, thou condemneſt thyſelf; for thou that judgeſt doſt the ſame things [d]. And thinkeſt thou, O man, that judgeſt them which do ſuch things, and doſt the ſame, that thou ſhalt eſcape the judgment of God [e]? And why beholdeſt thou the mote that is in thy brother's eye, but conſidereſt not the beam that is in thine own eye? Or how wilt thou ſay to thy brother, Let

[c] Iſa. vi. 9, 10. [f] Prov. i. 29, 30, 31. [g] John iii. 19, 20. [h] Hoſ. xii. 1.
[i] Iſa. xliv. 20. [k] Hoſ. vii. 9, 10. [l] Hoſ. vii. 2. [m] Jer. xvii. 10.

§ 2. [a] Prov. xxx. 12, 13. [b] Iſa. lxv. 5. [c] 1 Theſſ. v. 3. [d] Rom. ii. 1.
[e] Rom. ii. 3.

Let me pull out the mote out of thine eye; and behold a beam is in thine own eye? Thou hypocrite, firſt caſt out the beam out of thine own eye; and then ſhalt thou ſee clearly to caſt out the mote out of thy brother's eye [f]. Thou ſayeſt, I am rich, and increaſed in goods, and have need of nothing; and knoweſt not that thou art wretched, and miſerable, and poor, and blind, and naked [g].

Wo unto you ſcribes and phariſees, hypocrites; for ye are like unto whited ſepulchres, which indeed appear beautiful outward, but are within full of dead mens bones, and of all uncleanneſs: Even ſo ye alſo outwardly appear righteous unto men, but within ye are full of hypocriſy and iniquity [h]. Ye are they which juſtify yourſelves before men; but God knoweth your hearts [i]. Ye hypocrites, ye can diſcern the face of the ſky, and of the earth; but why, even of yourſelves, judge ye not what is right [k]? Do men gather grapes of thorns, or figs of thiſtles? Even ſo every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit; neither can a corrupt tree bring forth good fruit [l]: Wherefore by their fruits ye ſhall know them [m]. A good man, out of the good treaſure of his heart, bringeth forth that which is good; and an evil man, out of the evil treaſure of his heart, bringeth forth that which is evil [n].

SECT. 3. *We are therefore called impartially to try our ways, and to enquire into our real character and ſtate.*

LET us ſearch and try our ways, and turn again to the Lord [a]. The ſpirit of man is the candle of the Lord, ſearching all the inward parts of the belly [b]. The light of the body is the eye; therefore, when thine eye is ſingle, thy whole body alſo is full of light; but when thine eye is evil, thy body alſo is full of darkneſs. Take heed therefore, that the light which is in thee be not darkneſs [c]. Let no man deceive himſelf; if any man among you ſeemeth to be wiſe in this world, let him become a fool, that he may be wiſe [d]. And if any man think he knoweth any thing, he knoweth nothing yet as he ought to know [e]. For if a man think himſelf to be ſomething, when he is nothing, he deceiveth himſelf. But let every man prove his own work, and then ſhall he have rejoicing in himſelf alone, and not in another. For every man ſhall bear his own burden [f]. But let a man examine himſelf [g]. For if we would judge ourſelves, we ſhould not be judged [h]. Examine yourſelves whether ye be in the faith; prove your own

[f] Matth. vii. 3, 4, 5. [g] Rev. iii. 17. [h] Matth. xxiii. 27, 28. [i] Luke xvi. 15.
[k] Luke xii. 56, 57. [l] Matth. vii. 16,—18. [m] Matth. vii. 20. [n] Luke vi. 45.

§ 3. [a] Lam. iii. 40. [b] Prov. xx. 27. [c] Luke xi. 34, 35. [d] 1 Cor. iii. 18.
[e] 1 Cor. viii. 2. [f] Gal. vi. 3, 4, 5. [g] 1 Cor. xi. 28. [h] 1 Cor. xi. 31.

ſelves; know ye not your own ſelves, how that Jeſus Chriſt is in you, except ye be reprobates [i]. If our heart condemn us, God is greater than our heart, and knoweth all things: If our heart condemn us not, then have we confidence towards God [k].

SECT. 4. *We are alſo called to awake from our ſecurity, and to hearken to the meſſage of divine mercy.*

HEAR now this, O fooliſh people, and without underſtanding, which have eyes and ſee not, which have ears and hear not [a]. Hear, O my people, and I will teſtify unto thee, O Iſrael, if thou wilt hearken unto me [b]. Wherefore do ye ſpend money for that which is not bread? and your labour for that which ſatisfieth not? hearken diligently unto me, and eat ye that which is good, and let your ſoul delight itſelf in fatneſs. Incline your ear, and come unto me; hear and your ſoul ſhall live, and I will make an everlaſting covenant with you; even the ſure mercies of David [c]. Turn you at my reproof; behold I will pour out my ſpirit unto you, I will make known my words unto you [d]. Hearken unto me, O ye children; for bleſſed are they that keep my ways [e]. But he that ſinneth againſt me wrongeth his own ſoul [f].

Awake thou that ſleepeſt, and ariſe from the dead, and Chriſt ſhall give thee light [g]. Knowing the time, that now it is high time to awake out of ſleep. The night is far ſpent, the day is at hand; let us therefore caſt off the works of darkneſs, and let us put on the armour of light [h]. For he ſaith I have heard thee in a time accepted, and in the day of ſalvation have I ſuccoured thee; behold now is the accepted time; behold now is the day of ſalvation [i].

SECT. 5. *We are likewiſe called to habitual ſelf-attention and watchfulneſs.*

BUT ye, brethren, are not in darkneſs; ye are all the children of light, and the children of the day; we are not of the night, nor of darkneſs. Therefore let us not ſleep as do others; but let us watch and be ſober [a]. For I ſay, through the grace given unto me, to every man that is among you, not to think of himſelf more highly than he ought to think, but to think ſoberly, according as God hath dealt to every man the meaſure of faith [b]. Take heed, brethren, leſt there be

[i] 2 Cor. xiii. 5. [k] 1 John iii. 20, 21.

§ 4. [a] Jer. v. 21. [b] Pſal. lxxxi. 8. [c] Iſa. lv. 2, 3. [d] Prov. i. 23.
[e] Prov. viii. 32. [f] Prov. viii. 36. [g] Eph. v. 14. [h] Rom. xiii. 11, 12.
[i] 2 Cor. vi. 2.

§ 5. [a] 1 Theſſ. v. 4, 5, 6. [b] Rom. xii. 3.

be in any of you an evil heart of unbelief, in departing from the living God[c]; looking diligently, leſt any man fail of the grace of God; leſt any root of bitterneſs ſpringing up trouble you, and thereby many be defiled[d]; leſt at any time your hearts be overcharged with ſurfeiting and drunkenneſs, and cares of this life[e].

Take heed to thy ſelf, and keep thy ſoul diligently; that your heart be not deceived, and ye turn aſide[f]. Stand in aw and ſin not; commune with your own heart upon your bed, and be ſtill[g]. Truſt in the Lord with all thine heart, and lean not to thine own underſtanding. In all thy ways acknowledge him, and he ſhall direct thy paths. Be not wiſe in thine own eyes[h]. Keep thy heart with all diligence; for out of it are the iſſues of life[i]. Let thine eyes look right on, and let thine eye-lids look ſtraight before thee. Ponder the path of thy feet, and let all thy ways be eſtabliſhed[k].

SECT. 6. *Prayers of the ſaints on this head.*

How many are mine iniquities and ſins? make me to know my tranſgreſſion, and my ſin[a]. That which I ſee not teach thou me; if I have done iniquity, I will do no more[b]. Who can underſtand his errors? cleanſe thou me from ſecret faults; keep back thy ſervant alſo from preſumptuous ſins, let them not have dominion over me; then ſhall I be upright, and I ſhall be innocent from the great tranſgreſſion[c]. I thought on my ways, and turned my feet unto thy teſtimonies[d]. I have declared my ways, and thou heardſt me; teach me thy ſtatutes[e]. Examine me, O Lord, and prove me; try my reins and my heart[f]; Search me, O God, and know my heart; try me, and know my thoughts; and ſee if there be any wicked way in me, and lead me in the way everlaſting[g].

Examples.

"THE difficulty of knowing ourſelves, and the danger ariſing from ignorance "in this important concern, may be illuſtrated by ſome ſtriking examples on ſa- "cred record.

"HAZAEL furniſhes us with a very remarkable one. When he had come to "the prophet Eliſha, by order of the king of Syria, to enquire concerning the "iſſue of the diſeaſe that prince then laboured under; and when the prophet "told him that the king would not recover, and that he, Hazael, was to be "king

[c] Heb. iii. 12. [d] Heb. xii. 15. [e] Luke xxi. 34. [f] Deut. xi. 16. with Deut. iv. 9.
[g] Pſal iv. 4. [h] Prov. iii. 5, 6, 7. [i] Prov iv. 23. [k] Prov. iv. 25, 26.

§ 6. [a] Job xiii. 23. [b] Job xxxiv 32. [c] Pſal xix 12, 13. [d] Pſal. cxix. 59.
[e] Pſal. cxix. 26. [f] Pſal. xxvi. 2. [g] Pſal. cxxxix. 23, 24.

" king of Syria, and would prove a barbarous enemy to the children of Iſrael," Hazael ſaid, But what; is thy ſervant a dog that he ſhould do this great thing [a]? " This abhorrence, though ſtrongly expreſſed, was but of very ſhort duration. " It appears from the context, that in leſs than twenty four hours thereafter, " he murdered his maſter, and ſeized the crown: And in his cruel manner of " carrying on war againſt the Iſraelites, what the prophet had foretold was ful- " ly verified."

" DAVID the king, affords a melancholy proof of the diſmal conſequences of " inattention to our own hearts. After perpetrating one of the moſt ſhocking " crimes, he continued near the ſpace of a year, to enjoy the fruits of his wic- " kedneſs without remorſe. Nathan's parable rouſed him from this lethargy; " the judgments of the Lord were denounced againſt him; and his ſoul was " pierced with the ſharpeſt ſorrow [b]."

" THE caſe of Peter, that great ſaint and apoſtle, is very ſtriking. He knew " not what manner of ſpirit he was of, when he ſaid," Though all men ſhould be offended becauſe of thee, yet will I never be offended [c]. Though I ſhould die with thee, yet will I not deny thee [d]. " How quick, how diſmal was the " change! In a few hours," he began to curſe, and to ſwear, ſaying, I know not the man [e].

" WE have good reaſon to be on our guard againſt the ſnares of ſin, and the " treachery of our own hearts, and to commend ourſelves to the divine care " at all times. Saying," Be ſurety for thy ſervant for good. Hold thou me up, and I ſhall be ſafe: And I will have reſpect unto thy ſtatutes continually [f].

CHAP.

[a] 2 Kings viii. 13. [b] 2 Sam. xii. 1,—13. [c] Matth. xxvi. 33. [d] Matth. xxvi. 35.
[e] Matth. xxvi. 74. [f] Pſal. cxix. 122, 117.

CHAP. II.

Of the right CULTIVATION *of the* SOUL *in divine Knowledge, and true Wiſdom.*

SECT. 1. Knowledge and wiſdom are the moſt important acquiſitions. 2. Ignorance and folly are the diſhonour of our natures, and the ſource of our greateſt calamities. 3. Knowledge and wiſdom contraſted with ignorance and folly. 4. In order to attain ſound knowledge and wiſdom, a diligent attention to all the means of inſtruction are neceſſary. 5. The Divine Majeſty is repreſented, as complaining of the inattention, the criminal ignorance, and folly of men. 6.—And ſolemnly calling them to learn true wiſdom. 7. He is the bleſſed ſource of ſound knowledge and wiſdom. 8. While he inſtructed Iſrael by his law, he gave them the promiſe of fuller degrees of light in the latter days. 9. Theſe promiſes were fulfilled by the coming of our Lord Jeſus. 10. His divine inſtructions ſhow, that he is truly the light of the world. 11. His complaints of the perverſeneſs, hypocriſy, and folly of that generation to which he preached. 12. His apoſtles were enjoined to communicate this divine light to all nations. 13. This ſacred commiſſion they executed with zeal, diligence, and fidelity. 14. True knowledge and heavenly wiſdom will have an abiding influence, producing purity and holineſs in heart and life. 15.—And are connected with a ſtedfaſt attention to the ſacred records. 16. Of vain pretenſions to knowledge and wiſdom which cannot profit. 17. Concerning falſe teachers, and theſe that are ſeduced by them. 18. The prayers of the apoſtles for thoſe that had attained knowledge, and their joyful hope concerning them. 19. The declarations, prayers, and praiſes of the ſaints relating to this ſubject.

SECT. 1. *Knowledge and wiſdom are the moſt important acquiſitions.*

BOW down thine ear, and hear the words of the wiſe, and apply thine heart unto my knowledge [a]; to know wiſdom, and inſtruction, to perceive the words of underſtanding; to receive the inſtruction of wiſdom, juſtice, and judgment, and equity [b]. My ſon, hear the inſtruction of thy father, and forſake not the

§ 1. [a] Prov. xxii. 17. [b] Prov. i. 2, 3.

the law of thy mother; for they ſhall be an ornament of grace unto thy head, and chains about thy neck [c]. When wiſdom entereth into thine heart, and knowledge is pleaſant unto thy ſoul; diſcretion ſhall preſerve thee, underſtanding ſhall keep thee [d]. Then ſhalt thou walk in thy way ſafely, and thy foot ſhall not ſtumble. When thou lieſt down, thou ſhalt not be afraid; yea thou ſhalt lie down, and thy ſleep ſhall be ſweet [e]. Get wiſdom, get underſtanding, forget it not, neither decline from the words of my mouth. Forſake her not, and ſhe ſhall preſerve thee; love her, and ſhe ſhall keep thee. Wiſdom is the principal thing; therefore get wiſdom, and with all thy getting, get uuderſtanding. Exalt her, and ſhe ſhall promote thee; ſhe ſhall bring thee to honour, when thou doſt embrace her. She ſhall give to thine head an ornament of grace; a crown of glory ſhall ſhe deliver to thee [f]. When thou goeſt, thy ſteps ſhall not be ſtraitned; and when thou runneſt, thou ſhalt not ſtumble. Take faſt hold of inſtruction, let her not go; keep her, for ſhe is thy life [g]. Keep ſound wiſdom and diſcretion, ſo ſhall they be life unto thy ſoul, and grace to thy neck [h].

But where ſhall wiſdom be found? and where is the place of underſtanding? man knoweth not the price thereof; neither is it found in the land of the living. The depth ſaith, It is not in me; and the ſea ſaith, It is not with me. It cannot be gotten for gold, neither ſhall ſilver be weighed for the price thereof. It cannot be valued with the gold of Ophir, with the precious onyx or the ſapphire. The gold and the chryſtal cannot equal it; and the exchange of it ſhall not be for jewels of fine gold [i]. Whence then cometh wiſdom? and where is the place of underſtanding? ſeeing it is hid from the eyes of all living, and kept cloſe from the fowls of the air. Deſtruction and death ſay, We have heard the fame thereof with our ears. God underſtandeth the way thereof, and he knoweth the place thereof [k]. And unto man he ſaid, Behold the fear of the Lord, that is wiſdom, and to depart from evil is underſtanding [l*]. For by me thy days ſhall be multiplied, and the years of thy life ſhall be increaſed [m].

Wiſdom crieth without, ſhe uttereth her voice in the ſtreets; ſhe crieth in the chief place of concourſe, in the openings of the gates; in the city ſhe uttereth her words, ſaying, How long ye ſimple ones will ye love ſimplicity? and the ſcorners delight in their ſcorning, and fools hate knowledge? Turn you at my reproof; behold I will pour out my ſpirit unto you, I will make known my words unto you [n]. Doth not wiſdom cry? and underſtanding put forth her voice [o]? ſhe crieth at the gates, at the coming in at the doors; unto you, O men, I call, and my voice is to the ſons of men. O ye ſimple, underſtand wiſdom; and ye fools

[c] Prov. i. 8, 9. [d] Prov. ii. 10, 11. [e] Prov. iii. 23, 24. [f] Prov. iv. 5,—8.
[g] Prov. iv. 12, 13. [h] Prov. iii. 21, 22. [i] Job xxviii. 12, —17. [k] Job xxviii. 20,—23.
[l] Job xxviii 28. [m] Prov. ix. 11. [n] Prov. i. 20,—23. [o] Prov. viii. 1.

* See Prov. ix. 10 and Pſal. cxi. 10.

fools be of an underſtanding heart. Hear, for I will ſpeak of excellent things; and the opening of my lips ſhall be right things [p]. My mouth ſhall ſpeak of wiſdom; and the meditation of my heart ſhall be of underſtanding [q]. All the words of my mouth are in righteouſneſs, there is nothing froward or perverſe in them. They are plain to him that underſtandeth, and right to them that find knowledge. Receive my inſtruction and not ſilver; and knowledge rather than choice gold; for wiſdom is better than rubies; and all the things that may be deſired, are not to be compared to it [r]. Counſel is mine, and ſound wiſdom; I am underſtanding, I have ſtrength. By me kings reign, and princes decree juſtice. By me princes rule, and nobles, even all the judges of the earth. I love them that love me, and thoſe that ſeek me early ſhall find me. Riches and honour are with me; yea durable riches and righteouſneſs. My fruit is better than gold, yea than fine gold; and my revenue than choice ſilver. I lead in the way of righteouſneſs in the midſt of the paths of judgment [s].

Happy is the man that findeth wiſdom, and the man that getteth underſtanding; for the merchandize of it is better than the merchandize of ſilver, and the gain thereof than fine gold [t]. Length of days is in her right hand; and in her left hand riches and honour. Her ways are ways of pleaſantneſs, and all her paths are peace. She is a tree of life to them that lay hold upon her; and happy is every one that retaineth her [u]. He that getteth wiſdom, loveth his own ſoul; he that keepeth underſtanding, ſhall find good [x]. Wiſdom is a defence, and money is a defence; but the excellency of knowledge is, that wiſdom giveth life to them that have it [y]. The law of the wiſe is a fountain of life, to depart from the ſnares of death [z]. The way of life is above to the wiſe, that he may depart from hell beneath [a]. The mouth of the righteous ſpeaketh wiſdom, and his tongue talketh of judgment. The law of his God is in his heart; none of his ſteps ſhall ſlide [b]. He will guide his affairs with diſcretion; ſurely he ſhall ſhall not be moved for ever [c].

SECT. 2. *Ignorance and folly are the diſhonour of our nature, and the ſource of our greateſt calamities.*

MAN that is in honour and underſtandeth not, is like the beaſts that periſh [a]; alſo that the ſoul be without knowledge, it is not good [b]. The man that wandereth out of the way of underſtanding, ſhall remain in the congregation of the dead [c].

[p] Prov. viii. 3,—6.
[q] Pſal. xlix. 3.
[r] Prov. viii. 8,—11.
[s] Prov. viii. 14,—26.
[t] Prov. iii. 13. 14.
[u] Prov. iii. 16, 17, 18.
[x] Prov. xix. 8.
[y] Eccleſ. vii. 12.
[z] Prov. xiii. 14.
[a] Prov. xv. 24.
[b] Pſal. xxxvii. 30, 31.
[c] Pſal. cxii. 5, 6.

§ 2. [a] Pſal. xlix. 20.
[b] Prov. xix. 2.
[c] Prov. xxi. 16.

Poverty and ſhame ſhall be to him that refuſeth inſtruction; but he that regardeth reproof ſhall be honoured [d]. He that refuſeth inſtruction, deſpiſeth his own ſoul; but he that heareth reproof, getteth underſtanding [e]. Fools becauſe of their tranſgreſſion, and becauſe of their iniquities, are afflicted; their ſoul abhorreth all manner of meat; and they draw near unto the gates of death [f]. Doth not their excellency which is in them go away? they die even without wiſdom [g]. Wherefore is there a price in the hand of a fool to get wiſdom; ſeeing he hath no heart to it [h]? The beginning of the words of his mouth is fooliſhneſs, and the end of his talk, is miſchievous madneſs [i]. The fooliſhneſs of a man perverteth his way; and his heart fretteth againſt the Lord [k]. I ſaid unto the fools, Deal not fooliſhly [l]; underſtand, ye brutiſh among the people; and ye fools, when will ye be wiſe [m]?

SECT. 3. *Knowledge and wiſdom contraſted with ignorance and folly.*

I applied mine heart to know wiſdom, and to ſee the buſineſs that is done upon the earth. Then I beheld all the work of God [a]. The works of the Lord are great, ſought out of all them that have pleaſure therein [b]. I applied mine heart to know, and to ſearch, and to ſeek out wiſdom, and the reaſon of things, and to know the wickedneſs of folly [c]. Then I ſaw that wiſdom excelleth folly, as far as light excelleth darkneſs. The wiſe man's eyes are in his head, but the fool walketh in darkneſs [d]. The wiſdom of the prudent is to underſtand his way; but the folly of fools is deceit. Fools make a mock at ſin; but among the righteous there is favour [e]. The ſimple believeth every word; but the prudent man looketh well to his going, A wiſe man feareth and departeth from evil; but the fool rageth and is confident [f]. The ſimple inherit folly; but the prudent are crowned with knowledge [g]. Wiſdom reſteth in the heart of him that hath underſtanding; but that which is in the midſt of fools, is made known [h]. Every prudent man dealeth with knowledge; but a fool layeth open his folly [i]. The tongue of the wiſe uſeth knowledge aright; but the mouth of fools poureth out fooliſhneſs [k]. The lips of the righteous feed many; but fools die for want of wiſdom [l]. A man ſhall be commended according to his wiſdom; but he that is of a perverſe heart ſhall be deſpiſed [m]. Through deſire, a man having ſeparated himſelf, ſeeketh, and intermeddleth with all wiſdom. A fool hath

[d] Prov. xiii. 18. [e] Prov. xv. 32. [f] Pſal. cvii. 17, 18. [g] Job iv. 21.
[h] Prov. xvii. 16. [i] Eccleſ. x. 13. [k] Prov. xix. 3. [l] Pſal. lxxv. 4.
[m] Pſal. xciv. 8.

§ 3, [a] Eccleſ. viii. 16, 17. [b] Pſal. cxi. 2. [c] Eccleſ. vii. 25. [d] Eccleſ. ii. 13, 14.
[e] Prov. xiv. 8, 9. [f] Prov. xiv. 15, 16. [g] Prov. xiv. 18. [h] Prov. xiv. 33.
[i] Prov. xiii. 16. [k] Prov. xv. 2. [l] Prov. x. 21. [m] Prov. xii. 8.

hath no delight in underſtanding, but that his heart may diſcover itſelf [n]. Wiſdom is before him that hath underſtanding; but the eyes of a fool are in the ends of the earth [o]. He that truſteth in his own heart is a fool; but whoſo walketh wiſely, he ſhall be delivered [p]. He that refuſeth inſtruction, deſpiſeth his own ſoul; but he that heareth reproof, getteth underſtanding [q]. The ear that heareth the reproof of life, abideth among the wiſe [r]. A prudent man foreſeeth the evil, and hideth himſelf; but the ſimple paſs on, and are puniſhed [s]. It is abomination to fools to depart from evil. He that walketh with wiſe men ſhall be wiſe; but a companion of fools ſhall be deſtroyed [t].

SECT. 4. *In order to attain ſound knowledge and wiſdom, a diligent attention to every mean of inſtruction is neceſſary.*

THE heart of the prudent getteth knowledge, and the ear of the wiſe ſeeketh knowledge [a]. Give inſtruction to a wiſe man, and he will be yet wiſer; teach a juſt man, and he will increaſe in learning [b]. Whoſo loveth inſtruction, loveth knowledge; but he that hateth reproof, is brutiſh [c]. Hear counſel, and receive inſtruction, that thou mayſt be wiſe in thy latter end [d]. Buy the truth, and ſell it not; alſo wiſdom, and inſtruction, and underſtanding [e]. A wiſe man will hear, and will increaſe learning; and a man of underſtanding ſhall attain unto wiſe counſels [f]. Enquire, I pray thee, of the former age, and prepare thyſelf to the ſearch of their fathers: Shall they not teach thee, and tell thee, and utter words out of their heart [g]? Hear my words, O ye wiſe men; and give ear unto me, ye that have knowledge. Let us chooſe to us judgment; let us know among ourſelves what is good [h]. My words ſhall be of the uprightneſs of my heart; and my lips ſhall utter knowledge clearly [i]. I will fetch my knowledge from afar, and will aſcribe righteouſneſs to my Maker [k]. Acquaint thyſelf with him, and be at peace; thereby good ſhall come unto thee. Receive, I pray thee, the law from his mouth; and lay up his words in thine heart [l].

My ſon, attend unto my wiſdom, and bow down thine ear to my underſtanding, that thou mayſt regard diſcretion, and that thy lips may keep knowledge [m]. Keep my words, and lay up my commandments with thee [n]. Bind them upon thy fingers, write them upon the table of thine heart. Say unto wiſdom, Thou art my ſiſter; and call underſtanding thy kinſwoman [o]. Incline thine ear unto wiſdom, and apply thine heart to underſtanding; yea, if thou crieſt after knowledge,

[n] Prov. xviii 1, 2. [o] Prov. xvii. 24. [p] Prov. xxviii. 26. [q] Prov. xv. 32.
[r] Prov. xv. 31. [s] Prov. xxii. 3. [t] Prov. xiii. 19, 20.

§ 4. [a] Prov. xviii. 15. [b] Prov. ix. 9. [c] Prov. xii. 1. [d] Prov. xix. 20.
[e] Prov. xxiii. 23. [f] Prov. i. 5. [g] Job viii. 8, 10. [h] Job xxxiv. 2, 4.
[i] Job xxxiii. 3. [k] Job xxxvi. 3. [l] Job xxii. 21, 22. [m] Prov. v. 1, 2.
[n] Prov. vii. 1. [o] Prov. vii. 3, 4.

ledge, and lifteſt up thy voice for underſtanding; if thou ſeekeſt her as ſilver, and ſearcheſt for her as for hid treaſures: Then ſhalt thou underſtand the fear of the Lord, and find the knowledge of God [p]; then ſhalt thou underſtand righteouſneſs, and judgment, and equity, yea every good path [q]. Hear me now therefore, O ye children, and depart not from the words of my mouth [r]; leſt thou give thine honour unto others, and thy years unto the cruel [f]; and thou mourn at the laſt, when thy fleſh and thy body are conſumed, and ſay, How have I hated inſtruction, and my heart deſpiſed reproof? and have not obeyed the voice of my teachers, nor inclined mine ear to them that inſtructed me [t]? Forſake the fooliſh, and live; and go in the way of underſtanding [u]. Keep thy father's commandment, and forſake not the law of thy mother. Bind them continually upon thine heart, and tie them about thy neck. When thou goeſt, it ſhall lead thee; when thou ſleepeſt, it ſhall keep thee; when thou awakeſt, it ſhall talk with thee: For the commandment is a lamp; and the law is light; and reproofs of inſtruction are the way of life [x]. Have not I written unto thee excellent things in counſels, and knowledge; that I might make thee know the certainty of the words of truth; that thou mighteſt anſwer the words of truth to them that ſend unto thee [y]? Whoſo is wiſe, and will obſerve thoſe things, even they ſhall underſtand the loving-kindneſs of the Lord [z]. Who is wiſe, and he ſhall underſtand theſe things? prudent, and he ſhall know them? For the ways of the Lord are right, and the juſt ſhall walk in them; but the tranſgreſſor ſhall fall therein [a].

SECT. 5. *The Divine Majeſty is repreſented as complaining of the inattention, the criminal ignorance, and folly of men.*

HEAR, O heavens, and give ear, O earth; for the Lord hath ſpoken, I have nouriſhed and brought up children, and they have rebelled againſt me [a]. The ox knoweth his owner, and the aſs his maſter's crib; but Iſrael doth not know, my people doth not conſider [b]: For they are a nation void of counſel, neither is there any underſtanding in them [c]. They know not, neither will they underſtand [d]. For my people is fooliſh, they have not known me; they are ſottiſh children, and they have none underſtanding; they are wiſe to do evil, but to do good they have no knowledge [e]. O Lord, are not thine eyes upon the truth? Thou haſt ſtricken them, but they have not grieved; thou haſt conſumed them, but they have refuſed to receive correction; they have made their faces harder than

[p] Prov. ii. 2,—5. [q] Prov. ii. 9, [r] Prov. v. 7. [f] Prov. v. 9.
[t] Prov. v. 11,—13. [u] Prov. ix. 6. [x] Prov. vi. 20,—23. [y] Prov. xxii. 20, 21.
[z] Pſal cvii. 43. [a] Hoſ. xiv. 9.

§ 5. [a] Iſa. i. 2. [b] Iſa. i. 3. [c] Deut. xxxii. 28. [d] Pſal. lxxxii. 5.
[e] Jer. iv. 22.

than a rock; they have refuſed to return. Therefore I ſaid, Surely theſe are poor, they are fooliſh; for they know not the way of the Lord, nor the judgments of their God. I will get me unto the great men, and will ſpeak unto them; for they have known the way of the Lord, and the judgments of their God. But theſe have altogether broken the yoke, and burſt the bonds [e]. They have turned unto me the back, and not the face; though I taught them, riſing up early and teaching them, yet they have not hearkned to receive inſtruction [g]. They refuſed to hearken, and pulled away the ſhoulder, and ſtopped their ears, that they ſhould not hear. Yea, they made their hearts as an adamant ſtone, leſt they ſhould hear the law, and the words which the Lord of hoſts hath ſent in his Spirit by the former prophets [h]. I ſaid, It is a people that do err in their heart, and they have not known my ways; unto whom I ſware in my wrath, that they ſhould not enter into my reſt [i]. O that they were wiſe! that they underſtood this! that they would conſider their latter end [k]! My people is deſtroyed for lack of knowledge [l].

Hear the word of the Lord, ye children of Iſrael; for the Lord hath a controverſy with the inhabitants of the land, becauſe there is no truth nor mercy, nor knowledge of God in the land [m]. I ſpake unto you riſing up early, and ſpeaking, but ye heard not; and I called you, but ye anſwered not [n]. Since the day that your fathers came forth out of the land of Egypt unto this day, I have ſent unto you all my ſervants the prophets, daily riſing up early, and ſending them: Yet they hearkned not unto me, nor inclined their ear; but hardned their neck; they did worſe than their fathers [o]. Becauſe thou haſt rejected knowledge, I will alſo reject thee; ſeeing thou haſt forgotten the law of thy God, I will alſo forget thy children [p]. Seeing thou hateſt inſtruction, and caſteſt my words behind thee, I will reprove thee, and ſet *thy doings* in order before thine eyes [q]. Becauſe ye have ſet at nought my counſel, and would none of my reproof; I alſo will laugh at your calamity, and mock when your fear cometh [r]. For that they hated knowledge, and did not chooſe the fear of the Lord, they would none of my counſel, they deſpiſed all my reproof; therefore ſhall they eat the fruit of their own way, and be filled with their own devices; for the turning away of the ſimple ſhall ſlay them; and the proſperity of fools ſhall deſtroy them [s]. Do ye thus requite the Lord, O fooliſh people, and unwiſe? Is he not thy Father that hath bought thee? Hath he not made thee, and eſtabliſhed thee [t]? Of the Rock that begat thee thou art unmindful, and haſt forgotten God that formed thee [u].

Wo

[e] Jer. v. 3,—5.
[g] Jer. xxxii. 33.
[h] Zech. vii. 11, 12.
[i] Pſal. xcv. 10, 11.
[k] Deut. xxxii. 29.
[l] Hoſ. iv. 6.
[m] Hoſ. iv. 1.
[n] Jer. vii. 13.
[o] Jer. vii. 25, 26.
[p] Hoſ. iv. 6.
[q] Pſal. l. 17, 21.
[r] Prov. i. 24, 25, 26.
[s] Prov. i. 29,—32.
[t] Deut. xxxii. 6.
[u] Deut. xxxii. 18.

Wo unto them that are wiſe in their own eyes, and prudent in their own ſight [x]. Yea the ſtork in the heaven knoweth her appointed times; and the turtle, and the crane, and the ſwallow, obſerve the time of their coming; but my people know not the judgment of the Lord. How do ye ſay, We are wiſe, and the law of the Lord is with us? Lo certainly in vain made he it; the pen of the ſcribe is in vain. The wiſe men are aſhamed, they are diſmayed and taken; lo they have rejected the word the Lord! and what wiſdom is in them [y]? Will ye not receive inſtruction to hearken to my words, ſaith the Lord [z]? Be wiſe now therefore, O ye kings; be inſtructed, ye judges of the earth. Kiſs the Son, leſt he be angry, and ye periſh from the way [a]. Let not the wiſe man glory in his wiſdom, neither let the mighty man glory in his might; let not the rich man glory in his riches: But let him that glorieth, glory in this, that he underſtandeth and knoweth me, that I am the Lord, which exerciſe loving-kindneſs, judgment, and righteouſneſs in the earth: For in theſe things I delight, ſaith the Lord [b].

SECT. 6.—*and ſolemnly calling men to learn true wiſdom.*

THUS ſaith the Lord thy Redeemer, the holy One of Iſrael, I am the Lord thy God which teacheth thee to profit, which leadeth thee by the way that thou ſhouldſt go. O that thou hadſt hearkned to my commandments! then had thy peace been as a river, and thy righteouſneſs as the waves of the ſea [a]. Now therefore hearken, O Iſrael, unto the ſtatutes, and unto the judgments which I teach you for to do them, that ye may live [b]. Keep therefore and do them; for this is your wiſdom, and underſtanding in the ſight of the nations which ſhall hear all theſe ſtatutes, and ſay, Surely this great nation is a wiſe and underſtanding people [c]. And theſe words which I command thee this day, ſhall be in thine heart, and thou ſhall teach them diligently unto thy children, and ſhalt talk of them when thou ſitteſt in thine houſe, and when thou walkeſt by the way, and when thou lieſt down, and when thou riſeſt up; and thou ſhalt bind them for a ſign upon thine hand, and they ſhall be as frontlets between thine eyes: And thou ſhalt write them upon the poſts of thy houſe, and on thy gates [d]. Hearken diligently unto me: Hear, and your ſoul ſhall live [e].

SECT.

[x] Iſa. v. 21. [y] Jer. viii. 7, 8, 9. [z] Jer. xxxv. 13. [a] Pſal. ii. 10, 12. [b] Jer. ix. 23, 24.

§ 6. [a] Iſa xlviii. 17, 18. [b] Deut. iv. 1. [c] Deut. iv. 6. [d] Deut. vi. 6,—9. [e] Iſa. lv. 2, 3.

SECT. 7. *He is the bleſſed ſource of ſound knowledge and wiſdom.*

WHO hath put wiſdom in the inward parts? or who hath given underſtanding to the heart [a]? God *our* Maker, who teacheth us more than the beaſts of the earth, and maketh us wiſer than the fowls of heaven [b]. There is a ſpirit in man; and the inſpiration of the Almighty giveth them underſtanding [c]. The Lord giveth wiſdom; out of his mouth cometh knowledge and underſtanding; he layeth up ſound wiſdom for the righteous [d]. For God giveth to a man that is good in his ſight, wiſdom, and knowledge, and joy [e]. For wiſdom and might are his; he giveth wiſdom unto the wiſe, and knowledge to them that know underſtanding [f]. The Lord God hath given me the tongue of the learned, that I ſhould know how to ſpeak a word in ſeaſon to him that is weary; he wakeneth me morning by morning; he wakeneth mine ear to hear as the learned [g]. Good and upright is the Lord; therefore will he teach ſinners in the way. The meek will he guide in judgment; and the meek will he teach his way [h]. What man is he that feareth the Lord? him ſhall he teach in the way that he ſhall chooſe [i]. The ſecret of the Lord is with them that fear him; and he will ſhew them his covenant [k]. Every good gift, and every perfect gift is from above, and cometh down from the Father of lights [l]. If any of you lack wiſdom, let him aſk of God that giveth to all men liberally, and upbraideth not [m].

SECT. 8. *While he inſtructed Iſrael by his law, he gave them the promiſe of greater degrees of light in the latter days.*

HEARKEN unto me, O my people, and give ear unto me, O my nation; for a law ſhall proceed from me, and I will make my judgment to reſt for a light of the people [a]. Thus ſaith God the Lord, I the Lord have called thee in righteouſneſs, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the priſoners from the priſon, and them that ſit in darkneſs out of the priſon-houſe: And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known; I will make darkneſs light before them, and crooked things ſtraight [b]. The eyes of them that ſee ſhall not be dim; and the ears of them that hear ſhall hearken [c]. In that day ſhall the deaf hear the words of the book, and the eyes of the blind ſhall ſee out of obſcurity, and

§ 7. [a] Job xxxviii. 36. [b] Job xxxv. 10, 11. [c] Job xxxii. 8. [d] Prov. ii. 6, 7.
[e] Eccleſ. ii. 26. [f] Dan. ii. 20, 21. [g] Iſa. l. 4. [h] Pſal. xxv. 8, 9.
[i] Pſal. xxv. 12. [k] Pſal. xxv. 14. [l] James i. 17. [m] James i. 5.

§ 8. [a] Iſa. li. 4. [b] Iſa. xlii. 5, 6, 7, 16. [c] Iſa. xxxii. 3.

and out of darkneſs[d]. Wiſdom and knowledge ſhall be the ſtability of thy times, and ſtrength of ſalvation [e]. And though the Lord give you the bread of adverſity, and the water of affliction, yet ſhall not thy teachers be removed into a corner any more, but thine eyes ſhall ſee thy teachers; and thine ears ſhall hear a word behind thee, ſaying, This is the way, walk ye in it[f]. The ſun ſhall be no more thy light by day, neither for brightneſs ſhall the moon give light unto thee; but the Lord ſhall be unto thee an everlaſting light, and thy God thy glory [g]. And many nations ſhall come and ſay, Come, let us go up to the mountain of the Lord, and to the houſe of the God of Jacob, and he will teach us of his ways, and we will walk in his paths; for the law ſhall go forth of Zion, and the word of the Lord from Jeruſalem[h]. For the earth ſhall be full of the knowledge of the Lord, as the waters cover the ſea[i]. Then ſhall we know, if we follow on to know the Lord; his going forth is prepared as the morning; and he ſhall come unto us as the rain; as the latter and former rain unto the earth [k]. I will give thee for a light to the Gentiles, that thou mayeſt be my ſalvation unto the end of the earth[l]. Ariſe, ſhine; for thy light is come, and the glory of the Lord is riſen upon thee. And the Gentiles ſhall come to thy light, and kings to the brightneſs of thy riſing[m]. Behold the days come, ſaith the Lord, that I will make a new covenant with the houſe of Iſrael, and with the houſe of Judah[n]. After thoſe days, ſaith the Lord, I will put my law in their inward parts, and write it in their hearts, and will be their God, and they ſhall be my people. And they ſhall teach no more every man his neighbour, and every man his brother, ſaying, Know ye the Lord; for they ſhall all know me, from the leaſt of them unto the greateſt of them, ſaith the Lord[o]. And I will give them an heart to know me, that I am the Lord[p].

SECT. 9. *Theſe promiſes were fulfilled by the coming of our Lord Jeſus.*

BLESSED be the Lord God of Iſrael, for he hath viſited and redemed his people; and hath raiſed up an horn of ſalvation for us, in the houſe of his ſervant David[a]; to give knowledge of ſalvation unto his people, by the remiſſion of their ſins, through the tender mercy of our God; whereby the day-ſpring from on high hath viſited us, to give light to them that ſit in darkneſs, and in the ſhadow of death; to guide our feet into the way of peace [b]. In him was life, and the life was the light of men. And the light ſhineth in darkneſs, and the darkneſs comprehended it not [c]. That was the true light, that lighteth every man

[d] Iſa. xxix. 18. [e] Iſa. xxxiii. 6. [f] Iſa. xxx 20, 21. [g] Iſa. lx. 19.
[h] Mic. iv. 2. [i] Iſa. xi. 9. [k] Hoſ. vi. 3. [l] Iſa. xlix. 6.
[m] Iſa. lx. 1, 3. [n] Jer. xxxi. 31. [o] Jer. xxxi. 33, 34. [p] Jer. xxiv. 7.

§ 9. [a] Luke i. 68, 69. [b] Luke i. 77, 78, 79. [c] John i. 4, 5.

man that cometh into the world[d]. For the law was given by Moſes, but grace and truth came by Jeſus Chriſt[e]. He that cometh from heaven is above all; and what he hath ſeen and heard, that he teſtifieth. He that hath received his teſtimony, hath ſet to his ſeal, that God is true: For he whom God hath ſent, ſpeaketh the words of God; for God giveth not the Spirit by meaſure unto him[f].

Now Jeſus leaving Nazareth, came and dwelt in Capernaum, which is upon the ſea-coaſt, in the borders of Zabulon and Nephthalim; that it might be fulfilled which was ſpoken by Eſaias the prophet, ſaying, The land of Zabulon, and the land of Nepthalim by the way of the ſea, beyond Jordan, Galilee of the Gentiles; the people which ſat in darkneſs ſaw great light; and to them which ſat in the region and ſhadow of death, light is ſprung up[g]. And he taught in their ſynagogues, being glorified of all[h]; that it might be fulfilled which was ſpoken by Eſaias the prophet, ſaying, Behold my ſervant whom I have choſen, my beloved, in whom my ſoul is well pleaſed; I will put my Spirit upon him, and he ſhall ſhew judgment to the Gentiles[i]. For Moſes truly ſaid unto the fathers, A prophet ſhall the Lord your God raiſe up unto you, of your brethren, like unto me; him ſhall ye hear in all things whatſoever he ſhall ſay unto you. And it ſhall come to paſs, that every ſoul which will not hear that prophet, ſhall be deſtroyed from among the people[k]. This is life eternal, that they might know thee, the only true God, and Jeſus Chriſt whom thou haſt ſent[l].

SECT. 10. *His divine inſtructions ſhew that he is truly the light of the world.*

THEN ſpake Jeſus unto them, ſaying, I am the light of life; he that followeth me ſhall not walk in darkneſs, but ſhall have the light of life[a]. Search the ſcriptures, for in them ye think ye have eternal life, and they are they which teſtify of me[b]. It is written in the prophets, And they ſhall be all taught of God. Every man therefore that hath heard and hath learned of the Father, cometh unto me[c]. It is the Spirit that quickneth, the fleſh profiteth nothing; the words that I ſpeak unto you, they are ſpirit, and they are life[d]. All things are delivered unto me of my Father, and no man knoweth the Son but the Father; neither knoweth any man the Father, ſave the Son, and he to whomſoever the Son will reveal him[e]. If ye had known me, ye ſhould have known my Father alſo[f]. Take my yoke upon you, and learn of me; for I am meek

[d] John i. 9. [e] John i. 17. [f] John iii. 31,—34. [g] Matth. iv. 12—16.
[h] Luke iv. 15. [i] Matth. xii 17, 18. [k] Acts iii. 22, 23. [l] John xvii. 3.

§ 10. [a] John viii. 12. [b] John v. 39. [c] John vi. 45. [d] John vi. 63.
[e] Matth. xi. 27. [f] John xiv. 7.

and lowly in heart; and ye ſhall find reſt unto your ſouls. For my yoke is eaſy, and my burden is light[g]. Verily, verily, I ſay unto you, He that heareth my words, and believeth on him that ſent me, hath everlaſting life[h]. And he came to Nazareth where he had been brought up: And, as his cuſtom was, he went into the ſynagogue on the Sabbath-day, and ſtood up for to read. And there was delivered unto him the book of the prophet Eſaias; and when he had open the book, he found the place where it was written, The Spirit of the Lord is upon me, becauſe he hath anointed me to preach the goſpel to the poor, he hath ſent me to heal the broken-hearted, to preach deliverance to the captives, and of recovering of ſight to the blind, to ſet at liberty them that are bruiſed, to preach the acceptable year of the Lord. And he cloſed the book, and gave it again to the miniſter, and ſat down: And the eyes of all them that were in the ſynagogue were faſtned on him. And he began to ſay unto them, This day is this ſcripture fulfilled in your ears[i]. Yet a little while is the light with you; walk while ye have the light, leſt darkneſs come upon you; for he that walketh in darkneſs, knoweth not whither he goeth[k]. While ye have the light, believe in the light, that ye may be the children of light[l].

In that hour Jeſus rejoiced in ſpirit, and ſaid, I thank thee, O Father, Lord of heaven and earth, that thou haſt hid theſe things from the wiſe and prudent, and haſt revealed them unto babes; even ſo Father, for ſo it ſeemed good in thy ſight[m]. And he turned unto his diſciples, and ſaid privately, Bleſſed are the eyes which ſee the things that ye ſee. For I tell you that many prophets and kings have deſired to ſee thoſe things which ye ſee, and have not ſeen them; and to hear thoſe things which ye hear, and have not heard them[n]. If ye know theſe things, happy are ye if ye do them[o]. If ye continue in my word, then are ye my diſciples indeed; and ye ſhall know the truth, and the truth ſhall make you free[p]. If a man love me he will keep my words; he that loveth me not, keepeth not my ſayings; and the word which you hear is not mine, but the Father's which ſent me. Theſe things have I ſpoken unto you, being yet preſent with you. But the Comforter, which is the Holy Ghoſt, whom the Father will ſend in my name, he ſhall teach you all things, and bring all things to your remembrance, whatſoever I have ſaid unto you[q]. I have yet many things to ſay unto you, but ye cannot hear them now. Howbeit, when he the Spirit of Truth is come, he will guide you into all truth; for he ſhall not ſpeak of himſelf; but whatſoever he ſhall hear that ſhall he ſpeak; and he will ſhew you things to come[r].

SECT.

[g] Matth. xi. 29, 30. [h] John v. 24. [i] Luke iv. 16,—21. [k] John xii. 35.
[l] John xii. 36. [m] Luke x. 21. [n] Luke x. 23, 24. [o] John xiii. 17.
[p] John viii. 31, 32. [q] John xiv. 23,—26. [r] John xvi. 12, 13.

SECT. II. *His complaints of the perverſeneſs, hypocriſy, and folly of that generation to which he preached.*

HE that rejecteth me, and receiveth not my words, hath one that judgeth him; the word that I have ſpoken, the ſame ſhall judge him in the laſt day. For I have not ſpoken of myſelf; but the Father which ſent me, he gave me a commandment, what I ſhould ſay, and what I ſhould ſpeak [a]. My doctrine is not mine, but his that ſent me. If any man will do his will, he ſhall know of the doctrine, whether it be of God, or whether I ſpeak of myſelf [b]. Becauſe my word hath no place in you [c]; and becauſe I tell you the truth, ye believe me not. He that is of God, heareth God's words; ye therefore hear them not becauſe ye are not of God [d]. For judgment I am come into this world; that they which ſee not, might ſee; and that they which ſee might be made blind. And ſome of the Phariſees ſaid unto him, Are we blind alſo? Jeſus ſaid unto them, If ye were blind, ye ſhould have no ſin; but now ye ſay, We ſee; therefore your ſin remaineth [e]. Wo unto you Scribes and Phariſees, hypocrites; ye blind guides, which ſtrain at a gnat, and ſwallow a camel [f]. Wo unto you lawyers; for ye have taken away the key of knowledge; ye entred not in yourſelves, and them that were entering in, ye hindred [g]. Thus have ye made the commandment of God of none effect by your tradition. Ye hypocrites, well did Eſaias propheſy of you, ſaying, This people draweth nigh unto me with their mouths, and honour me with their lips; but their heart is far from me. But in vain they do worſhip me, teaching for doctrines the commandments of men [h]. Ye hypocrites, ye can diſcern the face of the ſky, and of the earth; but how is it that ye do not diſcern this time [i]? Yea, and why even of yourſelves, judge ye not what is right [k]?

The ſame day went Jeſus out of the houſe, and ſat by the ſea-ſide, and great multitudes were gathered together unto him. And he ſpake many things unto them in parables [l]. And the diſciples came, and ſaid unto him, Why ſpeakeſt thou unto them in parables? He anſwered and ſaid unto them, Becauſe it is given unto you to know the myſteries of the kingdom of heaven, but to them it is not given [m]. Therefore ſpeak I to them in parables; becauſe they ſeeing ſee not; and hearing they hear not, neither do they underſtand. And in them is fulfilled the prophecy of Eſaias, which ſaith, By hearing ye ſhall hear, and ſhall not underſtand; and ſeeing ye ſhall ſee, and ſhall not perceive. For this people's heart is waxed groſs, and their ears are dull of hearing, and their eyes have they

§ II. [a] John xii. 48, 49. [b] John vii. 16, 17. [c] John viii. 37. [d] John viii. 45, 47.
[e] John ix. 39, 40, 41. [f] Matth. xxiii. 23, 24. [g] Luke xi. 52. [h] Matth. xv. 6,—9.
[i] Luke xii. 56. [k] Luke xii. 57. [l] Matth. xiii. 1, 2, 3. [m] Matth. xiii. 10, 11.

closed, lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them. But blessed are your eyes for they see; and your ears for they hear [n]. Let them alone; they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch [o]. And when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes [p]. And this is the condemnation, that light is come into the world, and men loved darkness rather than light; because their deeds were evil [q]. But wisdom is justified of her children [r].

SECT. 12. *His apostles were enjoined to communicate this divine light to all nations.*

AND when he had called unto him his twelve disciples [a], he commanded them, saying [b], Behold I send you forth, as sheep in the midst of wolves; be ye therefore wise as serpents, and harmless as doves. But beware of men; for they will deliver you up to the councils, and they will scourge you in their synagogues [c]. But when they deliver you up, take no thought how, or what ye shall speak [d]; for I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist [e]. Go ye therefore and teach all nations, teaching them to observe all things whatsoever I have commanded you; and lo I am with you alway, even unto the end of the world [f]. Therefore every scribe which is instructed unto the kingdom of heaven, is like unto a man that is an householder, which bringeth forth out of his treasure things new and old [h]. Who then is a faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season? blessed is that servant, whom his Lord when he cometh, shall find so doing. Verily I say unto you, that he shall make him ruler over all his goods [i]. And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following [k]. *And Jesus said*, I have appeared unto thee for this purpose, to make thee a minister, and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom now I send thee to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and an inheritance among them which are sanctified by faith that is in me [l].

SECT.

[n] Matth. xiii. 13,—16. [o] Matth. xv. 14. [p] Luke xix. 41, 42. [q] John iii. 19.
[r] Matth. xi. 19.

§ 12. [a] Matth. x. 1. [b] Matth. x. 5. [c] Matth. x. 16, 17. [d] Matth. x. 19.
[e] Luke xxi. 15. [f] Matth. xxviii. 19, 20. [h] Matth. xiii. 52. [i] Matth. xxiv. 45, 46, 47.
[k] Mark xvi. 20. [l] Acts xxvi. 15, —18.

SECT. 13. *This ſacred commiſſion they executed with zeal, diligence, and fidelity.*

THE life was manifeſted, and we have ſeen it, and bear witneſs, and ſhew unto you that eternal life which was with the Father, and was manifeſted unto us[a]. *His grace* is now made manifeſt by the appearing of our Saviour Jeſus Chriſt, who hath aboliſhed death, and hath brought life and immortality to light through the goſpel; whereunto I am appointed a preacher, and an apoſtle, a teacher of the Gentiles[b]. Who will have all men to be ſaved, and to come unto the knowledge of the truth[c]. As it is written, To whom he was not ſpoken of, they ſhall ſee; and they that have not heard ſhall underſtand[d]. For after that in the wiſdom of God, the world by wiſdom knew not God, it pleaſed God by the fooliſhneſs of preaching to ſave them that believe. For the Jews require a ſign, and the Greeks ſeek after wiſdom; but we preach Chriſt crucified; unto the Jews a ſtumbling block, and to the Greeks fooliſhneſs; but unto them which are called, both Jews and Greeks, Chriſt the power of God, and the wiſdom of God[e]; who of God is made unto us, wiſdom, and righteouſneſs, and ſanctification, and redemption[f]. And came and preached peace to you which were afar off, and to them that were nigh[g]. In whom are hid all the treaſures of wiſdom and knowledge[h], wherein he hath abounded to us in all wiſdom and prudence, having made known unto us the myſtery of his will, according to his good pleaſure[i], whom we preach, warning every man, and teaching every man in all wiſdom, that we may preſent every man perfect in Chriſt Jeſus[k].

And I, brethren, when I came to you, came not with the excellency of ſpeech, or of wiſdom, declaring unto you the teſtimony of God[l]. And my ſpeech, and my preaching was not with enticing words of man's wiſdom, but in demonſtration of the Spirit, aud of power; that your faith ſhould not ſtand in the wiſdom of men, but in the power of God. Howbeit we ſpeak wiſdom among them that are perfect; yet not the wiſdom of this world, nor of the princes of this world, that come to nought. But we ſpeak the hidden wiſdom which God ordained before the world unto our glory; which none of the princes of this world knew[m]; but God hath revealed them unto us by his Spirit[n]. Now we have received, not the ſpirit of the world, but the ſpirit which is of God; that we might know the things that are freely given to us of God; which things alſo we ſpeak, not in the words which man's wiſdom teacheth, but which the Holy

§ 13. [a] 1 John i. 2. [b] 2 Tim. i. 10, 11. [c] 1 Tim. ii. 4. [d] Rom. xv. 21.
[e] 1 Cor. i. 21,—24. [f] 1 Cor. i. 30. [g] Eph. ii. 17. [h] Col. ii. 3.
[i] Eph. i. 8, 9. [k] Col. i. 28. [l] 1 Cor. ii. 1. [m] 1 Cor. ii. 4,—8.
[n] 1 Cor. ii. 10.

Holy Ghoſt teacheth, comparing ſpiritual things with ſpiritual. But the natural man receiveth not the things of the Spirit of God; for they are fooliſhneſs unto him; neither can he know them, becauſe they are ſpiritually diſcerned[o]. *But* our goſpel came not to you in word only, but alſo in power, and in the Holy Ghoſt, and in much aſſurance. And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghoſt[p]. Wherefore I will not be negligent to put you always in remembrance of theſe things, though ye know them, and be eſtabliſhed in the preſent truth. Yea I think it meet, as long as I am in this tabernacle, to ſtir you up, by putting you in remembrance[q]. Moreover I will endeavour, that you may be able after my deceaſe, to have theſe things always in remembrance[r]; that ye may be mindful of the words which were ſpoken before by the holy prophets, and of the commandments of us the apoſtles of the Lord and Saviour[s]. Yea doubtleſs, and I count all things but loſs, for the excellency of the knowledge of Chriſt Jeſus my Lord[t]; for whom I have ſuffered the loſs of all things, and do count them but dung, that I may win Chriſt; that I may know him, and the power of his reſurrection, and the fellowſhip of his ſufferings, being made conformable unto his death[u]. For God who commanded the light to ſhine out of darkneſs, hath ſhined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jeſus Chriſt[x].

SECT. 14. *True knowledge and heavenly wiſdom will have an abiding influence, producing purity and holineſs of heart and life.*

THE grace of God, that bringeth ſalvation, hath appeared to all men; teaching us, that, denying ungodlineſs and worldly luſts, we ſhould live ſoberly, righteouſly, and godly, in this preſent world; looking for that bleſſed hope, and the glorious appearing of the Great God, and our Saviour Jeſus Chriſt[a]. This I ſay, therefore, and teſtify in the Lord, that ye walk not henceforth as other Gentiles walk in the vanity of their mind, having the underſtanding darkned, being alienated from the life of God, through the ignorance that is in them, becauſe of the blindneſs of their hearts[b]. But ye have not ſo learned Chriſt; if ſo be that ye have heard him, and have been taught by him, as the truth is in Jeſus[c]. Ye have put off the old man with his deeds, and have put on the new man, which is renewed in knowledge, after the image of him that created him[d]. For ye were ſometimes darkneſs, but now are ye light in the Lord; walk as children

[o] 1 Cor. ii. 12,—14. [p] 1 Theſſ. i. 5, 6. [q] 2 Pet. i. 12, 13. [r] 2 Pet. i. 15. [s] 2 Pet. iii. 2. [t] Philip. iii. 8. [u] Philip. iii. 9, 10. [x] 2 Cor. iv. 6.

§ 14. [a] Tit. ii. 11,—13. [b] Eph. iv. 17, 18. [c] Eph. iv. 20, 21. [d] Col. iii 9, 10.

children of light [e]: And have no fellowſhip with the unfruitful works of darkneſs, but rather reprove them [f]. But all things that are reproved are made manifeſt by the light; for whatever doth make manifeſt, is light [g]. See then that ye walk circumſpectly, not as fools, but as wiſe; redeeming the time, becauſe the days are evil. Wherefore be ye not unwiſe, but underſtanding what the will of the Lord is [h]. This is the meſſage which we have heard of him, and declare unto you, that God is light, and in him is no darkneſs at all. If we ſay, that we have fellowſhip with him, and walk in darkneſs, we lie, and do not the truth; but if we walk in the light, as he is in the light, we have fellowſhip one with another [i]. But ye, brethren, are not in darkneſs. Ye are all the children of light, and the children of the day; we are not of the night, nor of darkneſs. Therefore, let us not ſleep as do others; but let us watch, and be ſober [k]. Lay apart all filthineſs and ſuperfluity of naughtineſs, and receive with meekneſs the ingrafted word, which is able to ſave your ſouls [l]. Who is a wiſe man, and endowed with knowledge, amongſt you? Let him ſhew, out of a good converſation, his works with meekneſs of wiſdom. But if ye have bitter envying and ſtrife in your hearts, glory not, and lie not againſt the truth. This wiſdom deſcendeth not from above, but is earthly, ſenſual, deviliſh [m]. But the wiſdom that is from above, is firſt pure, then peaceable, gentle, and eaſy to be entreated, full of mercy and good fruits, without partiality, and without hypocriſy [n]. Brethren, be not children in underſtanding; howbeit in malice be ye children, but in underſtanding be men [o]. And beſides this, giving all diligence, add to your faith, virtue; and to virtue, knowledge [p]. For, if theſe things be in you, and abound, they make you that ye ſhall neither be barren, nor unfruitful in the knowledge of our Lord Jeſus Chriſt. But he that lacketh theſe things, is blind, and cannot ſee far off, and hath forgotten that he was purged from his old ſins [q]. But we all with open face, beholding, as in a glaſs, the glory of the Lord, are changed into the ſame image, from glory to glory, even as by the Spirit of the Lord [r]; till we all come, in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the meaſure of the ſtature of the fulneſs of Chriſt; that we henceforth be no more children, toſſed to and fro, and carried about with every wind of doctrine, by the ſleight of men, and cunning craftineſs, whereby they ly in wait to deceive; but ſpeaking the truth in love, may grow up into him in all things, which is the Head, even Chriſt [s]. Grow in grace, and in the knowledge of our Lord and Saviour Jeſus Chriſt [t]. Sanctify the Lord God in your hearts; and be ready always to give

[e] Eph. v. 8.
[f] Eph. v. 11.
[g] Eph v. 13.
[h] Eph. v. 15,—17.
[i] 1 John i. 5,—7.
[k] 1 Theſſ. v. 4,—6.
[l] James i. 21.
[m] James iii. 13,—15.
[n] James iii. 17.
[o] 1 Cor. xiv. 20.
[p] 2 Pet. i. 5.
[q] 2 Pet. i. 8. 9.
[r] 2 Cor. iii. 18.
[s] Eph. iv. 13,—15.
[t] 2 Pet. iii. 18.

give an anſwer to every man, that aſketh you a reaſon of the hope that is in you, with meekneſs and fear [u]. Let the word of Chriſt dwell in you richly, in all wiſdom, teaching and admoniſhing one another in pſalms, and hymns, and ſpiritual ſongs, ſinging with grace in your hearts to the Lord [x]. Let no corrupt communication proceed out of your mouth, but that which is good to the uſe of edifying, that it may miniſter grace unto the hearers [y].

SECT. 15.—*And are connected with a ſtedfaſt attention to the ſacred records.*

THE brethren ſent away Paul and Silas unto Berea; who, coming thither, went into the ſynagogue of the Jews. Theſe were more noble than thoſe in Theſſalonica; in that they received the word with all readineſs of mind, and ſearched the ſcriptures daily, whether thoſe things were ſo. Therefore many of them believed [a]. We have alſo a more ſure word of prophecy; whereunto ye do well that ye take heed, as unto a light which ſhineth in a dark place, until the day dawn, and the day-ſtar ariſe in your hearts [b]. Therefore we ought to give the more earneſt heed to the things which we have heard, leſt at any time we ſhould let them ſlip [c]. As new-born babes, deſire the ſincere milk of the word, that ye may grow thereby [d].

Continue thou in the things which thou haſt learned, and haſt been aſſured of; knowing of whom thou haſt learned them, and that from a child thou haſt known the holy ſcriptures, which are able to make thee wiſe unto ſalvation, through faith which is in Chriſt Jeſus. All ſcripture is given by inſpiration of God, and is profitable for doctrine, for reproof, for correction, for inſtruction in righteouſneſs; that the man of God may be perfect, thoroughly furniſhed unto all good works [e]. Give attendance to reading, to exhortation, to doctrine [f]: Meditate upon theſe things, give thyſelf wholly to them; that thy profiting may appear unto all [g]. Speak thou the things which become ſound doctrine [h]; ſound ſpeech which cannot be condemned; that he that is of the contrary part may be aſhamed, having no evil thing to ſay of you [i].

SECT.

[u] 1 Pet. iii. 15. [x] Col. iii. 16. [y] Eph. iv. 29.

§ 15. [a] Acts xvii. 10,—12. [b] 2 Pet. i. 19. [c] Heb. ii. 1. [d] 1 Pet. ii. 2.
[e] 2 Tim. iii. 14,—17. [f] 1 Tim. iv. 13. [g] 1 Tim. iv. 15. [h] Tit. ii. 1.
[i] Tit. ii. 8.

SECT. 16. *Of vain pretenſions to knowledge and wiſdom which cannot profit.*

SEEST thou a man wiſe in his own conceit? There is more hope of a fool than of him [a]. For vain man would be wiſe, though man be born like a wild aſs's colt [b]. The way of a fool is right in his own eyes; but he that hearkneth unto counſel is wiſe [c]. Behold thou art called a Jew, and reſteſt in the law, and makeſt thy boaſt of God, and knoweſt his will, and approveſt the things that are more excellent, being inſtructed out of the law; and art confident that thou thyſelf art a guide of the blind, a light of them which are in darkneſs, an inſtructor of the fooliſh, a teacher of babes, which haſt the form of knowledge, and of the truth in the law. Thou therefore that teacheſt another, teacheſt thou not thyſelf [d]? Let no man deceive himſelf: If any man among you ſeemeth to be wiſe in this world, let him become a fool that he may be wiſe. For the wiſdom of this world is fooliſhneſs with God: For it is written, He taketh the wiſe in their own craftineſs; and again, The Lord knoweth the thoughts of the wiſe, that they are vain [e]. And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know [f]. Awake to righteouſneſs, and ſin not; for ſome have not the knowledge of God: I ſpeak this to your ſhame [g]. For when for the time ye ought to be teachers, ye have need that one teach you again, which be the firſt principles of the oracles of God; and are become ſuch as have need of milk, and not of ſtrong meat. For every one that uſeth milk, is unſkilful in the word of righteouſneſs; for he is a babe. But ſtrong meat belongeth unto them that are of full age, even thoſe who, by reaſon of uſe, have their ſenſes exerciſed to diſcern both good and evil [h]. But if our goſpel be hid, it is hid to them that are loſt; in whom the god of this world hath blinded the minds of them which believe not, leſt the light of the glorious goſpel of Chriſt, who is the image of God, ſhould ſhine unto them [i].

KNOWLEDGE puffeth up, but charity edifieth [k]. Though I ſpeak with the tongues of men and angels, and have not charity, I am become as ſounding braſs, or a tinkling cymbal. And though I have the gift of prophecy, and underſtand all myſteries, and have all knowledge, and have no charity; I am nothing [l]. If any man teach otherwiſe, and conſent not to wholeſome words, even the words of our Lord Jeſus Chriſt, and to the doctrine which is according to godlineſs; he is proud, knowing nothing, but doting about queſtions and ſtrifes of words [m]; words to no profit, but to the ſubverting of the hearers [n]; whereof cometh envy, ſtrife, railings, evil ſurmiſings, perverſe diſputings of men of

§ 16. [a] Prov. xxvi. 12. [b] Job xi. 12. [c] Prov. xii. 15. [d] Rom. ii. 17,—21.
[e] 1 Cor. iii. 18,---20. [f] 1 Cor. viii. 2. [g] 1 Cor. xv. 34. [h] Heb. v. 12,---14.
[i] 2 Cor. iv. 3, 4. [k] 1 Cor. viii. 1. [l] 1 Cor. xiii. 1, 2. [m] 1 Tim. vi. 3, 4.
[n] 2 Tim. ii. 14.

corrupt minds, and deſtitute of the truth [o]. Should a wiſe man utter vain knowledge, and fill his belly with the eaſt wind? Should he reaſon with unprofitable talk, or with ſpeeches that can do no good [p]? But avoid fooliſh queſtions, and genealogies, and contentions, and ſtrivings about the law; for they are unprofitable and vain [q]. Keep that which is committed to thy truſt; avoiding profane and vain babblings, and oppoſition of ſcience falſely ſo called; which ſome profeſſing, have erred concerning the faith [r].

Be not wiſe in your own conceits [s]. For it is written, I will deſtroy the wiſdom of the wiſe, and bring to nothing the underſtanding of the prudent. Where is the wiſe? Where is the ſcribe? Where is the diſputer of this world? Hath not God made fooliſh the wiſdom of this world [t]? Becauſe the fooliſhneſs of God is wiſer than men; and the weakneſs of God is ſtronger than men. For ye ſee your calling, brethren, how that not many wiſe men after the fleſh, not many mighty, not many noble are called; but God hath choſen the fooliſh things of the world to confound the wiſe; and God hath choſen the weak things of the world to confound the things which are mighty [u]; that no fleſh ſhould glory in his preſence [x].

SECT. 17. *Concerning falſe teachers, and thoſe that are ſeduced by them.*

BELOVED, believe not every ſpirit; but try the ſpirits whether they are of God; becauſe many falſe prophets are gone out into the world [a]. There were falſe prophets alſo among the people, even as there ſhall be falſe teachers among you, who privily ſhall bring in damnable hereſies, and many ſhall follow their pernicious ways; by reaſon of whom the way of truth ſhall be evil ſpoken of [b]. Theſe ſpeak evil of the things that they underſtand not; beguiling unſtable ſouls [c]. For when they ſpeak great ſwelling words of vanity, they allure through the luſts of the fleſh, thoſe who were clean eſcaped from them who live in error [d]. He that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the ſpirit of truth, and the ſpirit of error. Now the Spirit ſpeaketh expreſsly, that in the latter times ſome ſhall depart from the faith, giving heed to ſeducing ſpirits, and doctrines of devils; ſpeaking lies in hypocriſy, having their conſcience ſeared with a hot iron [e]. For the time will come, when they will not endure ſound doctrine; but after their own luſts, ſhall they heap to themſelves teachers, having itching ears. And they ſhall turn away their

[o] 1 Tim. vi. 4, 5. [p] Job xv. 2, 3. [q] Tit. iii. 9. [r] 1 Tim. vi. 20, 21.
[s] Rom. xii. 16. [t] 1 Cor. i. 19, 20. [u] 1 Cor. i. 25, 26, 27. [x] 1 Cor. i. 29.

§ 17. [a] 1 John iv. 1. [b] 2 Pet. ii. 1, 2. [c] 2 Pet. ii. 12, 14. [d] 2 Pet. ii. 18.
[e] 1 Tim. iv. 1, 2.

their ears from the truth, and ſhall be turned unto fables [f]; deſiring to be teachers of the law, underſtanding neither what they ſay nor whereof they affirm [g]. They profeſs that they know God, but in works they deny him; being abominable, and diſobedient, and unto every good work reprobate [h]. An heretic, after the firſt and ſecond admonition, reject; knowing that he that is ſuch, is ſubverted, and ſinneth, being condemned of himſelf [i]. For if after they have eſcaped the pollutions of the world through the knowledge of the Lord and Saviour Jeſus Chriſt, they are again entangled therein, and overcome; the latter end is worſe with them than the beginning; for it had been better for them not to have known the way of righteouſneſs, than after they have known it, to turn from the holy commandment delivered unto them [k]. For it is impoſſible for thoſe who were once enlightned, and have taſted of the heavenly gift, and were made partakers of the Holy Ghoſt, and have taſted the good word of God, and the powers of the world to come; if they fall away, to renew them again unto repentance [l]. For if we ſin wilfully, after we have received the knowledge of the truth, there remaineth no more ſacrifice for ſins; but a certain fearful looking for of judgment, and fiery indignation which ſhall devour the adverſaries [m]. Ye therefore, beloved, ſeeing ye know theſe things before, beware leſt ye alſo being led away by the error of the wicked, fall from your own ſtedfaſtneſs [n]. Be not carried about with divers and ſtrange doctrines; for it is a good thing that the heart be eſtabliſhed with grace [o]. Brethren, if any of you do err from the truth, and one convert him; let him know, that he who converteth the ſinner from the error of his way, ſhall ſave a ſoul from death, and ſhall hide a multitude of ſins [p].

SECT. 18. *The prayers of the apoſtles in behalf of thoſe that had attained to ſaving knowledge, and their joyful hope concerning them.*

Now there are diverſities of gifts, but the ſame ſpirit [a]. For to one is given by the Spirit, the word of wiſdom; to another the word of knowledge by the ſame ſpirit [b]. And I alſo am perſuaded of you, my brethren, that ye alſo are full of goodneſs, filled with all knowledge, able alſo to admoniſh one another [c]. Grace and peace be multiplied unto you, through the knowledge of God and of Jeſus our Lord; according as his divine power hath given unto us all things that pertain to life and godlineſs, through the knowledge of him that hath called us

[f] 2 Tim. iv. 3, 4. [g] 1 Tim. i. 7. [h] Tit. i. 16. [i] Tit. iii. 10, 11.
[k] 2 Pet. ii. 20, 21. [l] Heb. vi. 4, 5, 6. [m] Heb. x. 26, 27. [n] 2 Pet. iii. 17.
[o] Heb. xiii. 9. [p] James v. 19, 20.

§ 18. [a] 1 Cor. xii. 4. [b] 1 Cor. xii. 8. [c] Rom. xv. 14.

to glory and virtue [d]. And this I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent [e]; that ye might be filled with the knowledge of his will, in all wiſdom, and ſpiritual underſtanding; that ye might walk worthy of the Lord unto all pleaſing, being fruitful in every good work, and increaſing in the knowledge of God [f]; that the God and Father of our Lord Jeſus Chriſt, the Father of glory, may give unto you the ſpirit of wiſdom and revelation in the knowledge of him; the eyes of your underſtanding being enlightned; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the ſaints, and what is the exceeding greatneſs of his power to us-ward who believe [g]; that ye may be able to comprehend with all ſaints, what is the breadth, and length, and depth, and height, and to know the love of Chriſt, which paſſeth knowledge; that ye may be filled with all the fulneſs of God [h].

Thanks be unto God, who always cauſeth us to triumph in Chriſt; and maketh manifeſt the ſavour of his knowledge, by us, in every place [i]. I thank my God always on your behalf, for the grace of God which is given you by Jeſus Chriſt; that in every thing ye are enriched by him, in all utterance and in all knowledge [k] *; giving thanks unto the Father, who hath delivered us from the power of darkneſs, and hath tranſlated us into the kingdom of his dear Son [l]. Bleſſed be the God and Father of our Lord Jeſus Chriſt, who hath bleſſed us with all ſpiritual bleſſings in heavenly places in Chriſt; having made known unto us the myſtery of his will, according to his good pleaſure [m]; even the myſtery which hath been hid from ages, and from generations; but now is made manifeſt to his ſaints [n].

Charity never faileth; but whether there be prophecies, they ſhall fail; whether there be tongues, they ſhall ceaſe; whether there be knowledge, it ſhall vaniſh away. For we know in part, and we propheſy in part; but when that which is perfect is come, then that which is in part ſhall be done away [o]. For now we ſee through a glaſs darkly, but then face to face; now I know in part; but then ſhall I know, even as alſo I am known [p].

I John ſaw the holy city, new Jeruſalem, coming down from God out of heaven [q]. And the city had no need of the ſun, neither of the moon to ſhine in it; for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are ſaved, ſhall walk in the light of it [r]. And they ſhall ſee his face: And there ſhall be no night there; and they need no candle, neither light of the ſun; for the Lord God giveth them light [s].

SECT.

[d] 2 Pet. i. 2, 3. [e] Phil. i. 9, 10. [f] Col. i. 9, 10. [g] Eph. i. 17, 18, 19.
[h] Eph. iii. 18, 19. [i] 2 Cor. ii. 14. [k] 1 Cor i. 4, 5. [l] Col. i. 12, 13.
[m] Eph i. 3, 9. [n] Col. i. 26. [o] 1 Cor xiii. 8, 9, 10. [p] 1 Cor. xiii. 12.
[q] Rev. xxi 2. [r] Rev. xxi. 23, 24. [s] Rev. xxii. 4, 5.

* See 2 Cor. viii. 7.

SECT. 19. *The declarations, prayers, and praiſes of the ſaints relating to this ſubject.*

O LORD, how great are thy works! and thy thoughts are very deep. A bruiſh man knoweth not, neither doth a fool underſtand this [a]. The fooliſh ſhall not ſtand in thy ſight; thou hateſt all workers of iniquity [b]. Let favour be ſhewed to the wicked, yet will he not learn righteouſneſs; in the land of uprightneſs will he deal unjuſtly, and will not behold the majeſty of the Lord. Lord, when thy hand is lifted up, they will not ſee; but they ſhall ſee and be aſhamed [c]. Have reſpect unto the covenant; for the dark places of the earth are full of the habitations of cruelty [d]. The Lord's voice crieth unto the city, and the man of wiſdom ſhall ſee thy name [e]. Becauſe they regard not the works of the Lord, nor the operation of his hands, he ſhall deſtroy them and not build them up [f].

We are but of yeſterday, and know nothing; becauſe our days upon earth are a ſhadow [g]. Lord make me to know mine end, and the meaſure of my days, what it is; that I may know how frail I am [h]. So teach us to number our days, that we may apply our hearts unto wiſdom [i]. That which I ſee not teach thou me [k]. Let my cry come near before thee, O Lord; give me underſtanding according to thy word [l]. Cauſe me to know the way wherein I ſhould walk; for I lift up my ſoul unto thee [m]. Teach me to do thy will, for thou art my God; thy Spirit is good, lead me into the land of uprightneſs [n]. Teach me thy way, O Lord, I will walk in thy truth [o]. Wherewith ſhall a young man cleanſe his way? by taking heed thereto according to thy word [p]. The teſtimony of the Lord is ſure, making wiſe the ſimple. The commandment of the Lord is pure, enlightning the eyes. The judgments of the Lord are true and righteous altogether [q]. Make me to underſtand the way of thy precepts [r]. Teach me, O Lord, the way of thy ſtatutes; give me underſtanding, and I ſhall keep thy law [s]. Teach me good judgment and knowledge; give me underſtanding that I may learn thy commandments [t]. The entrance of thy word giveth light; it giveth underſtanding unto the ſimple [u]. Open thou mine eyes, that I may behold wondrous things out of thy law [x]. Behold, thou deſireſt truth in the inward parts; and in the hidden part thou ſhalt make me to know wiſdom [y]; then will I teach tranſgreſſors thy way, and ſinners ſhall be converted unto thee [z].

Give

§ 19. [a] Pſal. xcii. 5, 6. [b] Pſal. v. 5. [c] Iſa. xxvi. 10, 11. [d] Pſal. lxxiv. 20.
[e] Mic. vi. 9. [f] Pſal. xxviii 5. [g] Job viii. 9. [h] Pſal. xxxix. 4.
[i] Pſal. xc. 12. [k] Job xxxiv. 32. [l] Pſal. cxix. 169. [m] Pſal. cxliii. 8.
[n] Pſal. cxliii. 10. [o] Pſal. lxxxvi. 11. [p] Pſal. cxix. 9. [q] Pſal. xix. 7, 8, 9.
[r] Pſal cxix. 27. [s] Pſal. cxix. 33, 34. [t] Pſal. cxix. 66, 73. [u] Pſal. cxix. 130.
[x] Pſal. cxix. 18. [y] Pſal. li. 6. [z] Pſal. li. 13.

Give me now wiſdom and knowledge[a]: I will behave myſelf wiſely in a perfect way. O when wilt thou come unto me[b]!

Thou through thy commandments haſt made me wiſer than mine enemies[c]; I underſtand more than the ancients; becauſe I keep thy precepts[d]. O God, thou haſt taught me from my youth; and hitherto have I declared thy wondrous works. Now alſo when I am old and grey-headed, O God, forſake me not; until I have ſhewed thy ſtrength unto this generation, and thy power to every one that is to come[e]. I will bleſs the Lord, who hath given me counſel; my reins alſo inſtruct me in the night ſeaſons. Thou wilt ſhew me the path of life[f]: Thou ſhalt guide me with thy counſel, and afterwards receive me to glory[g].

I will hear what God the Lord will ſpeak; for he will ſpeak peace unto his people, and to his ſaints; but let them not turn again to folly[h]. Bleſſed is the people that know the joyful ſound; they ſhall walk, O Lord, in the light of thy countenance[i]. O continue thy loving kindneſs to them that know thee[k]; they that know thy name will put their truſt in thee[l].

CHAP.

[a] 2 Chron. i. 10. [b] Pſal. ci. 2. [c] Pſal. cxix. 98. [d] Pſal. cxix. 100.
[e] Pſal. lxxi. 17, 18. [f] Pſal. xvi. 7, 11. [g] Pſal. lxxiii. 24. [h] Pſal. lxxxv. 8.
[i] Pſal. lxxxix. 15. [k] Pſal. xxxvi. 10. [l] Pſal. ix. 10.

CHAP. III.

Of PURITY *in* HEART *and* PRACTICE.

SECT. 1. Of theſe things that defile a man. 2. The abſolute neceſſity of being ſeparated from theſe evils. 3. God's antient promiſes to pour out a ſpirit of purity and holineſs upon his people in the latter times. 4. The people of God are under peculiar obligations to deny worldly luſts, and to practiſe holineſs. 5. A continuation of the former. 6. Without ſuch purity, no privilege, no profeſſion can be of any avail. 7. To render us holy, was one great purpoſe for which the Son of God was manifeſted. 8. By the grace of God in Chriſt Jeſus we are ſanctified; and his redeeming love affords the moſt powerful motive to obedience. 9. In the example of our Lord Jeſus, we have the moſt perfect pattern of purity and holineſs. 10. The neceſſity of zeal, progreſs, and perſeverance in the ways of purity and holineſs. 11. The joy of the apoſtles on account of thoſe who had attained to purity of heart and life; and their prayers that they might attain to greater degrees of it. 12. Other prayers to the ſame purpoſe.

SECT. 1. *Of theſe things that defile a man.*

HEARKEN unto me every one of you, and underſtand. There is nothing from without a man, that entring into a man can defile him; but the things which come out of him, thoſe are they that defile the man [a]. Do ye not perceive, that whatſoever thing from without entreth into the man, it cannot defile him; becauſe it entreth not into his heart, but into the belly, and goeth out into the draught, purging all meats? That which cometh out of the man, that defileth the man. For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetouſneſs, wickedneſs, deceit, laſciviouſneſs, an evil eye, blaſphemy, pride, fooliſhneſs; all theſe evil things come from within, and defile the man [b]. Unto the pure, all things are pure; but unto them that are defiled and unbelieving, is nothing pure; but even their mind and conſcience is defiled [c]. Wo unto you ſcribes and phariſees, hypocrites; for

§ 1. [a] Mark vii. 14, 15. [b] Mark vii. 18,---23. [c] Tit. i. 15.

for ye make clean the outside of the cup, and of the platter, but within they are full of extortion and excess [d]. Thou blind pharisee, cleanse first that which is within the cup and platter, that the outside may be clean also. Wo unto you scribes and pharisees, hypocrites; for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also, outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity [e]. Ye shall know them by their fruits; do men gather grapes of thorns, or figs of thistles? even so, every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit [f]. Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt; for the tree is known by his fruit [g]. A good man out of the good treasure of the heart, bringeth forth good things; and an evil man out of the evil treasure, bringeth forth evil things [h]. Blessed are the pure in heart; for they shall see God [i].

SECT. 2. *The necessity of being separated from these evils.*

KNOW ye not that the unrighteous shall not inherit the kingdom of God [a]? Awake to righteousness, and sin not; for some have not the knowledge of God [b]. Cleanse your hands, ye sinners; and purify your hearts, ye double-minded [c]. If iniquity be in thine hand, put it far away; and let not wickedness dwell in thy tabernacles [d]. Wash ye, make you clean, put away the evil of your doings from before mine eyes; cease to do evil, learn to do well [e]. Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit; for why will ye die [f]? Let the wicked forsake his ways, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon [g]. Mortify therefore your members which are upon the earth [h]. If thy hand or thy foot offend thee, cut them off, and cast them from thee; it is better for thee to enter into life halt or maimed, rather than having two hands, or two feet, to be cast into everlasting fire [i]. And if thy right eye offend thee, pluck it out, and cast it from thee; for it is profitable for thee, that one of thy members should perish, and not that thy whole body should be cast into hell [k]. Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. He that soweth to the flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting [l]. For this ye know, that

[d] Matth. xxiii. 25. [e] Matth. xxiii. 26. 27, 28. [f] Matth. vii. 16, 17. [g] Matth. xii. 33.
[h] Matth. xii. 35. [i] Matth. v. 8.

§ 2. [a] 1 Cor. vi. 9. [b] 1 Cor. xv. 34. [c] James iv. 8 [d] Job xi. 14.
[e] Isa. i. 16, 17. [f] Ezek. xviii. 31. [g] Isa. lv. 7. [h] Col. iii. 5.
[i] Matth. xviii. 8. [k] Matth. v. 29. [l] Gal. vi. 7, 8.

that no unclean perſon hath any inheritance in the kingdom of Chriſt, and of God[m].

SECT. 3. *God's antient promiſes to pour out a ſpirit of purity and holineſs on his people in the latter days.*

BEHOLD the days come ſaith the Lord, that I will make a new covenant with the houſe of Iſrael, and with the houſe of Judah[a]. After thoſe days, ſaith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they ſhall be my people[b]. And I will cleanſe them from all their iniquities, whereby they have ſinned againſt me[c]. Then will I ſprinkle clean water upon you, and ye ſhall be clean; from all your filthineſs, and from all your idols will I cleanſe you. A new heart alſo will I give you, and a new ſpirit will I put within you; and I will take away the ſtony heart out of your fleſh, and I will give you an heart of fleſh. And I will put my Spirit within you, and cauſe you to walk in my ſtatutes, and ye ſhall keep my judgments and do them[d]. And an high way ſhall be there, and it ſhall be called the way of holineſs; the unclean ſhall not paſs over it, but it ſhall be for thoſe; the wayfaring men, though fools ſhall not err therein[e].

SECT. 4. *The people of God are under peculiar obligations to deny worldly luſts, and to practiſe holineſs.*

BLESSED are the undefiled in the way, who walk in the law of the Lord[a]. The grace of God that bringeth ſalvation, hath appeared to all men; teaching us, that denying ungodlineſs and worldly luſts, we ſhould live ſoberly, righteouſly, and godly in this preſent world[b].

I beſeech you therefore brethren, by the mercies of God, that ye preſent your bodies a living ſacrifice, holy, acceptable unto God, which is your reaſonable ſervice. And be not conformed to this world; but be ye transformed by the renewing of your mind; that ye may prove what is that good and acceptable and perfect will of God[c]. The night is far ſpent, the day is at hand; let us therefore caſt off the works of darkneſs, and let us put on the armour of light[d]. Put off concerning the former converſation, the old man, which is corrupt according to the deceitful luſts; and be renewed in the ſpirit of your mind; and

[m] Eph. v. 5.

§ 3. [a] Jer. xxxi. 31. [b] Jer. xxxi. 33. [c] Jer. xxxiii. 8. [d] Ezek. xxxvi. 25, 26, 27. [e] Iſa. xxxv. 8.

§ 4. [a] Pſal. cxix. 1. [b] Titus ii. 11, 12. [c] Rom. xii. 1, 2. [d] Rom. xiii. 12.

put on the new man, which after God is created in righteouſneſs, and true holineſs [e]. Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him ſhall God deſtroy; for the temple of God is holy, which temple ye are [f]. Purge out therefore the old leaven, that ye may be a new lump [g]. For the fruit of the Spirit is in all goodneſs, and righteouſneſs and truth [h]. What fellowſhip hath righteouſneſs with unrighteouſneſs? and what communion hath light with darkneſs? and what concord hath Chriſt with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath ſaid, I will dwell in them, and walk in them; and I will be their God, and they ſhall be my people. Wherefore come ye out from among them, and be ye ſeparate, ſaith the Lord, and touch not the unclean thing, and I will receive you [i]. Having therefore theſe promiſes, dearly beloved, let us cleanſe ourſelves from all filthineſs of the fleſh and ſpirit, perfecting holineſs in the fear of God [k]. And let every one that nameth the name of Chriſt depart from iniquity. If a man therefore purge himſelf from theſe, he ſhall be a veſſel unto honour, ſanctified and meet for the maſter's uſe, and prepared unto every good work [l].

SECT. 5. *A continuation of the former.*

THERE is now no condemnation to them who are in Chriſt Jeſus, who walk not after the fleſh, but after the Spirit [a]. For they that are after the fleſh, do mind the things of the fleſh; but they that are after the Spirit, the things of the Spirit. For to be carnally minded is death; but to be ſpiritually minded, is life and peace [b]. When luſt hath conceived, it bringeth forth ſin; and ſin when it is finiſhed, bringeth forth death [c]. Therefore, brethren, we are debtors, not to the fleſh, to live after the fleſh; for if ye live after the fleſh, ye ſhall die; but if ye through the Spirit, do mortify the deeds of the body, ye ſhall live [d]. This I ſay then, walk in the Spirit, and ye ſhall not fulfil the luſt of the fleſh. For the fleſh luſteth againſt the Spirit, and the Spirit againſt the fleſh, and theſe are contrary the one to the other; ſo that ye cannot do the things that ye would [e]. Now the works of the fleſh are manifeſt, which are theſe, adultery, fornication, uncleanneſs, laſciviouſneſs, idolatry, witchcraft, hatred, variance, emulations, wrath, ſtrife, ſeditions, hereſies, envyings,

[e] Eph. iv. 22, 23, 24. [f] 1 Cor. iii. 16, 17. [g] 1 Cor. v. 7. [h] Eph. v. 9.
[i] 2 Cor. vi. 14, —17. [k] 2 Cor. vii. 1. [l] 2 Tim ii. 19, 21.

§ 5. [a] Rom. viii. 1. [b] Rom. viii. 5, 6. [c] James i. 15. [d] Rom. viii. 12, 13.
[e] Gal. v. 16, 17.

ings, murders, drunkenneſs, revellings, and ſuch like; of the which I tell you, that they who do ſuch things, ſhall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, long-ſuffering, gentleneſs, goodneſs, faith, meekneſs, temperance; againſt ſuch there is no law [f]. Therefore, if any man be in Chriſt, he is a new creature; old things are paſt away, behold all things are become new [g]. Dearly beloved, I beſeech you as ſtrangers and pilgrims, abſtain from fleſhly luſts which war againſt the ſoul [h]. Wherefore gird up the loins of your mind, be ſober, and hope to the end, for the grace that is to be brought unto you at the revelation of Jeſus Chriſt; as obedient children, not faſhioning yourſelves according to the former luſts in your ignorance; but as he who hath called you is holy, ſo be ye holy in all manner of converſation; becauſe it is written, Be ye holy, for I am holy [i]. Be ye therefore perfect, even as your Father which is in heaven is perfect [k]. *For* ye are a choſen generation, a royal prieſthood, an holy nation, a peculiar people; that ye ſhould ſhew forth the praiſes of him who hath called you out of darkneſs into his marvellous light [l].

SECT. 6. *Without ſuch purity, no privileges, no profeſſion can be of any avail.*

BELOVED, follow not that which is evil, but that which is good. He that doth good is of God; but he that doth evil, hath not ſeen God [a]. Behold thou art called a Jew, and reſteſt in the law, and makeſt thy boaſt of God, and knoweſt his will, and approveſt the things that are more excellent [b]. Thou therefore that teacheſt another, teacheſt thou not thyſelf [c]? Thou that makeſt thy boaſt of the law, through breaking of the law diſhonoureſt thou God [d]? For circumciſion verily profiteth, if thou keep the law; but if thou be a breaker of the law, thy circumciſion is made uncircumciſion. Therefore if the uncircumciſion keep the righteouſneſs of the law, ſhall not his uncircumciſion be counted for circumciſion [e]? For they are not all Iſrael, which are of Iſrael; neither becauſe they are the ſeed of Abraham, are they all children [f]. He is not a Jew, who is one outwardly; neither is that circumciſion which is outward in the fleſh; but he is a Jew who is one inwardly; and circumciſion is that of the heart, in the Spirit, and not in the letter; whoſe praiſe is not of man, but of God [g]. For in Chriſt Jeſus, neither circumciſion availeth any thing, nor un-

[f] Gal. v. 19,—23. [g] 2 Cor. v. 17. [h] 1 Pet. ii. 11. [i] 1 Pet. i. 13,—16.
[k] Matth. v. 48. [l] 1 Pet. ii. 9.

§ 3. [a] 3 John 11. [b] Rom. ii. 17, 18. [c] Rom. ii. 21. [d] Rom. ii. 23.
[e] Rom. ii. 25, 26. [f] Rom. ix. 6, 7. [g] Rom. ii. 28, 29.

circumciſion, but a new creature [h]. For the kingdom of God is not meat and drink; but righteouſneſs, and peace, and joy in the Holy Ghoſt [i]. Without holineſs no man ſhall ſee the Lord [k]. Who ſhall aſcend into the hill of the Lord? and who ſhall ſtand in his holy place? He that hath clean hands and a pure heart [l]. The fooliſh ſhall not ſtand in thy ſight; thou hateſt all workers of iniquity [m].

They that are in the fleſh cannot pleaſe God. But ye are not in the fleſh, but in the Spirit, if ſo be that the Spirit of God dwell in you. Now if any man have not the Spirit of Chriſt, he is none of his [n]. And they that are Chriſt's have crucified the fleſh with the affections and luſts [o]. Pure religion and undefiled before God and the Father is this, to viſit the fatherleſs and widows in their affliction, and to keep himſelf unſpotted from the world [p].

SECT. 7. *To render us pure and holy was one great purpoſe for which the Son of God was manifeſted.*

THE grace of God that bringeth ſalvation, hath appeared unto all men; teaching us, that denying ungodlineſs, and worldy luſts, we ſhould live ſoberly, and righteouſly, and godly in this preſent world; looking for that bleſſed hope, and the glorious appearing of the great God, and our Saviour Jeſus Chriſt, who gave himſelf for us, that he might redeem us from all iniquity, and purify unto himſelf a peculiar people, zealous of good works [a]. *For* Chriſt alſo loved the church, and gave himſelf for it; that he might ſanctify and cleanſe it, with the waſhing of water by the word, that he might preſent it to himſelf a glorious church, not having ſpot, or wrinkle, or any ſuch thing; but that it ſhould be holy, and without blemiſh [b]. And you that were ſome time alienated, and enemies in your mind by wicked works, yet now hath he reconciled, in the body of his fleſh, through death, to preſent you holy and unblameable, and unreprovable in his ſight [c]. For this purpoſe the Son of God was manifeſted, that he might deſtroy the works of the devil [d]. Unto you God having raiſed up his Son Jeſus, ſent him to bleſs you, in turning away every one of you from his iniquities [e]; from darkneſs to light, and from the power of Satan unto God [f]; becauſe God hath from the beginning choſen you to ſalvation, through ſanctification of the Spirit, and belief of the truth [g], and through the ſprinkling of the blood of Jeſus Chriſt [h]. For by one offering he hath perfected for ever them that are ſanctified [i]. For as

[h] Gal. vi. 15. [i] Rom. xiv. 17. [k] Heb. xii. 14. [l] Pſal. xxiv. 3, 4.
[m] Pſal. v. 5. [n] Rom. viii. 8, 9. [o] Gal. v. 24. [p] James i. 27.

§ 7. [a] Tit. ii. 11,—14. [b] Eph. v. 25, 26, 27. [c] Col. i. 21, 22. [d] 1 John iii. 8.
[e] Acts iii. 26. [f] Acts xxvi. 18. [g] 2 Theſſ. ii. 13. [h] 1 Pet. i. 2.
[i] Heb. x. 14.

as by one man's diſobedience, many were made ſinners; ſo by the obedience of one, many ſhall be made righteous [k]; that as ſin hath reigned unto death, even ſo might grace reign through righteouſneſs unto eternal life, by Jeſus Chriſt our Lord [l]; who ſhall alſo confirm you unto the end, that ye may be blameleſs in the day of our Lord Jeſus Chriſt [m].

SECT. 8. *By the grace of God in Chriſt Jeſus we are ſanctified; and his redeeming love affords the moſt powerful motive to purity and holineſs.*

Do we then make void the law through faith? God forbid; yea, we eſtabliſh the law [a]. Know ye not, that ſo many of us as were baptized into Jeſus Chriſt, were baptized into his death? Therefore we are buried with him by baptiſm into death; that like as Chriſt was raiſed up from the dead by the glory of the Father, even ſo we alſo ſhould walk in newneſs of life [b]. Knowing this, that our old man is crucified with him, that the body of ſin might be deſtroyed, that henceforth we ſhould not ſerve ſin [c]. For we ourſelves alſo were ſometime fooliſh, diſobedient, deceived, ſerving divers luſts and pleaſures; but after that the kindneſs and love of God our Saviour toward man appeared, not by works of righteouſneſs which we have done, but according to his mercy he ſaved us, by the waſhing of regeneration, and renewing of the Holy Ghoſt [d]. For if the blood of bulls and of goats, and the aſhes of an hiefer ſprinkling the unclean, ſanctifieth to the purifying of the fleſh; How much more ſhall the blood of Chriſt, who, through the eternal Spirit, offered himſelf without ſpot to God, purge your conſcience from dead works to ſerve the living God [e]? Ye are waſhed, ye are ſanctified, ye are juſtified, in the name of the Lord Jeſus, and by the Spirit of our God [f]. Bleſſed be the God and Father of our Lord Jeſus Chriſt, who hath choſen us in him before the foundation of the world, that we ſhould be holy, and without blame before him in love [g]; in whom alſo ye are circumciſed, with the circumciſion made without hands, in putting off the body of the ſins of the fleſh, by the circumciſion of Chriſt [h]. For we are his workmanſhip, created in Chriſt Jeſus unto good works, which God hath before-ordained that we ſhould walk in them [i]. For as much then as Chriſt hath ſuffered for us in the fleſh, arm yourſelves likewiſe with the ſame mind: For he that hath ſuffered in the fleſh, hath ceaſed from ſin; that he no longer ſhould live the reſt of his time in the fleſh, to the luſts of men, but to the will of God. For the time paſt of our

[k] Rom. v. 19. [l] Rom. v. 21. [m] 1 Cor. i. 8.

§ 8. [a] Rom. iii. 31. [b] Rom. vi. 3, 4. [c] Rom. vi. 6. [d] Tit. iii. 3, 4, 5.
[e] Heb. ix. 13, 14. [f] 1 Cor. vi. 11. [g] Eph. i. 3, 4. [h] Col. ii. 11.
[i] Eph. ii. 10.

our life may ſuffice us to have wrought the will of the Gentiles, when we walked in laſciviouſneſs, luſts, exceſs of wine, banquetings, and abominable idolatries[k]. But now you alſo put off all theſe; ſeeing you have put off the old man with his deeds[l]; *and* have purified your ſouls in obeying the truth through the Spirit[m]; and have put on the new man, which is renewed in knowledge, after the image of him that created him[n]. Now, if we be dead with Chriſt, we believe that we ſhall alſo live with him[o]. Likewiſe, reckon ye alſo yourſelves to be dead indeed unto ſin; but alive unto God thro' Jeſus Chriſt our Lord. Let not ſin therefore reign in you rmortal body, that ye ſhould obey it in the luſts thereof. Neither yield ye your members as inſtruments of unrighteouſneſs unto ſin; but yield yourſelves unto God, as thoſe that are alive from the dead; and your members as inſtruments of righteouſneſs unto God[p]. Know ye not, that to whom ye yield yourſelves ſervants to obey, his ſervants ye are to whom ye obey; whether of ſin unto death, or of obedience unto righteouſneſs? But God be thanked, that ye, *who* were the ſervants of ſin, have obeyed from the heart that form of doctrine which was delivered you. Being then made free from ſin, ye became the ſervants of righteouſneſs[q]; ye have your fruit unto holineſs, and the end everlaſting life[r]. For ye were ſometimes darkneſs, but now are ye light in the Lord; walk as children of the light, proving what is acceptable unto the Lord[s]. For we all with open face, beholding, as in a glaſs, the glory of the Lord, are changed into the ſame image, from glory to glory, even as by the Spirit of the Lord[t]. For the love of Chriſt conſtraineth us, becauſe we thus judge, that if one died for all, then were all dead; and that he died for all, that they who live, ſhould not henceforth live unto themſelves, but unto him who died for them, and roſe again[u]. And ye are not your own; for ye are bought with a price: Therefore glorify God in your body, and in your ſpirit, which are God's[x].

SECT. 9. *In the example of our Lord Jeſus, we have the moſt perfect pattern of purity and holineſs.*

WHEREFORE let us lay aſide every weight, and the ſin which doth ſo eaſily beſet us; and let us run with patience the race that is ſet before us, looking unto Jeſus, the Author and Finiſher of our faith, who, for the joy that was ſet before him, endured the croſs, deſpiſing the ſhame, and is ſet down at the right hand of the throne of God[a]. *For* Chriſt alſo ſuffered for us, leaving us an example,

[k] 1 Pet. iv. 1,—3.
[l] Col. iii 8, 9.
[m] 1 Pet. i. 22.
[n] Col. iii. 10.
[o] Rom. vi 8
[p] Rom vi. 11,—13.
[q] Rom. vi. 16,—18.
[r] Rom. vi. 22.
[s] Eph. v 8, 10.
[t] 2 Cor. iii. 18.
[u] 2 Cor. v. 14, 15.
[x] 1 Cor. vi. 19, 20.

§ 9. [a] Heb. xii. 1, 2.

ample, that ye ſhould follow his ſteps; who did no ſin, neither was guile found in his mouth; who, when he was reviled, reviled not again; when he ſuffered, he threatned not; but committed himſelf to him that judgeth righteouſly [b]. If we ſay that we have fellowſhip with him, and walk in darkneſs, we lie, and do not the truth [c]. He that ſaith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him [d]. He that ſaith he abideth in him, ought himſelf alſo ſo to walk even as he walked [e]; who was holy, harmleſs, undefiled, and ſeparated from ſinners [f].

SECT. 10. *The neceſſity of zeal, diligence, progreſs, and perſeverance in the ways of purity and holineſs.*

BRETHREN, I count not myſelf to have apprehended; but this one thing I do, forgetting thoſe things which are behind, and reaching forth unto thoſe things which are before, I preſs toward the mark for the prize of the high calling of God in Chriſt Jeſus. Let us therefore, as many as be perfect, be thus minded [a]. Be ſtrong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to ſtand againſt the wiles of the devil: For we wreſtle not againſt fleſh and blood, but againſt principalities, againſt powers, againſt the rulers of the darkneſs of this world, againſt ſpiritual wickedneſs in high places [b]. Watch ye, ſtand faſt in the faith, quit you like men, be ſtrong [c]. Abſtain from all appearance of evil [d]. Be perfect [e]. Keep thyſelf pure [f]. Follow after righteouſneſs, godlineſs, faith, love, patience, meekneſs. Fight the good fight of faith: lay hold on eternal life [g]. Giving all diligence, add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godlineſs; and to godlineſs, brotherly kindneſs; and to brotherly kindneſs, charity [h]. Whatſoever things are true, whatſoever things are honeſt, whatſoever things are juſt, whatſoever things are pure, whatſoever things are lovely, whatſoever things are of good report; if there be any virtue, and if there be any praiſe, think on theſe things [i]. And let us not be weary in well-doing; for in due ſeaſon we ſhall reap, if we faint not [k]. Therefore, my beloved brethren, be ye ſtedfaſt, immoveable, always abounding in the work of the Lord; for as much as ye know that your labour is not in vain in the Lord [l].

Beloved, the day of the Lord will come as a thief in the night, in the which the heavens ſhall paſs away with a great noiſe, and the elements ſhall melt with fervent

[b] 1 Pet. ii. 21,—23. [c] 1 John i. 6. [d] 1 John ii. 4. [e] 1 John ii. 6. [f] Heb. vii. 26.

§ 10. [a] Philip. iii. 13,—15. [b] Eph. vi. 10,—12. [c] 1 Cor xvi. 13. [d] 1 Theſſ. v. 22. [e] 2 Cor. xiii 11. [f] 1 Tim. v. 22. [g] 1 Tim vi. 11, 12. [h] 2 Pet. i. 5,—7. [i] Philip. iv. 8. [k] Gal. vi. 9. [l] 1 Cor. xv. 58.

fervent heat; the earth alſo, and the works that are therein, ſhall be burnt up. Seeing then that all theſe things ſhall be diſſolved, What manner of perſons ought ye to be in all holy converſation and godlineſs [m]? Wherefore, beloved, ſeeing that ye look for ſuch things, be diligent that ye may be found of him in peace, without ſpot, and blameleſs [n]. Ye therefore, beloved, ſeeing ye know theſe things before, beware leſt ye alſo, being led away with the error of the wicked, fall from your own ſtedfaſtneſs [o]. For if, after they have eſcaped the pollutions of the world through the knowledge of the Lord and Saviour Jeſus Chriſt, they are again intangled therein, and overcome; the latter end is worſe with them, than the beginning. For it had been better for them, not to have known the way of righteouſneſs, than, after they have known it, to turn from the holy commandment delivered unto them [p]. *Wherefore*, look to yourſelves, that we loſe not thoſe things which we have wrought, but that we receive a full reward [q]. Hold that faſt which thou haſt, that no man take thy crown [r].

SECT. II. *The joy of the apoſtles on account of thoſe that had attained to purity of heart and life; and their prayers that they might attain to greater degrees of it.*

I THANK my God always on your behalf, for the grace of God which is given you by Jeſus Chriſt [a], ſo that ye come behind in no gift, waiting for the coming of our Lord Jeſus Chriſt, who ſhall alſo confirm you to the end, that ye may be blameleſs in the day of our Lord Jeſus Chriſt [b]. And this I pray, that ye may approve things that are excellent; that ye may be ſincere, and without offence till the day of Chriſt; being filled with the fruits of righteouſneſs, which are by Jeſus Chriſt unto the glory and praiſe of God [c]. That ye may be blameleſs and harmleſs, the ſons of God, without rebuke, in the mids of a crooked and perverſe nation, among whom ye ſhine as lights in the world [d]. That ye might be filled with the knowledge of his will, in all wiſdom and ſpiritual underſtanding; that ye might walk worthy of the Lord unto all pleaſing, being fruitful in every good work, and increaſing in the knowledge of God; ſtrengthned with all might according to his glorious power [e]; to the end he may ſtabliſh your hearts unblameable in holineſs before God, even our Father, at the coming of our Lord Jeſus Chriſt with all his ſaints [f]. Now the God of peace, that brought again from the dead our Lord Jeſus, that great Shepherd of the ſheep, through the blood of the everlaſting covenant, make you perfect in every good work

[m] 2 Pet. iii. 8, 10, 11. [n] 2 Pet. iii. 14. [o] 2 Pet. iii. 17. [p] 2 Pet. ii. 20, 21.
[q] 2 John 8. [r] Rev. iii. 11.

§ 11. [a] 1 Cor. i. 4 [b] 1 Cor. i. 7, 8. [c] Philip. i. 9,—11. [d] Philip. ii. 15.
[e] Col. i. 9,—11. [f] 1 Theſſ. iii. 13.

work to do his will, working in you that which is well-pleaſing in his ſight, through Jeſus Chriſt [g]: And the very God of peace ſanctify you wholly; and I pray God, your whole ſpirit, and ſoul, and body, be preſerved blameleſs unto the coming of our Lord Jeſus Chriſt [h]. The God of all grace, who hath called us unto his eternal glory by Chriſt Jeſus, after that ye have ſuffered a while, make you perfect, ſtabliſh, ſtrengthen, ſettle you [i]. Now unto him that is able to keep you from falling, and to preſent you faultleſs before the preſence of his glory with exceeding joy, to the only wiſe God our Saviour, be glory and majeſty, dominion and power, both now and for ever [k].

SECT. 12. *Other prayers to the ſame purpoſe.*

BEHOLD, thou deſireſt truth in the inward parts; and in the hidden part thou ſhalt make me to know wiſdom [a]. Create in me a clean heart, O God; and renew a right ſpirit within me [b]. Hold up my goings in thy paths, that my footſteps ſlip not [c]. Shew me thy ways, O Lord; teach me thy paths. Lead me in thy truth, and teach me; for thou art the God of my ſalvation; on thee do I wait all the day [d]. Cauſe me to know the way wherein I ſhould walk; for I lift up my ſoul unto thee [e]. Teach me to do thy will; for thou art my God. Thy Spirit is good, lead me unto the land of uprightneſs. Quicken me, O Lord, for thy name's ſake [f].

Wherewith ſhall a young man cleanſe his way? by taking heed thereto according to thy word [g]. Thy word have I hid in mine heart, that I might not ſin againſt thee. Bleſſed art thou, O Lord; teach me thy ſtatutes [h]. I have choſen the way of truth; thy judgments have I laid before me. I have ſtuck unto thy teſtimonies. I will run the way of thy commandments, when thou ſhalt enlarge my heart [i]. Uphold me according to thy word, that I may live; and let me not be aſhamed of my hope [k]. Order my ſteps in thy word; and let not any iniquity have dominion over me [l]. Let thine hand help me; for I have choſen thy precepts [m].

Holy Father, keep through thine own name thoſe whom thou haſt given me, that they may be one as we are. I pray not that thou ſhouldſt take them out of the world, but that thou ſhouldſt keep them from the evil. Sanctify them through thy truth: Thy word is truth [n].

[g] Heb. xiii. 20, 21. [h] 1 Theſſ. v. 23. [i] 1 Pet. v. 10. [k] Jude 24, 25.

§ 12. [a] Pſal li 6. [b] Pſal. li 10. [c] Pſal. xvii. 5. [d] Pſal. xxv. 4, 5.
[e] Pſal. cxliii. 8. [f] Pſal. cxliii. 10, 11. [g] Pſal cxix. 9. [h] Pſal. cxix. 11, 12.
[i] Pſal cxix. 30,—32. [k] Pſal. cxix. 116. [l] Pſal. cxix. 133. [m] Pſal. cxix. 173.
[n] John xvii. 11, 15, 17.

CHAP. IV.

Of SOBRIETY *and* TEMPERANCE *in oppoſition to* GLUTTONY *and* DRUNKENNESS.

SECT. 1. We are allowed to partake of the comforts of life with chearfulneſs. 2. But exceſs in the uſe of theſe benefits is criminal and dangerous. For, 3. Various woes are denounced againſt intemperance. 4. Sobriety and watchfulneſs enjoined by our Lord. 5. Awful warnings againſt gluttony and drunkenneſs. 6. Earneſt exhortations to ſobriety, temperance, and moderation. 7. Theſe virtues particularly required of different claſſes of perſons. 8. The prayers of the ſervants of God relating to this ſubject.

SECT. 1. *We are allowed to partake of the comforts of life with chearfulneſs.*

EVERY creature of God is good, and nothing to be refuſed, if it be received with thankſgiving; for it is ſanctified by the word of God and prayer[a]. But this I ſay, brethren, the time is ſhort; it remaineth, that they that rejoice, be as though they rejoiced not; and they that buy as though they poſſeſſed not; and they that uſe this world as not abuſing it; for the faſhion of this world paſſeth away [b].

Thou ſhalt rejoice in every good thing which the Lord thy God hath given unto thee, and unto thine houſe; thou, and the Levite and the ſtranger that is among you [c]. Behold, that which I have ſeen; it is good and comely for one to eat and to drink, and to enjoy the good of all his labour that he taketh under the ſun, all the days of his life, which God giveth him; for it is his portion*. Every man alſo to whom God hath given riches and wealth, and hath given him power to eat thereof, and to take his portion, and to rejoice in his labour; this is the gift of God [d]. There is an evil which I have ſeen under the ſun, and it is common among men; a man to whom God hath given riches, wealth, and honour, ſo that he wanteth nothing for his ſoul of all that he deſireth, yet God giveth

§ 1. [a] 1 Tim. iv. 4, 5. [b] 1 Cor. vii. 29, 30, 31. [c] Deut. xxvi. 11. [d] Eccleſ. v. 18, 19.

* See Eccleſ. ii. 24.

giveth him not power to eat thereof, but a ſtranger eateth it ; this is vanity and an evil diſeaſe [e]. Go thy way, eat thy bread with joy, and drink thy wine with a merry heart ; for God now accepteth thy works. Live joyfully with thy wife whom thou loveſt ; for that is thy portion in this life [f]. Go your way, eat the fat, and drink the ſweet, and ſend portions unto them for whom nothing is prepared ; for the joy of the Lord is your ſtrength [g].

SECT. 2. *But exceſs in the uſe of theſe benefits is criminal and dangerous.*

I THE preacher was king over Iſrael in Jeruſalem [a]. I ſaid in mine heart, Go to now, I will prove thee with mirth, therefore enjoy pleaſure. I ſaid of laughter, It is mad ; and of mirth, What doth it [b] ? I ſought in mine heart to give myſelf unto wine, (yet acquainting mine heart with wiſdom) and to lay hold on folly ; till I might ſee what was that good for the ſons of men, which they ſhould do under the heavens. I made me great works ; I builded me houſes, I planted me vineyards [c]. And whatſoever mine eyes deſired, I kept not from them ; I with-held not mine heart from any joy. Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do ; and behold all was vanity and vexation of ſpirit [d]. It is not for kings, O Lemuel, it is not for kings to drink wine, nor for princes ſtrong drink ; leſt they drink and forget the law, and pervert the judgment of any of the afflicted. Give ſtrong drink unto him that is ready to periſh, and wine to thoſe that be of heavy hearts [e]. Wo to thee, O land, when thy king is a child, and thy princes eat in the morning. Bleſſed art thou, O land, when thy king is the ſon of nobles, and thy princes eat in due ſeaſon, for ſtrength and not for drunkenneſs [f]. Wine is a mocker, ſtrong drink is raging ; and whoſoever is deceived thereby is not wiſe [g]. He that loveth pleaſure ſhall be a poor man ; he that loveth wine and oil ſhall not bē rich [h]. A feaſt is made for laughter, and wine maketh merry [i] ; even in laughter the heart is ſorrowful ; and the end of that mirth is heavineſs [k]. Who hath wo? Who hath ſorrow? Who hath contentions? Who hath babbling? Who hath wounds without cauſe? Who hath redneſs of eyes? They that tarry long at the wine, they that go to ſeek mixt wine. Look not thou upon the wine when it is red, when it giveth its colour in the cup, when it moveth itſelf aright. At the laſt it biteth like a ſerpent, and ſtingeth like an adder. Thine eye ſhall behold ſtrange women, and thine heart ſhall utter perverſe things [l].

[e] Eccleſ. vi. 1, 2. [f] Eccleſ. ix. 7, 9. [g] Neh. viii. 10.

§ 2. [a] Eccleſ. i. 12. [b] Eccleſ. ii. 1, 2. [c] Eccleſ. ii. 3, 4. [d] Eccleſ. ii. 10, 11.
[e] Prov. xxxi. 4,—6. [f] Eccleſ. x. 16, 17. [g] Prov. xx. 1. [h] Prov. xxi. 17.
[i] Eccleſ. x, 19. [k] Prov. xiv. 13. [l] Prov. xxiii. 29,—33.

When thou ſitteth to eat with a ruler, conſider diligently what is before thee. And put a knife in thy throat if thou be a man given to appetite. Be not deſirous of his dainties; for they are deceitful meat[m]. Eat thou not the bread of him that hath an evil eye, neither deſire thou his dainty meats. For as he thinketh in his heart, ſo is he; Eat, and drink, ſaith he to thee, but his heart is not with thee. The morſel which thou haſt eaten ſhalt thou vomit up, and loſe thy ſweet words[n]. Be not amongſt wine-bibbers; amongſt riotous eaters of fleſh. For the drunkard and the glutton ſhall come to poverty; drowſineſs ſhall clothe a man with rags[o]. Whoſo keepeth the law is a wiſe ſon; but he that is a companion of riotous men, ſhameth his father[p].

SECT. 4. *Various woes are denounced againſt intemperance.*

IF a man have a ſtubborn and rebellious ſon, that when they have chaſtned him, will not hearken unto them; then ſhall his father and mother lay hold on him, and bring him out unto the elders of his city; and they ſhall ſay unto the elders, This our ſon is ſtubborn and rebellious; he is a glutton and a drunkard. And all the men of his city ſhall ſtone him with ſtones that he die; ſo ſhalt thou put evil away from among you; and all Iſrael ſhall hear and fear[a]. Wo unto them that riſe up early in the morning, that they may follow ſtrong drink, that continue until night till wine inflame them. And the harp, and the viol, the tabret and pipe, and wine are in their feaſts; but they regard not the work of the Lord, neither conſider the operation of his hands[b]. Wo unto them that are mighty to drink wine, and men of ſtrength to mingle ſtrong drink[c]. Wo unto him that giveth his neighbour drink; that putteſt thy bottle to him, and makeſt him drunken alſo. Thou art filled with ſhame for glory[d]. Wo to them that are at eaſe in Zion; that lie upon beds of ivory, and ſtretch themſelves upon their couches, and eat the lambs out of the flock, and the calves out of the midſt of the ſtall; that chant to the ſound of the viol, and invent to themſelves inſtruments of muſic like David; that drink wine in bowls, and anoint themſelves with the chief ointment; but they are not grieved for the affliction of Joſeph[e]. And they have caſt lots for my people, and have given a boy for a harlot, and ſold a girl for wine that they might drink[f]. Wo to the crown of pride, to the drunkards of Ephraim, whoſe glorious beauty is a fading flower, which are on the head of the fat valleys of them that are overcome with wine. The crown of pride, the drunkards of Ephraim ſhall be trodden under feet[g]. They have erred

[m] Prov. xxiii. 1, 2, 3. [n] Prov. xxiii. 6, 7, 8. [o] Prov. xxiii. 20, 21. [p] Prov. xxviii. 7.

§ 4. [a] Deut. xxi. 18,—21. [b] Iſa. v. 11, 12. [c] Iſa. v. 22. [d] Hab. ii. 15, 16.
[e] Amos vi. 1, 4,—6. [f] Joel iii. 3. [g] Iſa. xxviii. 1, 3.

erred through wine, and through ſtrong drink are out of the way; the prieſt and the prophet have erred through ſtrong drink, they are ſwallowed up of wine; they are out of the way through ſtrong drink; they err in viſion, they ſtumble in judgment [h]. Come ye, ſay they, I will fetch wine, and we will fill ourſelves with ſtrong drink, and to-morrow ſhall be as this day, and much more abundant [i]; I ſhall have peace, though I walk in the imagination of mine own heart, to add drunkenneſs to thirſt [k]. In that day did the Lord God of hoſts call to weeping, and to mourning, and to baldneſs, and to girding with ſackcloth; and behold joy and gladneſs, ſlaying oxen, and killing ſheep, eating fleſh, and drinking wine; let us eat and drink, for to-morrow we ſhall die. And it was revealed in mine ears by the Lord of hoſts, Surely this iniquity ſhall not be purged from you till ye die, ſaith the Lord God of hoſts [l]. For while they be folden together as thorns, and while they are drunken as drunkards, they ſhall be devoured as ſtubble fully dry [m]. And I will puniſh them for their ways, and reward them for their doings; for they ſhall eat and not have enough. Whoredom and wine, and new wine take away the heart [n]. Ye eat, but ye have not enough; ye drink, but ye are not filled with drink [o]. Awake, ye drunkards, and weep; and howl, all ye drinkers of wine, becauſe of the new wine, for it is cut off from your mouth [p]. And I will turn your feaſts into mourning, and all your ſongs into lamentation; and I will bring up ſackcloth upon all loins and baldneſs upon every head [q].

SECT. 5. *Sobriety and watchfulneſs are enjoined by our Lord.*

LABOUR not for the meat which periſheth, but for that meat which endureth unto everlaſting life, which the Son of man ſhall give unto you [a]. And ſeek not what ye ſhall eat, or what ye ſhall drink, neither be ye of doubtful mind [b]. Let your loins be girded about, and your lights burning; and ye yourſelves like unto men that wait for their Lord, when he will return from the wedding, that when he cometh and knocketh, they may open unto him immediately [c]. Bleſſed are thoſe ſervants, whom the Lord when he cometh ſhall find watching [d]. But if that ſervant ſay in his heart, my Lord delayeth his coming; and ſhall begin to beat the men ſervants, and the maidens, and to eat and drink, and to be drunken; the Lord of that ſervant will come in a day when he looketh not for him, and at an hour when he is not ware, and will cut him in ſunder, and will appoint

[h] Iſa. xxviii. 7, 8. [i] Iſa. lvi. 12. [k] Deut. xxix. 19. [l] Iſa. xxii. 12, 13, 14.
[m] Nah. i. 10. [n] Hoſ. iv. 9, 10, 11. [o] Hag. i. 6. [p] Joel i. 5.
[q] Amos viii. 10.

§ 5. [a] John vi. 27. [b] Luke xii. 29. [c] Luke xii. 35, 36. [d] Luke xii. 37.

appoint him his portion with the unbelievers [e]. Take heed to yourſelves, leſt at any time your hearts be overcharged with ſurfeiting, and drunkenneſs, and cares of this life, and ſo that day come upon you unawares [f]. Wo unto you that are rich; for ye have received your conſolation. Wo unto you that are full; for ye ſhall hunger. Wo unto you that laugh now; for ye ſhall mourn and weep [g]. Watch ye therefore; for ye know not when the maſter of the houſe cometh; leſt coming ſuddenly he find you ſleeping. And what I ſay unto you, I ſay unto all, Watch [h].

SECT. 6. *Awful warnings againſt gluttony and drunkenneſs.*

KNOW ye not that the unrighteous ſhall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolaters, nor effeminate, nor drunkards, ſhall inherit the kingdom of God [a]. The works of the fleſh are manifeſt [b]; envyings, murders, drunkenneſs, revellings, and ſuch like; of the which I tell you before, as I have told you in time paſt, that they which do ſuch things, ſhall not inherit the kingdom of God [c]. For many walk, of whom I have told you often, and now tell you even weeping, that they are enemies of the croſs of Chriſt; whoſe end is deſtruction, whoſe God is their belly; and whoſe glory is their ſhame [d]; for they that are ſuch, ſerve not our Lord Jeſus Chriſt, but their own bellies [e]. Meats for the belly, and the belly for meats; but God ſhall deſtroy both it and them [f]. Theſe as natural brute beaſts, made to be taken and deſtroyed, ſhall receive the reward of unrighteouſneſs, as they that count it pleaſure to riot in the day time. Spots they are and blemiſhes, ſporting themſelves with their own deceivings, while they feaſt with you [g]. What they know naturally as brute beaſts, in thoſe things they corrupt themſelves [h]. Theſe are ſpots in our feaſts of charity, when they feaſt with you, feeding themſelves without fear [i]. Now I have written to you, not to keep company, if any man that is called a brother be a drunkard or an extortioner, with ſuch an one, no, not to eat [k]. Looking diligently leſt there be any profane perſon, as Eſau, who for one morſel of meat ſold his birth-right [l].

From whence come wars and fightings among you? come they not hence, even of your luſts that war in your members? Ye luſt, and have not; ye kill, and deſire to have, and cannot obtain. Ye aſk, and receive not, becauſe ye aſk amiſs, that ye may conſume it upon your luſts [m]. Ye have lived in pleaſure on the

[e] Luke xii. 45, 46. [f] Luke xxi. 34. [g] Luke vi. 24, 25. [h] Mark xiii. 35, 36, 37.

§ 6. [a] 1 Cor. vi. 9, 10. [b] Gal v. 19. [c] Gal. v. 21. [d] Phil. iii. 18, 19.
[e] Rom. xvi. 18. [f] 1 Cor. vi. 13. [g] 2 Pet. ii. 12, 13. [h] Jude 10.
[i] Jude 12. [k] 1 Cor. v. 11. [l] Heb. xii. 15, 16. [m] James iv. 1,—4.

the earth, and been wanton; ye have nouriſhed your hearts as in a day of ſlaughter; but the coming of the Lord draweth nigh [n].

SECT. 7. *Earneſt exhortations to ſobriety, temperance, and moderation.*

YE brethren are not in darkneſs. Ye are all the children of light, and the children of the day. Therefore let us not ſleep as do others; but let us watch and be ſober, For they that ſleep, ſleep in the night; and they that be drunken, are drunken in the night. But let us who are of the day be ſober [a]. For the time paſt of our life may ſuffice us, to have wrought the will of the Gentiles, when we walked in laſciviouſneſs, luſts, exceſs of wine, revellings, banquetings, and abominable idolatries; wherein they think it ſtrange, that you run not with them to the ſame exceſs of riot, ſpeaking evil of you [b]. The night is far ſpent, the day is at hand; let us therefore caſt off the works of darkneſs, and let us put on the armour of light, let us walk honeſtly as in the day; not in rioting and drunkenneſs, not in chambering and wantonneſs, not in ſtrife and envying. But put ye on the Lord Jeſus Chriſt, and make not proviſion for the fleſh, to fulfil the luſts thereof [c], and be not drunk with wine, wherein is exceſs; but be ye filled with the Spirit [d]. For the grace of God that bringeth ſalvation, hath appeared to all men; teaching us, that denying ungodlineſs, and worldly luſts, we ſhould live ſoberly, righteouſly, and godly in this preſent world [e]. And every man that ſtriveth for the maſtery, is temperate in all things [f]. Wherefore gird up the loins of your mind; be ſober, and hope to the end [g]. Add to knowledge temperance [h]. Be ſober, be vigilant; becauſe your adverſary the devil, as a roaring lion, walketh about ſeeking whom he may devour [i]. Let your moderation be known unto all men; the Lord is at hand [k]. The end of all things is at hand, be ye therefore ſober and watch unto prayer [l]. Whether therefore ye eat or drink, or whatſoever ye do, do all to the glory of God [m].

SECT. 8. *Theſe virtues particularly required of different claſſes or perſons.*

IF a man deſire the office of a biſhop, he deſireth a good work. A biſhop then muſt be blameleſs, vigilant, ſober, given to hoſpitality, not given to wine, no ſtriker, not a brawler, not covetous [a], not accuſed of riot, or unruly; but ſober, juſt, holy, temperate [b]. Likewiſe muſt the deacons be grave, not given to much

[n] James v. 5, 8.

§ 7. [a] 1 Theſſ. v. 4,—8. [b] 1 Pet. iv. 3, 4. [c] Rom. xiii. 12, 13, 14. [d] Eph. v. 18.
[e] Tit. ii. 11, 12. [f] 1 Cor. ix. 25. [g] 1 Pet. i. 13. [h] 2 Pet. i. 6.
[i] 1 Pet. v. 8. [k] Phil. iv. 5. [l] 1 Pet. iv. 7. [m] 1 Cor. x. 31.

§ 8. [a] 1 Tim. iii. 1, 2, 3. [b] Tit. i. 6, 8.

much wine; holding the myſtery of the faith in a pure conſcience [c]. Even ſo muſt their wives be grave, ſober, faithful in all things [d]. Speak thou the things which become ſound doctrine; that the aged men be ſober, grave, temperate; the aged women likewiſe, that they be in behaviour as becometh holineſs, not given to much wine, teachers of good things; that they may teach the young women to be ſober, to be diſcreet, good, that the word of God be not blaſphemed. Young men alſo exhort to be ſober minded [e]. In like manner alſo, that women adorn themſelves in modeſt apparel, with ſhamefacedneſs, and ſobriety; not with broidered hair, or gold, or pearls, or coſtly array; but which becometh women profeſſing godlineſs, with good works [f].

SECT. 9. *Prayers of the ſervants of God relative to this ſubject.*

TWO things have I required of thee; deny me them not before I die. Remove from me vanity, and lies; give me neither poverty nor riches; feed me with food convenient for me [a]. Incline not my heart to any evil thing, to practiſe wicked works with men that work iniquity; and let me not eat of their dainties [b]. And the very God of peace ſanctify you wholly; and I pray God, your whole ſpirit, and ſoul, and body be preſerved blameleſs unto the coming of our Lord Jeſus Chriſt [c].

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[c] 1 Tim. iii. 8, 9. [d] 1 Tim. iii. 11. [e] Tit. ii. 1,—6. [f] 1 Tim. ii. 9, 10.

§ 9. [a] Prov. xxx. 7, 8. [b] Pſal. cxli. 4. [c] 1 Theſſ. v. 23.

CHAP. V.

Of CHASTITY, *in oppoſition to* LEWDNESS.

SECT. 1. Chaſtity expreſsly required both under the law and the goſpel. 2. The fatal conſequences of lewdneſs in a preſent and future life. 3. Conſiderations why chriſtians particularly ought to abſtain from it.

SECT. 1. *Chaſtity expreſsly required both under the law and the goſpel.*

YE ſhall keep my ſtatutes, and ſhall not commit any one of theſe abominable cuſtoms which were committed before you, that you defile not yourſelves therein; I am the Lord your God: For whoſoever ſhall commit any of theſe abominations, ſhall be cut off from among their people [a]. Thou ſhalt not commit adultery [b]. The man that committeth adultery with another man's wife, the adulterer and adultereſs ſhall ſurely be put to death [c]. If a man's wife go aſide, and commit a treſpaſs againſt him, the woman ſhall be a curſe among her people [d]. There ſhall be no whore of the daughters of Iſrael [e]. None of you ſhall approach to any that is near of kin to him, to uncover their nakedneſs [f]. If mine heart have been deceived by a woman, or if I have laid wait at my neighbour's door, this is an hainous crime, yea it is an iniquity to be puniſhed by the judges [g]. Keep *thyſelf* from the evil woman, from the flattery of the ſtrange woman; luſt not after her beauty in thine heart, neither let her take thee with her eye-lids [h]. Sanctify yourſelves therefore, and be ye holy [i].

God hath not called us unto uncleanneſs, but unto holineſs: For this is the will of God, even your ſanctification, that you ſhould abſtain from fornication: That every one of you ſhould know how to poſſeſs his veſſel in ſanctification and honour [k]. Mortify therefore your members which are upon earth, fornication, uncleanneſs, inordinate affection, evil concupiſcence [l]. I beſeech you as ſtrangers and pilgrims, abſtain from fleſhly luſts which war againſt the ſoul [m]. Flee fornication; every ſin that a man doth is without the body; but he that committeth

§ 1. [a] Levit. xviii. 26, 30, 29. [b] Exod. xx. 14. [c] Levit. xx. 10. [d] Numb. v. 12, 27.
[e] Deut. xxiii. 17. [f] Levit. xviii. 6. [g] Job xxxi. 9, 11. [h] Prov. vi. 24, 25.
[i] Levit. xx. 7. [k] 1 Theſſ. iv. 7, 3, 4. [l] Col. iii. 5. [m] 1 Pet. ii. 11.

mitteth fornication, ſinneth againſt his own body [n]. Whoſoever looketh on a woman to luſt after her, hath committed adultery with her already in his heart [o]. Marriage is honourable in all; but whoremongers and adulterers God will judge [p]. I will therefore that the younger women marry, bear children, guide the houſe, give none occaſion to the adverſary to ſpeak reproachfully [q]. That the aged women likewiſe be in behaviour as becometh holineſs; that they may teach the young women to be ſober, to love their huſbands, to be diſcreet, chaſte, keepers at home, that the word of God be not blaſphemed [r]. Intreat the elder women as mothers, the younger women as ſiſters, with all purity [s]. But fornication, and all uncleanneſs, let it not be once named amongſt you, as becometh ſaints; neither filthineſs, nor fooliſh talking, nor jeſting, which are not convenient [t]. Put all filthy communication out of your mouth [u]. For it is a ſhame even to ſpeak of thoſe things, which are done of them in ſecret [x].

SECT. 2. *The fatal conſequences of lewdneſs in a preſent and future life.*

REMOVE thy ways far from the ſtrange woman, and come not nigh the door of her houſe: Leſt thou give thine honour unto others, and thy years unto the cruel: Leſt ſtrangers be filled with thy wealth, and thy labours be in the houſe of a ſtranger, and thou mourn at laſt when thy fleſh and thy body are conſumed, and ſay, How have I hated inſtruction, and my heart deſpiſed reproof [a]? Can a man take fire in his boſom, and his clothes not be burnt [b]? For it is a fire that conſumeth to deſtruction, and would root out all mine increaſe [c]. The mouth of ſtrange women is a deep pit; he that is abhorred of the Lord ſhall fall therein [d]. For by means of a whoriſh woman, a man is brought to a piece of bread [e]. He goeth after her as an ox to the ſlaughter, or as a fool to the correction of the ſtocks, as a bird haſteth to the ſnare, and knoweth not that it is for his life. Let not thine heart decline to her ways; go not aſtray in her paths. Her houſe is the way to hell, going down to the chambers of death [f].

Let no man deceive you with vain words; for becauſe of theſe things cometh the wrath of God upon the children of diſobedience: For this ye know, that no whoremonger nor unclean perſon hath any inheritance in the kingdom of Chriſt and of God [g]. The Lord knoweth how to reſerve the unjuſt unto the day of judgment to be puniſhed, but chiefly them that walk after the fleſh in the luſt of uncleanneſs [h]. Having eyes full of adultery, and that cannot ceaſe from ſin;

[n] 1 Cor. vi. 18. [o] Matth. v. 28. [p] Heb. xiii. 4. [q] 1 Tim. v. 14.
[r] Tit. ii. 3, 4, 5. [s] 1 Tim. v. 2. [t] Eph. v. 3, 4. [u] Col. iii. 8.
[x] Eph. v. 12.

§ 2. [a] Prov. v. 8,---12. [b] Prov. vi. 27. [c] Job xxxi. 12. [d] Prov. xxii. 14.
[e] Prov. vi. 26. [f] Prov. vii. 22, 23, 25, 27. [g] Eph. v. 6, 5. [h] 2 Pet. ii. 9, 10.

ſin; curſed children, *they* ſhall receive the reward of unrighteouſneſs, and utterly periſh in their own corruption [i]. Even as Sodom and Gomorrah, and the cities about them, in like manner giving themſelves over to fornication, and going after ſtrange fleſh, are ſet forth for an example, ſuffering the vengeance of eternal fire [k].

SECT. 3. *Conſiderations why chriſtians particularly ought to abſtain from it.*

WALK not as other Gentiles walk in the vanity of their mind; having the underſtanding darkned, who being paſt feeling, have given themſelves over unto laſciviouſneſs, to work all uncleanneſs with greedineſs [a]. Be not ye partakers with them: For ye were ſometimes darkneſs, but now are ye light in the Lord; walk as children of the light [b]. Put ye on the Lord Jeſus Chriſt, and make not proviſion for the fleſh to fulfil the luſts thereof [c]. If a man therefore purge himſelf from theſe things, he ſhall be a veſſel unto honour, ſanctified and meet for the maſter's uſe, and prepared unto every good work [d]. Know ye not that your bodies are the members of Chriſt? Shall I then take the members of Chriſt, and make them the members of an harlot? God forbid [e]. Know ye not, that ye are the temple of God, and that the Spirit of God dwelleth in you [f]. Know ye not, that your body is the temple of the Holy Ghoſt, which is in you, which ye have of God? And ye are not your own; for ye are bought with a price; therefore glorify God in your body, and in your ſpirit, which are God's [g]. If any man defile the temple of God, him ſhall God deſtroy; for the temple of God is holy, which temple ye are [h]. Bleſſed are the pure in ſpirit; for they ſhall ſee God [i] *.

[i] 2 Pet. ii. 14, 13, 12. [k] Jude 7.

§ 3. [a] Eph iv. 17,—19. [b] Eph. v. 7, 8. [c] Rom. xiii. 14. [d] 2 Tim. ii. 21.
[e] 1 Cor vi. 15. [f] 1 Cor. iii. 16. [g] 1 Cor. vi. 19, 20. [h] 1 Cor. iii. 17.
[i] Matth. v. 8.

* See further on this ſubject, the preceding chapter on PURITY.

CHAP. VI.

Of INDUSTRY *and* DILIGENCE, *in oppoſition to* SLOTH *and* IDLENESS.

SECT. 1. Sloth is an evil, productive of the greateſt calamities; and, when compared with induſtry, its diſadvantages are fully ſeen. 2. Induſtry is indiſpenſibly neceſſary in all the affairs of life. 3. It is enjoined by the goſpel in all our ſecular concerns. 4. A zealous activity in the ways of religion was required under the law. 5. The greateſt diligence and watchfulneſs are to be exerciſed in our ſpiritual concerns. 6. Various motives and incitements to this diligence and watchfulneſs. 7. The ſubject continued. 8. In the labours of St Paul we have a proper example of ſacred diligence. 9. The bleſſedneſs of thoſe that labour and overcome. 10. The apoſtle's joy in diligent and ſtedfaſt chriſtians, and his prayers for them.

SECT. 1. *Sloth is an evil, productive of the greateſt calamities; and, when compared with induſtry, its diſadvantages are fully ſeen.*

LOVE not ſleep, leſt thou come to poverty [a]; for drowſineſs ſhall clothe a man with rags [b]. As the door turneth upon its hinges, ſo doth the ſlothful upon his bed; he hideth his hand in his boſom, it grieveth him to bring it again to his mouth [c]. Slothfulneſs caſteth into a deep ſleep; and an idle ſoul ſhall ſuffer hunger [d]. The ſluggard will not plow by reaſon of the cold; therefore ſhall he beg in harveſt, and have nothing [e]. The deſire of the ſlothful killeth him; for his hands refuſe to labour [f]. The way of the ſlothful man is as an hedge of thorns [g]; *he* ſaith, There is a lion without, I ſhall be ſlain in the ſtreets [h]. He alſo that is ſlothful in his work, is brother to him that is a great waſter [i]. Go to the ant, thou ſluggard; conſider her ways, and be wiſe [k]. The ants are a people not ſtrong; which having no guide, overſeer, or ruler, provideth her meat in the ſummer, and gathereth her food in the harveſt [l]. How long wilt thou

§ 1. [a] Prov. xx. 13. [b] Prov. xxiii. 21. [c] Prov. xxvi. 14, 15. [d] Prov. xix. 15.
[e] Prov. xx. 4. [f] Prov. xxi. 25. [g] Prov. xv. 19. [h] Prov. xxii. 13.
[i] Prov. xviii. 9. [k] Prov. vi. 6. [l] Prov. xxx. 25. with Prov. vi. 7, 8.

thou ſleep, O ſluggard? When wilt thou ariſe out of thy ſleep? Yet a little ſleep, a little ſlumber, a little folding of the hands to ſleep. So ſhall thy poverty come as one that travaileth, and thy want as an armed man [m]. I went by the field of the ſlothful, and by the vineyard of the man void of underſtanding; and lo it was all grown over with thorns, and nettles had covered the face thereof, and the ſtone-wall thereof was broken down. Then I ſaw, and conſidered it well; I looked upon it, and received inſtruction [n]. By much ſlothfulneſs, the building decayeth; and through idleneſs of the hands, the houſe dropeth through [o]. As vinegar to the teeth, and as ſmoke to the eyes, ſo is the ſluggard to them that ſend him [p]. Behold this was the iniquity of thy ſiſter Sodom; pride, fulneſs of bread, and abundance of idleneſs was in her, and in her daughters [q].

He becometh poor that dealeth with a ſlack hand; but the hand of the diligent maketh rich. He that gathereth in ſummer is a wiſe ſon; but he that ſleepeth in harveſt is a ſon that cauſeth ſhame [r]. He that tilleth his land ſhall be ſatisfied with bread; but he that followeth vain perſons is void of underſtanding [ſ], and ſhall have poverty enough [t]. The hand of the diligent ſhall bear rule; but the ſlothful ſhall be under tribute [u]. The ſlothful man roaſteth not that which he took in hunting; but the ſubſtance of a diligent man is precious [x]. The ſoul of the ſluggard deſireth, and hath nothing; but the ſoul of the diligent ſhall be made fat [y]. The ſleep of a labouring man is ſweet, whether he eat little or much; but the abundance of the rich will not ſuffer him to ſleep [z].

SECT. 2. *Induſtry is indiſpenſibly neceſſary in all the affairs of life.*

SEEST thou a man diligent in his buſineſs? he ſhall ſtand before kings; he ſhall not ſtand before mean men [a]. He that diligently ſeeketh good, procureth favour [b]. In all labour there is profit [c]; *and* the labour of the righteous tendeth to life [d]. The thoughts of the diligent tend only to plenteouſneſs [e]. Six days ſhalt thou labour and do all thy work [f]. Whatſoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wiſdom in the grave whither thou goeſt [g]. In the morning ſow thy ſeed, and in the evening with-hold not thy hand; for thou knoweſt not whether ſhall proſper, either this or that, or whether they ſhall be alike good [h]. Be thou diligent

[m] Prov. vi. 9,—11. [n] Prov. xxiv. 30, 31, 32. [o] Eccleſ. x. 18. [p] Prov. x. 26.
[q] Ezek. xvi. 49. [r] Prov. x. 4, 5. [ſ] Prov. xii 11. [t] Prov. xxviii. 19.
[u] Prov. xii. 24. [x] Prov. xii. 27. [y] Prov. xiii. 4. [z] Eccleſ. v. 12.

§ 2. [a] Prov. xxii. 29. [b] Prov. xi. 27. [c] Prov. xiv. 23. [d] Prov. x 16.
[e] Prov. xxi. 5. [f] Exod. xx. 9. [g] Eccleſ. ix. 10. [h] Eccleſ. xi. 6.

gent to know the ſtate of thy flocks, and look well to thy herds[i]; for the lambs are for thy clothing, and the goats are the price of the field. And thou ſhalt have goats milk enough for thy food, for the food of thy houſhold, and for the maintenance for thy maidens[k].

Who can find a virtuous woman? for her price is far above rubies[l]. She ſeeketh wool and flax; and worketh willingly with her hands. She is like the merchants ſhips, ſhe bringeth her food from afar. She riſeth alſo while it is yet night, and giveth meat to her houſhold; with the fruit of her hands ſhe planteth a vineyard. She girdeth her loins with ſtrength[m]. She layeth her hands to the ſpindle, and her hands hold the diſtaff[n]. She looketh well to the ways of her houſhold, and eateth not the bread of idleneſs. Her children riſe up, and call her bleſſed; her huſband alſo, and he praiſeth her[o].

SECT. 3. *It is enjoined by the goſpel in all our ſecular concerns.*

PUT them in mind to be ready to every good work[a]. Let every man abide in the ſame calling wherein he was called. Art thou called being a ſervant? care not for it; but if thou mayſt be made free, uſe it rather. For he that is called in the Lord, being a ſervant, is the Lord's free man; likewiſe alſo he that is called being free, is Chriſt's ſervant[b]. And whatſoever ye do, do it heartily as to the Lord, and not unto men[c]. Furthermore, we beſeech you, brethren, and exhort you by the Lord Jeſus, that as ye have received of us, how ye ought to walk, and to pleaſe God, ſo ye would abound more and more[d]. I have coveted no man's ſilver, or gold, or apparel. Yea, you yourſelves know, that theſe hands have miniſtred unto my neceſſities, and to them that were with me. I have ſhewed you all the words of the Lord Jeſus, how he ſaid, It is more bleſſed to give than to receive[e]. Even unto this preſent hour we both hunger and thirſt, and labour, working with our hands[f]. But we beſeech you, brethren, that ye increaſe more and more; and that ye ſtudy to be quiet, and to do your own buſineſs, and to work with your own hands, as we commanded you; that ye may walk honeſtly toward them that are without, and that ye may have lack of nothing[g]. For when we were with you, this we commanded you, that if any would not work, neither ſhould he eat. For we hear that there are ſome which walk among you diſorderly, working not at all, but as buſy bodies. Now them that are ſuch, we command and exhort, by our Lord Jeſus Chriſt, that with quietneſs

[i] Prov. xxvii. 23. [k] Prov. xxvii. 26, 27. [l] Prov. xxxi. 10. [m] Prov. xxxi. 13,—17.
[n] Prov. xxxi. 19. [o] Prov. xxxi. 27, 28.

§ 3. [a] Tit. iii. 1. [b] 1 Cor. vii. 20, 21, 22. [c] Col. iii. 23. [d] 1 Theſſ. iv. 1.
[e] Acts xx. 33, 34, 35. [f] 1 Cor. iv. 11, 12. [g] 1 Theſſ. iv. 10,—12.

quietneſs they work and eat their own bread [h]. Let him that ſtole, ſteal no more; but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth [i]. But if any provide not for his own, and ſpecially for thoſe of his own houſe, he hath denied the faith and is worſe than an infidel [k]. And withal they learn to be idle, wandring about from houſe to houſe; and not only idle, but tatlers alſo, and buſy bodies, ſpeaking things which they ought not [l].

SECT. 4. *A zealous activity in the ways of religion, was required under the law.*

AND Moſes, with the elders of Iſrael, commanded the people, ſaying, Keep all the commandments which I have commanded you this day [a]. And it ſhall come to paſs, if thou ſhalt hearken diligently unto the voice of the Lord thy God, to obſerve and do all his commandments; that the Lord thy God will ſet thee on high above all the nations of the earth [b]. Be thou ſtrong and very courageous, that thou mayſt obſerve to do according to all the law; turn not from it to the right hand or to the left, that thou mayſt proſper whitherſoever thou goeſt. This book of the law ſhall not depart out of thy mouth; but thou ſhalt meditate therein day and night, that thou mayſt obſerve to do according to all that is written therein; for then thou ſhalt make thy way proſperous, and then thou ſhalt have good ſucceſs. Have not I commanded thee, Be ſtrong, and of good courage; be not afraid, neither be thou diſmayed; for the Lord thy God is with thee whitherſoever thou goeſt [c]. Take diligent heed to do the commandment, and the law, to love the Lord your God, and to walk in all his ways, and to cleave unto him, and to ſerve him with all your heart, and with all your ſoul [d]. Be ye ſtrong, therefore, and let not your hands be weak; for your work ſhall be rewarded [e].

SECT. 5. *The greateſt diligence and watchfulneſs are to be exerciſed in our ſpiritual concerns.*

LABOUR not for the meat which periſheth, but for that which endureth unto everlaſting life, which the Son of man ſhall give unto you [a]. Take no thought, ſaying,

[h] 2 Theſſ. iii. 10, 11, 12. [i] Eph. iv. 28. [k] 1 Tim. v. 8. [l] 1 Tim. v. 13.

§ 4. [a] Deut. xxvii. 1. [b] Deut. xxviii. 1. [c] Joſh. i. 7, 8, 9. [d] Joſh. xxii. 5.
[e] 2 Chron. xv. 7.

5. [a] John vi. 27.

ſaying, What ſhall we eat? or what ſhall we drink? or wherewithal ſhall we be clothed[b]? but ſeek ye firſt the kingdom of God, and his righteouſneſs, and all theſe things ſhall be added unto you[c]. Verily, I ſay unto you, The kingdom of heaven ſuffereth violence, and the violent take it by force[d]. Strive to enter in at the ſtrait gate; for many I ſay unto you will ſeek to enter in, and ſhall not be able[e]. For wide is the gate, and broad is the way that leadeth to deſtruction, and many there be which go in thereat; becauſe ſtrait is the gate, and narrow is the way which leadeth unto life, and few there be that find it[f]. If any man will come after me, let him deny himſelf, and take up his croſs and follow me[g]. Not ſlothful in buſineſs, fervent in ſpirit, ſerving the Lord[h]. Occupy till I come[i]. For I ſay unto you, That except your righteouſneſs ſhall exceed the righteouſneſs of the Scribes and Phariſees, ye ſhall in no caſe enter into the kingdom of heaven[k]. Let your loins be girded about, and your lights burning, and ye yourſelves like unto them that wait for their Lord[l]. Bleſſed is that ſervant whom his Lord when he cometh ſhall find ſo doing[m]. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh[n]. For as a ſnare ſhall it come upon all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to eſcape all theſe things that ſhall come to paſs, and to ſtand before the Son of man[o]. He that ſhall endure unto the end, the ſame ſhall be ſaved[p]. Ye are they which have continued with me in my temptations; and I appoint unto you a kingdom, as my Father hath appointed unto me[q]. *But* no man having put his hand to the plough, and looking back, is fit for the kingdom of God[r].

SECT. 6. *Various motives and incitements to this diligence and watchfulneſs.*

SEEING therefore there remaineth a reſt to the people of God, let us labour to enter into that reſt[a]. Knowing the time, that now it is high time to awake out of our ſleep. The night is far ſpent, the day is at hand; let us therefore caſt off the works of darkneſs, and let us put on the armour of light[b]. Awake thou that ſleepeſt, and ariſe from the dead, and Chriſt ſhall give thee light[c]. For yourſelves know perfectly, that the day of the Lord ſo cometh as a thief in the night. Therefore, let us not ſleep as do others; but let us watch and be ſober[d]. Wherefore lift up the hands which hang down, and the feeble knees; and make ſtraight

[b] Matth. vi. 31. [c] Matth. vi. 33. [d] Matth. xi. 11, 12. [e] Luke xiii. 24.
[f] Matth. vii. 13, 14. [g] Matth. xvi. 24. [h] Rom. xii. 11. [i] Luke xix. 13.
[k] Matth. v. 20. [l] Luke xii. 35, 36. [m] Matth. xxiv. 46. [n] Matth. xxv. 13.
[o] Luke xxi. 35, 36. [p] Matth. xxiv. 13. [q] Luke xxii. 28, 29. [r] Luke ix. 62.

§ 6. [a] Heb. iv. 6, 9, 11. [b] Rom. xiii. 11, 12. [c] Eph. v. 14. [d] 1 Theſſ. v. 2, 6.

ſtraight paths for your feet, leſt that which is lame be turned out of the way, but let it rather be healed [e]. Looking diligently leſt any man fail of the grace of God [f]. We then beſeech you, that ye receive not *this* grace in vain; for he hath ſaid, I have heard thee in a time accepted, and in the day of ſalvation have I ſuccoured thee; behold, now is the accepted time; behold, now is the day of ſalvation [g]. Wherefore, my beloved, work out your own ſalvation with fear and trembling [h]. Giving all diligence, add to your faith virtue, and—knowledge, and—temperance, and—patience, and—godlineſs, and—brotherly kindneſs, and—charity [i]. For if theſe things be in you, and abound, they make you that ye ſhall neither be barren nor unfruitful in the knowledge of our Lord Jeſus Chriſt [k]. Give diligence to make your calling and election ſure; for ſo an entrance ſhall be miniſtred unto you abundantly into the everlaſting kingdom of our Lord and Saviour Jeſus Chriſt [l]. Having therefore theſe promiſes, dearly beloved, let us cleanſe ourſelves from all filthineſs of the fleſh and ſpirit, perfecting holineſs in the fear of God [m]. For God is not unrighteous, to forget your work and labour of love, which ye have ſhewed towards his name. And we deſire that every one of you do ſhew the ſame diligence, to the full aſſurance of hope unto the end; that ye be not ſlothful, but followers of them who through faith and patience inherit the promiſes [n]. Caſt not away therefore your confidence, which hath great recompence of reward. For ye have need of patience, that after ye have done the will of God ye might receive the promiſe [o]. Look to yourſelves, that we loſe not thoſe things which we have wrought, but that we receive a full reward [p]. And let us not be weary in well-doing; for in due ſeaſon we ſhall reap if we faint not [q]. Let us hold faſt the profeſſion of our faith without wavering; and let us conſider one another to provoke unto love and to good works [r]. Wherefore, gird up the loins of your mind; be ſober, and hope to the end, for the grace that is to be brought unto you at the revelation of Jeſus Chriſt [s]. Building yourſelves up in your moſt holy faith, praying in the Holy Ghoſt, keep yourſelves in the love of God, looking for the mercy of our Lord Jeſus Chriſt unto eternal life [t].

SECT. 7. *The ſubject continued.*

BELOVED, when I gave all diligence to write unto you of the common ſalvation; it was needful for me to write unto you, and exhort you, that ye ſhould earneſtly contend for the faith which was once delivered to the ſaints [a]. It is

[e] Heb. xii. 12, 13.
[f] Heb. xii. 15.
[g] 2 Cor. vi. 1, 2.
[h] Phil. ii. 12.
[i] 2 Pet. i. 5, 6, 7.
[k] 2 Pet. i. 8.
[l] 2 Pet. i. 10, 11.
[m] 2 Cor. vii. 1.
[n] Heb. vi. 10, 11, 12.
[o] Heb. x. 35, 36.
[p] 2 John 8.
[q] Gal. vi. 9.
[r] Heb. x. 23, 24.
[s] 1 Pet. i. 13.
[t] Jude 20, 21.

§ 7. [a] Jude 3.

good to be zealouſly affected always in a good thing [b]; *with* a zeal of God according to knowledge [c]. Therefore, my brethren, dearly beloved, and longed for, my joy and crown, ſo ſtand faſt in the Lord [d]. Let your converſation be as becometh the goſpel of Chriſt; ſtand faſt in one ſpirit, with one mind, ſtriving together for the faith of the goſpel [e]. Be ſober, be vigilant; becauſe your adverſary the devil, as a roaring lion, walketh about ſeeking whom he may devour; whom reſiſt, ſtedfaſt in the faith [f]. Be ſtrong in the Lord, and in the power of his might [g]. Put on the whole armour of God, that ye may be able to ſtand againſt the wiles of the devil. For we wreſtle not againſt fleſh and blood, but againſt principalities, againſt powers, againſt the rulers of the darkneſs of this world, againſt ſpiritual wickedneſs in high places. Wherefore, take unto you the whole armour of God, that ye may be able to ſtand in the evil day, and having done all to ſtand. Stand therefore, having your loins girt about with truth, and having on the breaſt-plate of righteouſneſs, and your feet ſhod with the preparation of the goſpel of peace; above all, taking the ſhield of faith, wherewith ye ſhall be able to quench all the fiery darts of the wicked; and take the helmet of ſalvation, and the ſword of the ſpirit, which is the word of God [h]. Watch ye, ſtand faſt in the faith, quit you like men, be ſtrong [i]. Follow after righteouſneſs, godlineſs, faith, love, patience, meekneſs; fight the good fight of faith, lay hold on eternal life [k], according to the prophecies which went before on thee, that thou by them mighteſt war a good warfare, holding faith and a good conſcience [l]. Thou therefore, my ſon, be ſtrong in the grace that is in Chriſt Jeſus; endure hardneſs as a good ſoldier of Jeſus Chriſt [m]. And if a man alſo ſtrive for maſteries, yet is he not crowned except he ſtrive lawfully [n]. And every man that ſtriveth for the maſtery is temperate in all things. Now they do it to obtain a corruptible crown, but we an incorruptible. I therefore ſo run, not as uncertainly; ſo fight I not as one that beateth the air; but I keep under my body, and bring it into ſubjection [o]*. For therefore we both labour and ſuffer reproach, becauſe we truſt in the living God [p]. For which cauſe, we faint not; but though our outward man periſh, yet the inward man is renewed day by day [q]. While we look not at the things which are ſeen, but at the things which are not ſeen; for the things which are ſeen are temporal, but the things which are not ſeen are eternal [r].

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[b] Gal. iv. 18. [c] Rom. x. 2. [d] Phil. iv. 1. [e] Phil. i. 27.
[f] 1 Pet. v. 8, 9. [g] Eph vi. 10. [h] Eph. vi. 11,—17. [i] 1 Cor. xvi. 13.
[k] 1 Tim. vi. 11, 12. [l] 1 Tim. i. 18, 19. [m] 2 Tim. ii. 1, 3. [n] 2 Tim. ii. 5.
[o] 1 Cor. ix. 25, 26, 29. [p] 1 Tim. iv. 10. [q] 2 Cor. iv. 16. [r] 2 Cor. iv. 18.

* See 2 Cor. vi. 4,——10.

I therefore beſeech you, that ye walk worthy of the vocation wherewith ye are called [r]; holding the head, from which all the body by joints and bands, having nouriſhment miniſtred and knit together, increaſeth with the increaſe of God [t]. That we may grow up unto him in all things, which is the head, even Chriſt [u]. For yourſelves know perfectly, that the day of the Lord ſo cometh as a thief in the night [x]; in which the earth, and the works that are therein ſhall be burnt up. Seeing then that all theſe things ſhall be diſſolved, what manner of perſons ought ye to be in all holy converſation and godlineſs? looking for, and hatting unto the coming of the day of God [y]. Wherefore beloved, ſeeing that ye look for ſuch things, be diligent that ye may be found of him in peace, without ſpot and blameleſs [z]. Be ye ſtedfaſt, immoveable, always abounding in the work of the Lord, foraſmuch as ye know that your labour is not in vain in the Lord [a].

Know ye not that they which run in a race, run all; but one receiveth the prize? ſo run that ye may obtain [b]. Let us lay aſide every weight, and the ſin which doth ſo eaſily beſet us, and let us run with patience the race that is ſet before us; looking unto Jeſus the author and finiſher of your faith [c], who went about doing good [d]. Having then gifts, differing according to the grace that is given us; whether prophecy, let us propheſy according to the proportion of faith; or miniſtry, let us wait on our miniſtring; he that teacheth, on teaching: or he that exhorteth, on exhortation; he that giveth, let him do it with ſimplicity; he that ruleth, with diligence; he that ſheweth mercy, with chearfulneſs [e]. *For* God will render to every man according to his deeds; to them who by patient continuance in well-doing, ſeek for glory, and honour, and immortality; eternal life [f]. Glory, honour, and peace, to every one that worketh good, to the Jew firſt, and alſo to the Gentile [g].

SECT. 8. *In the labours of St. Paul, we have a proper example of ſacred diligence.*

BRETHREN, be followers together of me, and mark them which walk ſo, as ye have us for an enſample [a]. Thoſe things which ye have both learned, and received, and heard, and ſeen in me, do [b]. Ye know after what manner I have been with you at all ſeaſons; ſerving the Lord with all humility of mind, and with

[r] Eph. iv. 1. [t] Col. ii. 19. [u] Eph. iv. 15. [x] 1 Theſſ. v. 2.
[y] 2 Pet. iii. 10, 11, 12. [z] 2 Pet. iii. 14. [a] 1 Cor. xv. 58. [b] 1 Cor. ix. 24.
[c] Heb. xii. 1, 2. [d] Acts x. 38. [e] Rom. xii. 6, 7, 8. [f] Rom. ii. 5, 6, 7.
[g] Rom. ii. 10.

§ 8. [a] Phil. iii. 17. [b] Phil. iv. 9.

many tears and temptations [c]. And herein do I exercise myself, to have always a conscience void of offence toward God, and toward man [d]. For I am the least of the apostles, that am not meet to be called an apostle; because I persecuted the church of God. But by the grace of God I am what I am; and his grace which was bestowed upon me, was not in vain; but I laboured more abundantly than they all [e]. For I will not dare to speak of these things which Christ hath not wrought by me, to make the Gentiles obedient by word and deed; through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ [f]. Are they ministers of Christ? I am more; in labours more abundant [g], in journeying, often in perils; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness [h]. For ye remember, brethren, our labour, and travail; for labouring night and day, we preached unto you the gospel of God [i]; warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus; whereunto I also labour, striving according to his working, which worketh in me mightily [k]. For we are labourers together with God [l]. Wherefore we labour that we may be accepted of him [m]. Not as though I had attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark, for the prize of the high calling of God in Christ Jesus [n]; if by any means I might attain unto the resurrection of the dead [o]. And now the Holy Ghost witnesseth in every city, saying, That bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus [p].

Thou hast fully known my doctrine, manner of life, purpose, faith, long-suffering, charity, patience [q]. Continue thou in the things which thou hast learned, and been assured of [r]. Watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand [s]. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge shall give me at that day; and not to me only, but to all them also that love his appearing [t].

SECT.

[c] Acts xx. 18. 19.
[d] Acts xxiv. 16.
[e] 1 Cor. xv. 9. 10.
[f] Rom. xv. 18, 19.
[g] 2 Cor. xi. 23.
[h] 2 Cor. xi. 26, 27.
[i] 1 Thess. ii. 9.
[k] Col. i. 28, 29.
[l] 1 Cor. iii. 9.
[m] 2 Cor. v. 9.
[n] Phil. iii. 12, 13, 14.
[o] Phil. iii. 11.
[p] Acts xx. 22, 23, 24.
[q] 2 Tim. iii. 10.
[r] 2 Tim. iii. 14.
[s] 2 Tim. iv. 5, 6.
[t] 2 Tim. iv. 7, 8.

SECT. 9. *The bleſſedneſs of thoſe that labour and overcome.*

HE that hath an ear, let him hear what the Spirit ſaith unto the churches[a]. Unto the angel of the church of Epheſus, write, I know thy works and thy labour, and thy patience, and how thou haſt born, and for my name's ſake haſt laboured and haſt not fainted[b]. To him that overcometh will I give to eat of the tree of life which is in the midſt of the paradiſe of God[c]; to eat of the hidden manna; to him will I give power over the nations[d]. Be watchful, and ſtrengthen the things which remain, and are ready to die; for I have not found thy works perfect before God[e]. He that overcometh ſhall be clothed in white raiment[f]. Him will I make a pillar in the temple of my God; to him will I grant to ſit with me on my throne, even as I alſo overcame, and am ſet down with my Father on his throne[g]. And I heard a voice from heaven, ſaying unto me, Write, Bleſſed are the dead which die in the Lord, from henceforth; yea, ſaith the Spirit, that they may reſt from their labours, and their works do follow them[h].

SECT. 10. *The apoſtle's joy in diligent and ſtedfaſt chriſtians, and his prayers for them.*

I THANK my God always on your behalf, for the grace of God which is given you by Jeſus Chriſt; ſo that ye come behind in no gift, waiting for the coming of our Lord Jeſus[a]. Remembring without ceaſing your work of faith, and labour of love, and patience of hope, in our Lord Jeſus Chriſt[b]. For this cauſe we do not ceaſe to pray for you, that ye might walk worthy of the Lord unto all pleaſing, being fruitful in every good work; ſtrengthned with all might according to his glorious power, unto all patience and long-ſuffering with joyfulneſs[c]; that your love may abound yet more and more in knowledge, and in all judgment[d]. And the God of peace, that brought again from the dead our Lord Jeſus, make you perfect in every good work to do his will, working in you that which is well pleaſing in his ſight, through Jeſus Chriſt[e].

ART.

§ 9. [a] Rev. ii. 7. [b] Rev. ii. 1, 2, 3. [c] Rev. ii. 7. [d] Rev. ii. 17, 26. [e] Rev. iii. 2. [f] Rev. iii. 5. [g] Rev. iii. 12, 21. [h] Rev. xiv. 13.

§ 10. [a] 1 Cor. i. 4, 7. [b] 1 Theſſ. i. 3. [c] Col. i. 9, 10, 11. [d] Phil. i. 9. [e] Heb. xiii. 20, 21.

ARTICLE II.

Of the DUTIES *we owe to ourſelves conſidered as* MEMBERS *of* SOCIETY.

CHAP. I.

Of MODESTY *and* HUMILITY *in oppoſition to* VANITY *and* PRIDE.

SECT. 1. It is dangerous to form too high an opinion of ourſelves. Or, 2. To become vain on account of our rank or poſſeſſions. Or, 3. To affect honour and reſpect from others. 4. Still more dangerous is that pride which judgeth and deſpiſeth others. 5. The moſt criminal and dreadful of all, is that pride which exalteth itſelf againſt God, and affects to be independent of him. 6. Such pride cannot eſcape unpuniſhed. 7. For againſt ſuch the wrath of God is denounced. 8. His judgments on his preſumptuous enemies. 9. Diſſuaſives from pride, with exhortations and motives to humility. 10. The divine inſtructions of our Lord and Saviour to this effect. 11. His great example of condeſcenſion and humility. 12. Humility and modeſty enjoined by his apoſtles. 13. The humility of the apoſtle Paul, notwithſtanding his high attainments. 14 Yet his ſpirited aſſertion of his own character, and the dignity of his office, againſt the ſtrokes of calumny and detraction. 15. The complaints of the ſaints in regard of the proud, and their prayers for deliverance and protection. Examples.

SECT. 1. *It is dangerous to form too high an opinion of ourſelves.*

THE way of a fool is right in his own eyes; but he that hearkneth unto counſel is wiſe[a]. Seeſt thou a man wiſe in his own conceit, there is more hope of a fool than of him[b]. Wo unto them that are wiſe in their own eyes,

§ 1. [a] Prov. xii. 15. [b] Prov. xxvi. 12.

eyes, and prudent in their own ſight [c]. Let no man deceive himſelf; if any man among you ſeemeth to be wiſe in this world; let him become a fool, that he may be wiſe [d]. For if a man think himſelf to be ſomething when he is nothing, he deceiveth himſelf [e]. For I ſay, through the grace given unto me, to every man that is among you, not to think of himſelf more highly than he ought to think; but to think ſoberly, according as God hath dealt to every one the meaſure of faith. Be not wiſe in your own conceits [f]. For who maketh thee to differ from another? and what haſt thou that thou didſt not receive? Now if thou didſt receive it, why doſt thou glory as if thou hadſt not received it [g]? Where is boaſting then? it is excluded. By what law? of works? nay, but by the law of faith [h], that no fleſh ſhould glory in his preſence [i]. For the weapons of our warfare, are not carnal, but mighty through God, to the pulling down of ſtrong holds; caſting down imaginations, and every high thing that exalteth itſelf againſt the knowlege of God; and bringing into captivity every thought to the obedience of Chriſt [k]. Now ye are full, now ye are rich, ye have reigned as kings without us [l]. We are fools for Chriſt's ſake, but ye are wiſe in Chriſt; we are weak, but ye are ſtrong; ye are honourable but we are deſpiſed [m]. I write not theſe things to ſhame you, but as my beloved ſons I warn you [n]. Now ſome are puffed up, as though I would not come to you. But I will come to you ſhortly, if the Lord will; and will know not the ſpeech of them which are puffed up, but the power [o].

SECT. 2.—*Or to become vain on account of our rank or poſſeſſions.*

SURELY men of low degree are vanity, and men of high degree are a lie; to be laid in the balance they are altogether lighter than vanity. Truſt not in oppreſſion, and become not vain in robbery; if riches increaſe, ſet not your heart upon them [a]. They that truſt in their wealth, and boaſt themſelves in the multitude of their riches; none of them can by any means redeem his brother, nor give to God a ranſom for him [b]. Their inward thought is, that their houſes ſhall continue for ever, and their dwelling places to all generations; they call their lands after their own names. Nevertheleſs, man being in honour abideth not; he is like the beaſts that periſh [c]. Though his excellency mount up to the heavens, and his head reach unto the clouds; he ſhall periſh for ever; they which have ſeen him ſhall ſay, Where is he [d]? Beware that thou forget not the Lord thy God; leſt when thou haſt eaten, and art full, and haſt built goodly houſes, and dwelt

[c] Iſa. v. 21. [d] 1 Cor. iii. 18. [e] Gal. vi. 3. [f] Rom. xii. 3, 16.
[g] 1 Cor. iv. 7. [h] Rom. iii. 27. [i] 1 Cor. i. 29. [k] 2 Cor. x. 4, 5.
[l] 1 Cor. iv. 8. [m] 1 Cor. iv. 10. [n] 1 Cor iv. 14. [o] 1 Cor iv. 18, 19.

§ 2. [a] Pſal. lxii. 9, 10. [b] Pſal. xlix. 6, 7. [c] Pſal. xlix. 11, 12. [d] Job xx. 6, 7.

dwelt therein; and when thy herds, and thy flocks multiply, and thy ſilver, and thy gold is multiplied; then thine heart be lifted up[e]; and thou ſay in thine heart, My power and the might of my hand hath gotten me this wealth[f].

Nebuchadnezzar walked in the palace of the kingdom of Babylon. The king ſpake and ſaid, Is not this great Babylon, that I have built for the houſe of the kingdom, by the might of my power, and for the honour of my majeſty? While the word was in the king's mouth, there fell a voice from heaven, ſaying, O King Nebuchadnezzar, to thee it is ſpoken, The kingdom is departed from thee. And they ſhall drive thee from men, and thy dwelling ſhall be with the beaſts of the field; they ſhall make thee to eat graſs as oxen, and ſeven times ſhall paſs over thee, until thou know that the Moſt High ruleth in the kingdom of men, and giveth it to whomſoever he will. The ſame hour was the thing fulfilled upon Nebuchadnezzar; and he was driven from men, and eat graſs as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles feathers, and his nails like birds claws. And at the end of the days, I Nebuchadnezzar lift up mine eyes unto heaven, and mine underſtanding returned unto me, and I bleſſed the Moſt High; and praiſed and honoured him that liveth for ever, whoſe dominion is an everlaſting dominion, and his kingdom is from generation to generation. And all the inhabitants of the earth are reputed as nothing, and he doth according to his will in the army of heaven, and among the inhabitants of the earth; and none can ſtay his hand, or ſay unto him, What doſt thou[g]. Now I Nebuchadnezzar praiſe, and extol, and honour the King of heaven, all whoſe works are truth, and his ways judgment, and thoſe that walk in pride, he is able to abaſe[h].

SECT. 3.—*Or to affect honour and reſpect from others.*

MOST men will proclaim every one his own goodneſs; but a faithful man who can find[a]? It is not good to eat much honey; ſo for man to ſearch his own glory, is not glory[b]. Let another man praiſe thee, and not thine own mouth; a ſtranger, and not thine own lips[c]. For not he that commendeth himſelf is approved; but whom the Lord commendeth[d]. Charity vaunteth not itſelf, is not puffed up, doth not behave itſelf unſeemly[e].

Put not forth thyſelf in the preſence of the king; and ſtand not in the place of great men. For better it is that it be ſaid unto thee, Come up hither; than that thou ſhouldſt be put lower in the preſence of the prince, whom thine eyes

[e] Deut. viii. 11,—14. [f] Deut. viii. 17. [g] Dan. iv. 28,—35. [h] Dan. iv. 37.

§ 3. [a] Prov. xx. 6. [b] Prov. xxv. 27. [c] Prov. xxvii. 2. [d] 2 Cor. x. 17, 18.
[e] 1 Cor. xiii. 4, 5.

eyes have ſeen [f]. When thou art bidden of any man to a wedding, ſit not down in the higheſt room; leſt a more honourable man than thou be bidden of him; and he that bade thee and him, come and ſay to thee, Give this man place; and thou begin with ſhame to take the loweſt room. But when thou art bidden, go and ſit down in the loweſt room; that when he that bade thee cometh, he may ſay unto thee, Friend, go up higher; then ſhalt thou have worſhip in the preſence of them that ſit at meat with thee. For whoſoever exalteth himſelf, ſhall be abaſed; and he that humbleth himſelf ſhall be exalted [g]. Then ſpake Jeſus to the multitude, and to his diſciples, ſaying, The ſcribes and the phariſees ſit in Moſes's ſeat. All therefore whatſoever they bid you obſerve, that obſerve and do; but do not ye after their works. For all their works they do for to be ſeen of men. They make broad their phylacteries, and enlarge the borders of their garments, and love the uppermoſt rooms at feaſts, and the chief ſeats in the ſynagogues, and greetings in the markets, and to be called of men, Rabbi, Rabbi [h] *. They loved the praiſe of men more than the praiſe of God [i]. But be not ye called Rabbi; for one is your maſter, even Chriſt, and all ye are brethren [k]. But he that is greateſt among you ſhall be your ſervant [l].

My brethren, be not many maſters, knowing that we ſhall receive the greater condemnation [m]. Let us not be deſirous of vain glory, provoking one another, envying one another [n]. Mind not high things, but condeſcend to men of low eſtate [o]. Let nothing be done through ſtrife, or vain-glory, but in lowlineſs of mind, let each eſteem other better than themſelves [p]. Be kindly affectionate one to another; with brotherly love, in honour preferring one another [q].

SECT. 4. *Still more dangerous is that pride which judgeth and deſpiſeth others.*

HE that is void of wiſdom, deſpiſeth his neighbour; but a man of underſtanding holdeth his peace [a]. He that deſpiſeth his neighbour ſinneth [b]. A naughty perſon, a wicked man, walketh with a froward mouth, he winketh with his eyes, he ſpeaketh with his feet, he teacheth with his fingers; frowardneſs is in his heart; therefore ſhall his calamity come ſuddenly [c]. Put away from thee a froward mouth, and perverſe lips put far from thee [d]. Let not him that eateth

 deſpiſe

[f] Prov. xxv. 6, 7. [g] Luke xiv. 8,—11. [h] Matth. xxiii. 1,—7. [i] John xii. 43.
[k] Matth. xxiii. 8. [l] Matth. xxiii. 11. [m] James iii. 1. [n] Gal. v. 26.
[o] Rom. xii. 16. [p] Phil. ii. 3. [q] Rom. xii. 10.

§ 4. [a] Prov. xi. 12. [b] Prov. xiv. 21. [c] Prov. vi. 12,—15. [d] Prov. iv. 24.

* See Luke xx. 46.

deſpiſe him that eateth not; and let not him which eateth not, judge him that eateth; for who art thou that judgeſt another man's ſervant [e]? Behold thou art called a Jew, and reſteſt in the law, and makeſt thy boaſt of God, and knoweſt his will, and approveſt the things that are more excellent, being inſtructed out of the law, and art confident that thou thyſelf art a guide of the blind, a light of them which are in darkneſs, an inſtructor of the fooliſh, a teacher of babes, who haſt the form of knowledge, and of the truth in the law; thou therefore who teacheſt another, teacheſt thou not thy ſelf [f]? Thou that makeſt thy boaſt of the law, through breaking the law diſhonoureſt thou God [g]? But why doſt thou judge thy brother? or why doſt thou ſet at nought thy brother? for we ſhall all ſtand before the judgment ſeat of Chriſt [h]. Diotrephes, who loveth the pre-eminence, receiveth us not; wherefore, if I come, I will remember his deeds which he doth, pratting againſt us with malicious words; and not content therewith, neither doth he himſelf receive the brethren, and forbiddeth them that would, and caſteth them out of the church [i].

I have ſpread out my hands all the day unto a rebellious people, which walketh in a way that was not good, after their own thoughts; which ſay, Stand by thy ſelf, come not near to me, for I am holier than thou; theſe are a ſmoke in my noſe, a fire that burneth all the day [k]. Pride, and arrogancy, and the evil way, and the froward mouth do I hate [l].

SECT. 5. *The moſt criminal and dreadful is that pride which exalteth itſelf againſt God, and affects to be independent of him.*

THERE is a generation that are pure in their own eyes, and yet is not waſhed from their filthineſs. O how lofty are their eyes! and their eye-lids are lifted up [a]. Therefore, they ſay unto God, Depart from us; for we deſire not the knowledge of thy ways. What is the Almighty that we ſhould ſerve him? What profit ſhould we have if we pray unto him [b]? And what can the Almighty do for them [c]. The wicked, through the pride of his countenance, will not ſeek after God; God is not in all his thoughts. As for all his enemies, he puffeth at them. He hath ſaid in his heart, I ſhall not be moved; for I ſhall never be in adverſity [d]. They are incloſed in their own fat; with their mouth they ſpeak proudly [e]. Pride compaſſeth them about as a chain; violence covereth them as a garment [f]. They ſpeak loftily. They ſet their mouth againſt the heavens, and

[e] Rom. xiv. 3, 4. [f] Rom. ii. 17,—21. [g] Rom. ii. 23. [h] Rom. xiv. 10.
[i] 3 John 9, 10. [k] Iſa. lxv. 2. 5. [l] Prov. viii. 13.

§ 5. [a] Prov. xxx. 12, 13. [b] Job. xxi. 14, 15. [c] Job xxii. 17. [d] Pſal. x. 4, 5, 6.
[e] Pſal. xvii. 10. [f] Pſal. lxxiii. 6.

and their tongue walketh through the earth[g]. They make the oppreſſed to cry; they cry becauſe of the pride of evil men[h]. They are without excuſe; becauſe that when they knew God, they glorified him not as God, neither were thankful, but became vain in their imaginations, and their fooliſh hearts were darkned. Profeſſing themſelves wiſe, they became fools[i], haters of God, deſpiteful, proud boaſters, fierce, deſpiſers of thoſe that are good, heady, high-minded[k]. Theſe are wells without water, clouds that are carried with a tempeſt, to whom the miſt of darkneſs is reſerved for ever. For when they ſpeak great ſwelling words of vanity, they allure through the luſts of the fleſh, thoſe that were clean eſcaped from them who live in error[l].

SECT. 6. *Such pride cannot eſcape unpuniſhed.*

WHY boaſteſt thou thy ſelf in miſchief, O mighty man[a]? Why do the heathen rage, and the people imagine a vain thing? The kings of the earth ſet themſelves, and the rulers take counſel together againſt the Lord, and againſt his Anointed, ſaying, Let us break their bands aſunder, and caſt away their cords from us. He that ſitteth in the heavens ſhall laugh; the Lord ſhall have them in deriſion. Then ſhall he ſpeak unto them in his wrath, and vex them in his ſore diſpleaſure[b]. Pride goeth before deſtruction, and an haughty ſpirit before a fall[c]. An high look, and a proud heart, and the plowing of the wicked is ſin[d]. Surely God will not hear vanity, neither will the Almighty regard it[e]. For he knoweth vain men; will he not then conſider it[f]? Every one that is proud in heart, is an abomination to the Lord: Though hand join in hand, he ſhall not be unpuniſhed[g]. Theſe things doth the Lord hate; yea *they* are an abomination to him; a proud look, a lying tongue, and hands that ſhed innocent blood[h]. Proud and haughty ſcorner is his name that dealeth in proud wrath[i]. For he flattereth himſelf in his own eyes, until his iniquity be found to be hateful[k]. I ſaid unto the fools, Deal not fooliſhly; and to the wicked, Lift not up the horn[l]. Lift not up the horn on high; ſpeak not with a ſtiff neck; for God is the judge; he putteth down one, and ſetteth up another[m]. Talk no more ſo exceeding proudly; let not arrogancy come out of your mouth; for the Lord is a God of knowledge, and by him actions are weighed[n]. The Lord ſhall cut off all flattering lips, and the tongue that ſpeaketh proud things.

[g] Pſal. lxxiii. 8, 9. [h] Job xxxv. 9, 12. [i] Rom. i. 20, 21, 22. [k] Rom. i. 30, with 2 Tim. iii. 3, 4. [l] 2 Pet. ii. 17, 18.

§ 6. [a] Pſal. lii. 1. [b] Pſal. ii. 1,—5. [c] Prov. xvi. 18. [d] Prov. xxi. 4. [e] Job xxxv. 13. [f] Job xi. 11. [g] Prov. xvi. 5. [h] Prov. vi. 16, 17. [i] Prov. xxi. 24. [k] Pſal. xxxvi. 2. [l] Pſal. lxxv. 4. [m] Pſal. lxxv. 5, 7. [n] 1 Sam. ii. 3.

Who have ſaid, With our tongues will we prevail, our lips are our own; who is Lord over us [o]. The Lord plentifully rewardeth the proud doer [p]; for in the thing wherein they dealt proudly he was above them [q]. He bringeth down them that dwell on high; the lofty city he layeth it low, even to the ground; he bringeth it even to the duſt [r]. He hath ſhewed ſtrength with his arm; he hath ſcattered the proud in the imagination of their hearts; he hath put down the mighty from their ſeats, and exalted them of low degree [ſ]; that he may withdraw man from his purpoſe, and hide pride from man [t]. The Lord of hoſts hath purpoſed to ſtain the pride of all glory, and to bring into contempt all the honourable of the earth [u]. Enter into the rock, and hide thee in the duſt, for fear of the Lord, and for the glory of his majeſty. The lofty looks of man ſhall be humbled, and the haughtineſs of men ſhall be bowed down, and the Lord alone ſhall be exalted in that day. For the day of the Lord of hoſts ſhall be upon every one that is proud and lofty, and upon every one that is lifted up, and he ſhall be brought low [x]; and the loftineſs of man ſhall be bowed down, and the haughtineſs of men ſhall be made low [y]; and the mean man ſhall be brought down, and the mighty man ſhall be humbled, and the eyes of the lofty ſhall be humbled [z]. And they ſhall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majeſty, when he ariſeth to ſhake terribly the earth [a]. But the Lord of hoſts ſhall be exalted in judgment, and God that is holy ſhall be ſanctified in righteouſneſs [b].

SECT. 7. —*For againſt ſuch the wrath of God is denounced.*

HEAR ye, and give ear, be not proud; for the Lord hath ſpoken [a]. But if ye will not hear it, my ſoul ſhall weep in ſecret places for your pride [b]. The pride of Iſrael doth teſtify to his face; therefore ſhall Iſrael and Ephraim fall in their iniquity; Judah alſo ſhall fall with them [c]. According to their paſture, ſo were they filled; they were filled, and their heart was exalted; therefore have they forgotten me [d]. His ſoul which is lifted up, is not upright in him [e]. Behold, this was the iniquity of thy ſiſter Sodom, pride, fulneſs of bread, and abundance of idleneſs was in her, and in her daughters, and they were haughty, and committed abomination before me, therefore I took them away [f]. Say unto the king and to the queen, Humble yourſelves, ſit down; for your principalities ſhall come down,

[o] Pſal. xii. 3, 4.
[p] Pſal. xxxi. 23.
[q] Exod. xviii. 11.
[r] Iſa. xxvi. 5.
[ſ] Luke i. 51, 52.
[t] Job xxxiii. 17.
[u] Iſa. xxiii. 9.
[x] Iſa. ii. 10,—12.
[y] Iſa. ii. 17.
[z] Iſa. v. 15.
[a] Iſa. ii. 19.
[b] Iſai v. 16.

§ 7. [a] Jer. xiii. 15.
[b] Jer. xiii 17.
[c] Hoſ. v. 5.
[d] Hoſ. xiii. 6.
[e] Hab. ii. 4.
[f] Ezek. xvi. 49, 50.

down, even the crown of your glory [g]. Behold the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land deſolate. And I will puniſh the world for their evil, and the wicked for their iniquity; and I will cauſe the arrogancy of the proud to ceaſe, and will lay low the haughtineſs of the terrible [h]. Thus ſaith the Lord God, Remove the diadem, and take off the crown; exalt him that is low, and abaſe him that is high [i], for behold the day cometh that ſhall burn as an oven; and all the proud, yea and all that do wickedly ſhall be ſtubble; and the day that cometh ſhall burn them up, ſaith the Lord of hoſts, that it ſhall leave them neither root nor branch [k]. Though the Lord be high, yet hath he reſpect unto the lowly; but the proud he knoweth afar off [l]. Every one that exalteth himſelf ſhall be abaſed; and he that humbleth himſelf ſhall be exalted [m].

SECT. 8. *His judgments on his preſumptuous enemies.*

O ASSYRIAN, the rod of mine anger, and the ſtaff in their hand is mine indignation [a]. Whom haſt thou reproached and blaſphemed? and againſt whom haſt thou exalted thy voice, and lifted up thine eyes on high? even againſt the Holy One of Iſrael [b]. Wherefore, it ſhall come to paſs, that when the Lord hath performed his whole work upon mount Zion, and on Jeruſalem, I will puniſh the fruit of the ſtout heart of the king of Aſſyria, and the glory of his high looks. For he ſaith, By the ſtrength of my hand have I done it, and by my wiſdom; for I am prudent [c]. Shall the ax boaſt itſelf againſt him that heweth therewith? or ſhall the ſaw magnify itſelf againſt him that ſhaketh it? as if the rod ſhould ſhake itſelf againſt them that lift it up, or as if the ſtaff ſhould lift up itſelf, as if it were no wood [d]. Therefore ſhall the Lord, the Lord of hoſts, ſend among his fat ones leanneſs, and under his glory he ſhall kindle a burning [e]. And ſhall conſume the glory of his foreſt, and of his fruitful field [f].

Concerning Edom, thus ſaith the Lord of hoſts [g], Thy terribleneſs hath deceived thee, and the pride of thine heart, O thou that dwelleſt in the clefts of the rock, that holdeſt the height of the hill [h], whoſe habitation is high, that ſaith in his heart, Who ſhall bring me down to the ground? Though thou exalt thyſelf as the eagle, and though thou ſet thy neſt among the ſtars, thence will I bring thee down, ſaith the Lord [i]. I have heard the reproach of Moab, and the revilings of the children of Ammon, whereby they have magnified themſelves. Therefore,

[g] Jer. xiii. 18. [h] Iſa. xiii. 9, 11. [i] Ezek. xxi. 26. [k] Mal. iv. 1.
[l] Pſal. cxxxviii. 6. [m] Luke xviii. 14.

§ 8. [a] Iſa. x. 5. [b] Iſa. xxxvii. 23. [c] Iſa. x. 12, 13. [d] Iſa. x. 15.
[e] Iſa. x. 16. [f] Iſa. x. 18. [g] Jer. xlix. 7. [h] Jer. xlix. 16.
[i] Obad. 3, 4.

Therefore, as I live, ſaith the Lord of hoſts, the God of Iſrael, Moab ſhall be as Sodom, and the children of Ammon as Gomorrah. This ſhall they have for their pride, becauſe they have reproached and magnified themſelves againſt the people of the Lord of hoſts[k]. And I will overthrow the throne of kingdoms, and I will deſtroy the ſtrength of the kingdoms of the heathen; and I will overthrow the chariots, and thoſe that ride in them, and the horſes and their riders ſhall come down[l].

Thus ſaith the Lord of hoſts, the God of Iſrael, Behold I will puniſh the king of Babylon, and his land, as I have puniſhed the king of Aſſyria[m]. Call together the archers againſt Babylon; recompenſe her according to her work; for ſhe hath been proud againſt the Lord, againſt the Holy One of Iſrael[n]. Behold I am againſt thee, O thou moſt proud, ſaith the Lord God of hoſts; for thy day is come, the time that I will viſit thee. And the moſt proud ſhall ſtumble and fall, and none ſhall raiſe him up[o]. Thou ſaidſt, I ſhall be a lady for ever; I am; and none elſe beſides me[p]. Thy wiſdom and thy knowledge it hath perverted thee. Therefore ſhall evil come upon thee, thou ſhalt not know from whence it riſeth[q].

Daniel was brought in before the king *Belſhazzar*. Then Daniel anſwered and ſaid, O thou king, the moſt high God gave Nebuchadnezzar thy father a kingdom, and majeſty, and glory, and honour[r]; and for the majeſty that he gave him, all people, nations, and languages trembled and feared before him. Whom he would he ſlew, and whom he would he kept alive, and whom he would he ſet up, and whom he would he put down. But when his heart was liſted up, and his mind hardened in pride, he was depoſed from his kingly throne, and they took his glory from him. And he was driven from the ſons of men, and his heart was made like the beaſts, and his dwelling was with the wild aſſes; they fed him with graſs like oxen, and his body was wet with the dew of heaven; till he knew that the moſt high God ruled in the kingdom of men, and that he appointeth over it whomſoever he will. And thou his ſon, O Belſhazzar, haſt not humbled thine heart though thou kneweſt all this; but haſt lifted up thy ſelf againſt the Lord of heaven; and the God in whoſe hand thy breath is, and whoſe are all thy ways, haſt thou not glorified. Then was the part of the hand ſent from him; and this writing was written[s], God hath numbered thy kingdom, and finiſhed it; thou art weighed in the balances, and art found wanting; thy kingdom is divided and given to the Medes and Perſians[t].

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[k] Zeph. ii. 8, 9, 10. [l] Hag. ii. 22. [m] Jer. l. 18. [n] Jer. l. 29.
[o] Jer. l. 31, 32. [p] Iſa. xlvii. 7, 8. [q] Iſa. xlvii. 10, 11. [r] Dan. v. 13, 17, 18.
[s] Dan. v. 19,—24. [t] Dan. v. 26—28.

How art thou fallen from heaven, O Lucifer, ſon of the morning! how art thou cut down to the ground, which didſt weaken the nations! For thou haſt ſaid in thine heart, I will aſcend into heaven, I will exalt my throne above the ſtars of God; I will ſit alſo upon the mount of the congregation, in the ſides of the north; I will aſcend above the heights of the clouds; I will be like the Moſt High. Yet thou ſhalt be brought down to hell, to the ſides of the pit [u].

SECT 9. *Diſſuaſives from pride, with exhortations and motives to humility.*

THUS ſaith the Lord, let not the wiſe man glory in his wiſdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth, glory in this, that he underſtandeth, and knoweth me, that I am the Lord which exerciſe loving-kindneſs, judgment, and righteouſneſs in the earth; for in theſe things I delight ſaith, the Lord [a]. He hath ſhewed thee, O man, what is good; and what doth the Lord require of thee, but to do juſtly, to love mercy, and to walk humbly with thy God [b]? For thus ſaith the high and lofty One that inhabiteth eternity, whoſe name is Holy, I dwell in the high and holy place; with him alſo that is of a contrite and humble ſpirit, to revive the ſpirit of the humble, and to revive the heart of the contrite ones [c]. The heaven is my throne, and the earth is my footſtool; but to this man will I look, even to him that is poor, and of a contrite ſpirit, and trembleth at my word [d].

Bleſſed is the man that maketh the Lord his truſt; and reſpecteth not the proud, nor ſuch as turn aſide to lies [e]. Though the Lord be high, yet hath he reſpect unto the lowly; but the proud he knoweth afar off [f]. The patient in ſpirit is better than the proud in ſpirit [g]. Better it is to be of a humble ſpirit with the lowly, than to divide the ſpoil with the proud [h]. By pride cometh contention; but with the well adviſed is wiſdom [i]. A proud heart ſtirreth up ſtrife; but he that putteth his truſt in the Lord, ſhall be made fat [k]. Surely he ſcorneth the ſcorners; but he giveth grace unto the lowly [l]. In the mouth of the fooliſh is a rod of pride; but the lips of the wiſe ſhall preſerve them [m]. When pride cometh, then cometh ſhame; but with the lowly is wiſdom [n]. A man's pride ſhall bring him low; but honour ſhall uphold the humble in ſpirit [o]. Before deſtruction the heart of man is haughty; and before honour is humility

[u] Iſa. xiv. 12,—15.

§ 9. [a] Jer. ix. 23, 24. [b] Mic. vi. 8. [c] Iſa. lvii. 15. [d] Iſa. lxvi. 1, 2.
[e] Pſal. xl. 4. [f] Pſal. cxxxviii. 6. [g] Eccleſ. vii. 8. [h] Prov. xvi. 19.
[i] Prov. xiii. 10. [k] Prov. xxviii. 25. [l] Prov. iii. 34. [m] Prov. xiv. 3.
[n] Prov. xi. 2. [o] Prov. xxix. 23.

ty [p]. By humility and the fear of the Lord, are riches, and honour, and life [q]. He forgetteth not the cry of the humble [r]. He poureth contempt upon princes; yet ſetteth he the poor on high [ſ]. The Lord is nigh unto them that are of a broken heart; and ſaveth ſuch as be of a contrite ſpirit [t]. The Lord raiſeth them that are bowed down [u]; he healeth the broken in heart, and bindeth up their wounds. The Lord lifteh up the meek; he caſteth the wicked down to the ground [x]. When men are caſt down, then thou ſhalt ſay, There is lifting up; and he ſhall ſave the humble perſon [y]. If thou take away from the midſt of thee the yoke, the putting forth of the finger, and ſpeaking vanity; then ſhall thy light riſe in obſcurity, and thy darkneſs be as noon-day [z].

SECT. 10. *The divine inſtructions of our bleſſed Lord.*

AND the Lord ſpake this parable unto certain which truſted in themſelves that they were righteous, and deſpiſed others [a]: Two men went up to the temple to pray, the one a phariſee, and the other a publican. The phariſee ſtood, and prayed thus with himſelf, God, I thank thee, that I am not as other men are, extortioners, unjuſt, adulterers, or even as this publican. I faſt twice in the week, I give tithes of all that I poſſeſs. And the publican ſtanding afar off, would not lift up ſo much as his eyes unto heaven, but ſmote upon his breaſt, ſaying, God be merciful to me a ſinner. I tell you, This man went down to his houſe juſtified rather than the other. For every one that exalteth himſelf, ſhall be abaſed; and he that humbleth himſelf, ſhall be exalted [b].

Then came to him the mother of Zebedee's children, with her ſons, worſhipping him, and deſiring a certain thing of him. And he ſaid unto her, What wilt thou? She ſaith unto him, Grant that theſe my two ſons may ſit, the one on thy right hand, and the other on the left in thy kingdom. But Jeſus anſwered and ſaid, Ye know not what ye aſk, To ſit on my right hand, and on my left, is not mine to give, but it ſhall be given to them for whom it is prepared of my Father. And when the ten heard it, they were moved with indignation againſt the two brethren. But Jeſus called them unto him, and ſaid, Ye know that the princes of the Gentiles exerciſe dominion over them; and they that are great, exerciſe authority upon them. But whoſoever will be great among you, let him be your miniſter; and whoſoever will be chief among you, let him be your ſervant. Even as the Son of man came not to be miniſtred unto, but to miniſter, and to give his life a ranſom for many [c].

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[p] Prov. xviii. 12. [q] Prov. xxii. 4. [r] Pſal. ix. 12. [ſ] Pſal. cvii. 40, 41.
[t] Pſal. xxxiv. 18. [u] Pſal. cxlvi. 8. [x] Pſal. cxlvii. 3, 6. [y] Job xxii. 29.
[z] Iſa. lviii. 9, 10.

§ 10. [a] Luke xviii. 6, 9. [b] Luke xviii. 10,—14. [c] Matth. xx. 20,—28.

The diſciples came unto Jeſus, ſaying, Who is the greateſt in the kingdom of heaven? And Jeſus called a little child unto him, and ſet him in the midſt of them, and ſaid, Verily I ſay unto you, Except ye be converted, and become as little children, ye ſhall not enter into the kingdom of heaven. Whoſoever therefore ſhall humble himſelf as this little child, the ſame is greateſt in the kingdom of heaven [d]. Take heed that ye deſpiſe not one of theſe little ones [e].

Bleſſed are the poor in ſpirit, for theirs is the kingdom of heaven [f]. Which of you having a ſervant plowing, or feeding cattle, will ſay to him by and by, when he is come from the field, Go and ſit down to meat? and will not rather ſay unto him, Make ready wherewith I may ſup, and gird thyſelf, and ſerve me, till I have eaten and drunken; and afterwards thou ſhalt eat and drink? Doth he thank that ſervant, becauſe he did the things that were commanded him? I trow not. So likewiſe ye, when ye ſhall have done all thoſe things which are commanded you, ſay, We are unprofitable ſervants; we have done that which was our duty to do [g].

SECT. II. *His great example of condeſcenſion and humility.*

Now before the feaſt of the paſſover, when Jeſus knew that his hour was come, that he ſhould depart out of this world unto the Father; having loved his own which were in the world, he loved them unto the end. And ſupper being ended [a], he riſeth, and laid aſide his garments, and took a towel and girded himſelf; after that he poureth water into a baſon, and began to waſh the diſciples feet, and to wipe them with the towel wherewith he was girded [b]. So after he had waſhed their feet, and had taken his garments, and was ſet down again, he ſaid unto them, Know ye what I have done unto you? Ye call me, Maſter and Lord; and ye ſay well, for ſo I am. If I then, your Lord and Maſter, have waſhed your feet, ye alſo ought to waſh one another's feet: For I have given you an example, that ye ſhould do as I have done to you [c]. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye ſhall find reſt unto your ſouls [d].

Let this mind be in you, which was alſo in Chriſt Jeſus; who being in the form of God, thought it not robbery to be equal with God; but made himſelf of no reputation, and took upon him the form of a ſervant, and was made in the likeneſs of men; and being found in faſhion as a man, he humbled himſelf, and became obedient unto death, even the death of the croſs. Wherefore God alſo hath highly exalted him [e] *.

[d] Matth. xviii. 1,—4. [e] Matth. xviii. 10. [f] Matth. v. 3. [g] Luke xvii. 7,—10.

§ 11. [a] John xiii. 1, 2. [b] John xiii. 4, 5. [c] John xiii. 12,—15. [d] Matth. xi. 29.
[e] Philip. ii. 5,—9.

* See 1 Pet. ii. 21, 22, 23.

SECT. 12. *Humility and modeſty enjoined by his apoſtles.*

CHARGE them that are rich in this world, that they be not high-minded, nor truſt in uncertain riches, but in the living God, who giveth us richly all things to enjoy [a]. Let the brother of low degree rejoice in that he is exalted; but the rich in that he is made low [b]: For God reſiſteth the proud, but giveth grace unto the humble. Submit yourſelves therefore to God [c]. Humble yourſelves in the ſight of the Lord, and he ſhall lift you up [d]. Likewiſe, ye younger, ſubmit yourſelves unto the elder; yea, all of you be ſubject one to another, and be clothed with humility. Humble yourſelves therefore under the mighty hand of God, that he may exalt you in due time [e].

Thou ſayſt, I am rich, and increaſed with goods, and have need of nothing; and knoweſt not that thou art wretched, and miſerable, and poor, and blind, and naked. I counſel thee to buy of me gold tried in the fire, that thou mayſt be rich; and white raiment, that thou mayſt be clothed, and that the ſhame of thy nakedneſs do not appear; and anoint thine eyes with eye-ſalve, that thou mayſt ſee [f]. Put on therefore, as the elect of God holy and beloved, bowels of mercies, kindneſs, humbleneſs of mind, meekneſs, long-ſuffering; forbearing one another, and forgiving one another [g].

Hath God caſt away his people? God forbid [h]! I ſpeak to you Gentiles, in as much as I am the apoſtle of the Gentiles [i]. If ſome of the branches be broken off, and thou being a wild olive tree wert graffed in amongſt them, and with them partakeſt of the root, and fatneſs of the olive tree, boaſt not againſt the branches; but if thou boaſt, thou beareſt not the root, but the root thee. Thou wilt ſay then, the branches were broken off, that I might be graffed in. Well, becauſe of unbelief, they were broken off; and thou ſtandeſt by faith: Be not high-minded, but fear [k].

SECT. 13. *The humility of the apoſtle Paul notwithſtanding his great attainments.*

UNTO me, who am leſs than the leaſt of all ſaints, is this grace given, that I ſhould preach among the Gentiles the unſearchable riches of Chriſt [a]. For I am the leaſt of the apoſtles, that am not meet to be called an apoſtle, becauſe I perſecuted the church of God. But by the grace of God I am what I am; and his

§ 12. [a] 1 Tim. vi. 17. [b] James i. 9, 10. [c] James iv. 6, 7. [d] James iv. 10.
[e] 1 Pet. v. 5, 6. [f] Rev. iii 17. 18. [g] Col. iii. 12, 13. [h] Rom. xi. 1.
[i] Rom. xi. 13. [k] Rom. xi. 17,—20.

§ 13. [a] Eph. iii. 8.

his grace which was beſtowed upon me was not in vain; but I laboured more abundantly than they all [b], ſerving the Lord with all humility of mind [c]; yet not I, but the grace of God which was with me [d]. Not that we are ſufficient of ourſelves, to think any thing as of ourſelves; but our ſufficiency is of God [e]. For I know, that in me, that is, in my fleſh, dwelleth no good thing; for to will is preſent with me, but how to perform that which is good, I find not [f]. And theſe things, brethren, I have in a figure transferred to myſelf, and to Apollos, for your ſakes; that ye might learn in us not to think of men above that which is written, that no one of you be puffed up, for one againſt another [g]. Who then is Paul, and who is Apollos, but miniſters by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God giveth the increaſe. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increaſe [h].

SECT. 14.—*Yet his ſpirited aſſertion of his own character, and the dignity of his office, againſt the ſtrokes of calumny and detraction.*

IF any man thinketh that he hath whereof he might truſt in the fleſh, I more: Circumciſed the eighth day, of the ſtock of Iſrael, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Phariſee; concerning zeal, perſecuting the church; touching the righteouſneſs which is in the law, blameleſs. But what things were gain to me, thoſe I counted loſs for Chriſt [a]. Do ye look on things after the outward appearance? If any man truſt to himſelf, that he is Chriſt's, let him of himſelf think this again, that as he is Chriſt's, even ſo are we Chriſt's. For though I ſhould boaſt ſomewhat more of our authority, I ſhould not be aſhamed: that I may not ſeem as if I would terrify you by letters. For his letters (ſay they) are weighty and powerful, but his bodily preſence is weak, and his ſpeech contemptible. Let ſuch an one think this, that ſuch as we are in words by letters, when we are abſent, ſuch will we be alſo in deed when we are preſent. For we dare not make ourſelves of the number, or compare ourſelves with ſome that commend themſelves; but they meaſuring themſelves by themſelves, and comparing themſelves amongſt themſelves, are not wiſe. But we will not boaſt of things without our meaſure; but according to the meaſure of the rule which God hath diſtributed to us, a meaſure to reach even unto you. For we ſtretch not ourſelves beyond our meaſure, as though we reached not unto you; for we are come as far as to you alſo, in preaching the goſpel of Chriſt [b]; not boaſting of things without our meaſure,

[b] 1 Cor. xv. 9, 10. [c] Acts xx. 19. [d] 1 Cor. xv. 10. [e] 2 Cor. iii. 5.
[f] Rom. vii. 18. [g] 1 Cor. iv 6. [h] 1 Cor. iii. 5, 6, 7.

§ 14. [a] Philip. iii. 4,---7. [b] 2 Cor. x. 7,---14.

ſure, that is, of other mens labours; but having hope when your faith is increaſed, that we ſhall be enlarged by you according to our rule abundantly, to preach the goſpel in the regions beyond you, and not to boaſt in another man's line, of things made ready to our hand [c]. Are they Hebrews? So am I: Are they Iſraelites? So am I: Are they the ſeed of Abraham? So am I: Are they miniſters of Chriſt? I am more: In labours more abundant, in ſtripes above meaſure, in priſons more frequent, in deaths oft [d] *.

SECT. 15. *The complaints of the ſaints with regard to the proud, and their prayers for deliverance and protection.*

WHEREFORE doth the wicked contemn God? He hath ſaid in his heart, Thou wilt not requite it. Thou haſt ſeen it; for thou beholdeſt miſchief and ſpite, to requite it with thy hand [a]. The proud have hid a ſnare for me, and cords; they have ſpread a net by the way-ſide; they have ſet grins for me. Grant not, O Lord, the deſires of the wicked; further not his wicked device, leſt they exalt themſelves [b]. Send thine hand from above, rid me, and deliver me out of great waters, from the hand of ſtrange children, whoſe mouth ſpeaketh vanity, and their right hand is a right hand of falſhood [c]. Let not the foot of pride come againſt me; and let not the hand of the wicked remove me [d]. O God, the proud are riſen againſt me, and the aſſemblies of violent men have ſought after my ſoul [e]. Thine eyes are upon the haughty, that thou mayſt bring them down [f]. Lift up thy ſelf, thou judge of the earth; render a reward to the proud. How long ſhall the workers of iniquity boaſt themſelves [g]? Let the proud be aſhamed; for they dealt perverſely with me without a cauſe [h]. The proud have had me greatly in deriſion; yet have I not declined from thy law [i]. Be ſurety for thy ſervant for good; let not the proud oppreſs me [k]. Thou haſt rebuked the proud that are curſed, which do err from thy commandments. Remove from me reproach and contempt; for I have kept thy teſtimonies [l]. Lord, my heart is not haughty, nor mine eyes lofty; neither do I exerciſe myſelf in great matters, or in things too high for me. Surely I have behaved, and quieted myſelf, as a child that is weaned of his mother; my ſoul is even as a weaned child [m]. I am poor and needy; make haſte unto me, O God; thou art my help, and my deliverer, O Lord, make no tarrying [n]. Though I walk in the midſt of trouble, thou wilt revive

[c] 2 Cor. x. 15, 16. [d] 2 Cor. xi. 22, 23.

§ 15. [a] Pſal. x. 13, 14. [b] Pſal. cxl. 5, 8. [c] Pſal. cxliv. 7, 8. [d] Pſal. xxxvi. 11.
[e] Pſal lxxxvi. 14. [f] 2 Sam. xxii. 28. [g] Pſal. xciv. 2, 4. [h] Pſal. cxix. 78.
[i] Pſal. cxix. 51. [k] Pſal. cxix. 122. [l] Pſal. cxix. 21, 22. [m] Pſal. cxxxi. 1, 2.
[n] Pſal. lxx. 5.

* See to this purpoſe 2 Cor. xi. and xii. chapters throughout.

revive me; thou ſhalt ſtretch forth thine hand againſt the wrath of mine enemies, and thy right hand ſhall ſave me [o].

Have mercy upon us, O Lord, have mercy upon us; for we are exceedingly filled with contempt. Our ſoul is exceedingly filled with the ſcornings of thoſe that are at eaſe, and with the contempt of the proud [p]. Lord, thou haſt heard the deſire of the humble; thou wilt prepare their heart, thou wilt cauſe thine ear to hear; to judge the fatherleſs and the oppreſſed; that the man of the earth may no more oppreſs [q] *.

Examples.

"WE ſhall conclude this chapter with a few examples, which will ſerve to "ſhew the fatal conſequences of pride, and the ſolid benefits ariſing from hu- "mility."

"IN the caſe of Benhadad king of Syria, the pride and haughtineſs of his "heart appears in his inſolent meſſage to Ahab, recorded, 1 Kings xx. 3,—10. "Ahab's reply breathes another ſpirit," Let not him that girdeth on his harneſs boaſt as he that putteth it off [a]. "The mortifying diſappointment of Benhadad, "and the deliverance of the king of Iſrael are narrated, 1 Kings xx. 13,—30."

"To the ſame purpoſe we might quote the daring pride of Sennacherib king "of Aſſyria. His blaſphemous meſſage to Hezekiah, the humility of the good "king in that juncture, the prediction of Iſaiah concerning Sennacherib, the "deſtruction of the army of the Aſſyrians, and the unnatural death of that "haughty monarch, are recorded, 2 Kings xviii. xix. chaps."

"THE fate of Herod, that proud perſecutor of the people of God, deſerves pe- "culiar notice, having his heart elated by proſperity," Herod arrayed in royal apparel, ſat upon his throne, and made an oration: The people gave a ſhout, ſaying, It is the voice of a god, and not of a man: And immediately the angel of the Lord ſmote him, becauſe he gave not God the glory; he was eaten of worms, and gave up the ghoſt [b] †.

STRIKING

[o] Pſal. cxxxviii. 7. [p] Pſal. cxxiii. 3, 4. [q] Pſal. x. 17, 18.

[a] 1 Kings xx. 11. [b] Acts xii. 21, 22, 23.

"* The ſpirit of real humility might have been illuſtrated by many quotations, in "which the ſaints expreſs their deep ſenſe of depravity, guilt, and unworthineſs, and "at the ſame time their high ideas of the majeſty and condeſcenſion of God. But the "greateſt part of theſe have been inſerted in the chapter on Repentance, Part V. "chap. II."

† See the haughtineſs and deſtruction of Haman, in the 3d, 4th, 5th, 6th, and 7th chapters of Eſther.

" STRIKING as theſe examples are, we are ſtill more affected, when we find " remains of pride even in the beſt of men, and obſerve their hurtful conſe- " quences. Hezekiah, whoſe exalted character is given us, 2 Kings xviii. 3,—7," Whom the Lord proſpered whitherſoever he went; ſo that he was magnified in the ſight of all nations[f]. *Even this* Hezekiah rendered not again according to the benefit done unto him; for his heart was lifted up[g]; " therefore the divine " diſpleaſure was denounced againſt him."

" ON the other hand, the ſcriptures afford examples, even of wicked men, " who, by humbling themſelves before God, have averted judgments, and ob- " tained deliverances. When Shiſhak king of Egypt was ſent againſt Reho- " boam on account of his impieties, Shemaiah the prophet came to him and his " princes," and ſaid unto them, Thus ſaith the Lord, Ye have forſaken me, and therefore have I alſo left you in the hand of Shiſhak. Whereupon the princes of Iſrael, and the king humbled themſelves, and they ſaid, The Lord is righteous. And when the Lord ſaw that they humbled themſelves, the word of the Lord came to Shemaiah, ſaying, They have humbled themſelves; therefore I will not deſtroy them; but I will grant them ſome deliverance, and my wrath ſhall not be poured out upon Jeruſalem by the hand of Shiſhak[h].

THERE was none like unto Ahab, who did ſell himſelf to work wickedneſs in the ſight of the Lord[i]. " The prophet Elijah was therefore ſent to declare, " that dreadful judgments were impending over him and his houſe." And it came to paſs, that when Ahab heard theſe words, he rent his clothes, and put ſackcloth upon his fleſh, and faſted, and lay in ſackcloth, and went ſoftly. And the word of the Lord came to Elijah, ſaying, Seeſt thou how Ahab humbleth himſelf before me? becauſe he humbleth himſelf before me, I will not bring the evil in his days[k].

CHAP.

[f] 2 Kings xviii. 7. [g] 2 Chron. xxxii. 25. [h] 2 Chron. xii. 5, 6, 7. [i] 1 Kings xxi. 25.
[k] 1 Kings xxi. 27—29.

CHAP. II.

Of MEEKNESS, *in oppoſition to* WRATH.

SECT. 1. Anger and wrath are indications of a weak and fooliſh mind. 2. Wherever theſe prevail, they always produce hurtful effects, and often iſſue in ruin. 3. Judgments are denounced againſt the wrathful. 4. Anger and wrath are diametrically oppoſite to the ſpirit of the goſpel. 5. Diſſuaſives from anger, with exhortations and motives to meekneſs. 6. Meekneſs and gentleneſs are diſpoſitions eſſential to the chriſtian character. 7. The bright example of this virtue which is given us by our bleſſed Lord. 8. The happineſs of the meek. 9. The complaints and prayers of the ſaints relating to the violent. Examples.

SECT. 1. *Anger and wrath are indications of a weak and fooliſh mind.*

HE that is ſlow to anger, is better than the mighty; and he that ruleth his ſpirit, than he that taketh a city [a]. A wiſe man feareth, and departeth from evil; but the fool rageth, and is confident. He that is ſoon angry dealeth fooliſhly [b]. He that is ſlow to wrath is of great underſtanding; but he that is haſty of ſpirit exalteth folly [c]. Seeſt thou a man that is haſty in his words? there is more hope of a fool than of him [d]. Be not haſty in thy ſpirit to be angry; for anger reſteth in the boſom of fools [e]. The diſcretion of a man deferreth his anger, and it is his glory to paſs over a tranſgreſſion [f]. A ſtone is heavy, and the ſand weighty; but a fool's wrath is heavier than them both [g]. A fool's wrath is preſently known; but a prudent man covereth ſhame [h]. Scornful men bring a city into a ſnare; but wiſe men turn away wrath [i].

SECT.

§ 1. [a] Prov. xvi. 32. [b] Prov. xiv. 16, 17. [c] Prov. xiv. 29. [d] Prov. xxix. 20. [e] Eccleſ. vii. 9. [f] Prov. xix. 11. [g] Prov. xxvii. 3. [h] Prov. xii. 16. [i] Prov. xxix. 8.

SECT. 2. *Wherever theſe prevail, they always produce hurtful effects, and often iſſue in ruin.*

BETTER is a dry morſel, and quietneſs therewith, than a houſe full of ſacrifices with ſtrife[a]. Let a bear robbed of her whelps meet a man, rather than a fool in his folly[b]. The beginning of ſtrife is as when one letteth out water; therefore leave off contention before it is meddled with[c]. He love thtranſgreſſion, that loveth ſtrife; and he that hath a froward heart, findeth no good[d]. An angry man ſtirreth up ſtrife, and a furious man aboundeth in tranſgreſſion[e]. He that hath no rule over his own ſpirit, is like a city that is broken down, and without walls[f]. They that are of a froward heart, are abomination to the Lord[g]. A froward man ſoweth ſtrife; a violent man enticeth his neighbour, and leadeth him into the way that is not good[h]. An evil man ſeeketh only rebellion; therefore a cruel meſſenger ſhall be ſent againſt him[i]. Only by pride cometh contention[k]. Hatred ſtirreth up ſtrifes; but love covereth all ſins[l]. Go not forth haſtily to ſtrive, leſt thou know not what to do in the end thereof[m]. Strive not with a man without cauſe[n]. A wrathful man ſtirreth up ſtrife; but he that is ſlow to anger appeaſeth ſtrife[o]. A ſoft anſwer turneth away wrath; but grievous words ſtir up anger[p]. It is an honour for a man to ceaſe from ſtrife[q]; for yielding pacifieth great offences[r].

Make no friendſhip with an angry man; and with a furious man thou ſhalt not go; leſt thou learn his ways, and get a ſnare to thy ſoul[s]. Wrath is cruel, and anger is outragcous[t]. A brother offended is harder to be won than a ſtrong city; and contentions are like the bars of a caſtle[u]. As coals are to burning coals, and wood to fire; ſo is a contentious man to kindle ſtrife[x]. Surely the churning of milk bringeth forth butter, and the wringing of the noſe bringeth forth blood; ſo the forcing of wrath bringeth forth ſtrife[y]. A man of great wrath ſhall ſuffer puniſhment; for if thou deliver him, yet thou muſt do it again[z]. Proud and haughty ſcorner is his name who dealeth in proud wrath[a]. Thou ſhalt not avenge, nor bear any grudge againſt the children of thy people[b]; for wrath bringeth the puniſhment of the ſword[c]. Wrath killeth the fooliſh man, and envy ſlayeth the ſilly one[d].

SECT.

§ 2. [a] Prov. xvii. 1. [b] Prov. xvii. 12. [c] Prov. xvii. 14. [d] Prov. xvii. 19, 20.
[e] Prov. xxix. 22. [f] Prov. xxv. 28. [g] Prov. xi. 20. [h] Prov. xvi. 28, 29.
[i] Prov. xvii. 11. [k] Prov. xiii. 10. [l] Prov. x. 12. [m] Prov. xxv. 8.
[n] Prov. iii. 30. [o] Prov. xv. 18. [p] Prov. xv. 1. [q] Prov. xx. 3.
[r] Eccleſ. x. 4. [s] Prov. xxii. 24, 25. [t] Prov. xxvii. 4. [u] Prov. xviii. 19.
[x] Prov. xxvi. 21. [y] Prov. xxx. 33. [z] Prov. xix. 19. [a] Prov. xxi. 24.
[b] Lev. xix. 18. [c] Job xix. 29. [d] Job v. 2.

SECT. 3. *Judgments are denounced againſt the wrathful.*

THUS ſaith the Lord, for three tranſgreſſions of Edom, and for four I will not turn awy the puniſhment thereof; becauſe he did purſue his brother with the ſword, and did caſt off all pity, and his anger did tear perpetually, and keep his wrath for ever[a]. Therefore as I live, ſaith the Lord God, I will even do according to thine anger, and according to thine envy which thou haſt uſed out of thy hatred[b]. The Lord hath broken the ſtaff of the wicked, and the ſcepter of the rulers. He who ſmote the people in wrath, with a continual ſtroke; he that ruled the nations in anger, is perſecuted and none hindreth. The whole earth is at reſt, and is quiet; they break forth into ſinging[c].

SECT. 4. *Anger and wrath are diametrically oppoſite to the ſpirit of the goſpel.*

THIS know alſo, that in the laſt days perilous times ſhall come; for men ſhall be lovers of their own ſelves, fierce, deſpiſers of thoſe that are good, heady, high-minded[a]; full of envy, murder, debate, deceit, malignity; without natural affection, implacable, unmerciful[b]: *Living in* hatred, variance, emulations, wrath, ſtrife, ſeditions[c]; whoſe mouth is full of curſing and bitterneſs[d]. Their feet are ſwift to ſhed blood[e]; waſting and deſtruction are in their paths. The way of peace they know not; and there is no judgment in their goings[f]. Of the which I have told you, that they which do ſuch things ſhall not inherit the kingdom of God[g]. We ourſelves alſo were ſometimes fooliſh, diſobedient, living in malice, and envy, hateful and hating one another[h]. But now you alſo, put off all theſe, anger, wrath, malice; ſeeing ye have put off the old man with his deeds[i]. Let all bitterneſs, and wrath, and anger, and clamour, be put away from you, with all malice[k]. But if ye have bitter envying and ſtrife in your hearts, glory not; and lie not againſt the truth. This wiſdom deſcendeth not from above, but is earthly, ſenſual, deviliſh: For where envy and ſtrife is, there is confuſion, and every evil work[l]. Wherefore, my beloved brethren, let every man be ſwift to hear, ſlow to ſpeak, ſlow to wrath; for the wrath of man worketh not the righteouſneſs of God[m]. Grudge not one againſt another, brethren, leſt ye be condemned; behold, the judge ſtandeth before the door[n].

§ 3. [a] Amos i. 11. [b] Ezek xxxv. 11. [c] Iſa. xiv. 5, 6, 7.

§ 4. [a] 2 Tim. iii. 1, —4. [b] Rom. i. 29. 31. [c] Gal. v. 20. [d] Rom. iii. 14.
[e] Rom iii. 15. [f] Iſa. lix. 7, 8. [g] Gal. v. 21. [h] Tit. iii. 3.
[i] Col. iii. 8, 9. [k] Eph. iv. 31. [l] James iii. 14, 15, 16. [m] James i. 19, 20.
[n] James v. 9.

If ye bite and devour one another, take heed that ye be not conſumed one of another [o]. Wherefore lay apart all filthineſs, and ſuperfluity of naughtineſs, and receive with meekneſs the engrafted word, which is able to ſave your ſouls [p]. *And* mark them which cauſe diviſions and offences, contrary to the doctrine which ye have learned; and avoid them [q].

SECT. 5. *Diſſuaſives from anger, with exhortations to meekneſs.*

Now I beſeech you, brethren, by the name of our Lord Jeſus Chriſt, that there be no diviſions among you; for it hath been declared unto me of you, that there are contentions among you [a]. And I, brethren, could not ſpeak unto you, as unto ſpiritual, but as unto carnal, even as unto babes in Chriſt [b]. For ye are yet carnal; for whereas there is among you envyings, and ſtrife, and diviſions, are ye not carnal, and walk as men [c]? For I fear leſt when I come, I ſhall not find you ſuch as I would, and that I ſhall be found unto you ſuch as ye would not; leſt there be debates, envyings, wraths, ſtrifes, backbitings, whiſperings, ſwellings, tumults [d], doating about queſtions, and ſtrifes of words; whereof cometh envy, ſtrife, railings, evil ſurmiſings, perverſe diſputings of men of corrupt minds [e]. But fooliſh and unlearned queſtions avoid, knowing that they do gender ſtrifes; and the ſervant of the Lord muſt not ſtrive; but be gentle unto all men; in meekneſs inſtructing thoſe that oppoſe themſelves [f]. For the kingdom of God is not meat and drink, but righteouſneſs and peace, and joy in the Holy Ghoſt [g]. Let nothing be done through ſtrife and vain glory [h]. Do all things without murmurings and diſputings [i], ſtrife, and envying [k]. Let us not be deſirous of vain glory, provoking one another, envying one another [l]. If a man be overtaken in a fault, ye which are ſpiritual, reſtore ſuch an one in the ſpirit of meekneſs; conſidering thyſelf, leſt thou alſo be tempted [m]. Let your moderation be known to all men; the Lord is at hand [n]. Be ye angry, and ſin not; let not the ſun go down upon your wrath [o]. Bleſs them which perſecute you; bleſs and curſe not. If it be poſſible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourſelves, but rather give place unto wrath; for it is written, Vengeance is mine, I will repay, ſaith the Lord [p]. Be patient toward all men. See that none render evil for evil unto any man; but ever follow that which is good [q]. Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God [r]. Let us therefore follow after things which make

[o] Gal. v. 15. [p] James i. 21. [q] Rom. xvi. 17.

§ 5. [a] 1 Cor. i. 10, 11. [b] 1 Cor. iii. 1. [c] 1 Cor. iii. 3. [d] 2 Cor. xii. 20.
[e] 1 Tim. vi. 4, 5. [f] 2 Tim. ii. 23, 24, 25. [g] Rom. xiv. 17. [h] Phil. ii. 3.
[i] Phil. ii. 14. [k] Rom. xiii. 13. [l] Gal. v. 26. [m] Gal. vi. 1.
[n] Phil. iv. 5. [o] Eph. iv. 26. [p] Rom. xii. 14, 18, 19. [q] 1 Theſſ. v. 14, 15.
[r] 1 Cor. x. 32.

make for peace, and things wherewith one may edify another [f]; even the ornament of a meek and quiet ſpirit, which is, in the ſight of God, of great price [t]. The wiſdom that is from above, is firſt pure, then peaceable, gentle, and eaſy to be entreated, full of mercy and good fruits, without partiality, and without hypocriſy; and the fruit of righteouſneſs is ſown in peace of them that make peace [u]. Therefore let us keep the feaſt, not with old leaven, neither with the leaven of malice and wickedneſs; but with the unleavened bread of ſincerity and truth [x].

SECT. 6. *Meekneſs and gentleneſs are diſpoſitions eſſential to the chriſtian character.*

BLESSED are the meek; for they ſhall inherit the earth [a]. Bleſſed are the merciful; for they ſhall obtain mercy [b]. Bleſſed are the peace-makers; for they ſhall be called the children of God [c]. Ye have heard, that it was ſaid by them of old time, Thou ſhalt not kill; and whoſoever ſhall kill, ſhall be in danger of the judgment. But I ſay unto you, That whoſoever is angry with his brother, without a cauſe, ſhall be in danger of the judgment; and whoſoever ſhall ſay to his brother, Raca, ſhall be in danger of the council; but whoſoever ſhall ſay, Thou fool, ſhall be in danger of hell-fire [d]. Come unto me ye that labour, and are heavy laden, and I will give you reſt. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye ſhall find reſt unto your ſouls [e].

Put on therefore, as the elect of God, holy, and beloved, bowels of mercies, kindneſs, humbleneſs of mind, meekneſs, long-ſuffering; forbearing one another, forgiving one another; if any man have a quarrel againſt any, even as Chriſt forgave you, ſo alſo do ye. And above all theſe things put on charity, which is the bond of perfectneſs [f]. Charity ſuffereth long, and is kind; doth not behave itſelf unſeemly, is not eaſily provoked, thinketh no evil [g], beareth all things, endureth all things [h]. Follow after righteouſneſs, patience, meekneſs [i], charity, peace with them that call on the Lord out of a pure heart [k]; ſhewing all meekneſs unto all men [l]. Walk worthy of the vocation wherewith ye are called; with all lowlineſs and meekneſs, with long-ſuffering, forbearing one another in love; endeavouring to keep the unity of the ſpirit in the bond of peace [m]. And be ye kind one to another, tender-hearted, forgiving one another, even as God for Chriſt's ſake hath forgiven you [n].

[f] Rom. xiv. 19. [t] 1 Pet. iii. 4. [u] James iii. 17, 18. [x] 1 Cor. v. 8.

§ 6. [a] Matth. v. 5. [b] Matth. v. 7. [c] Matth. v. 9. [d] Matth. v. 21, 22.
[e] Matth. xi. 28, 29. [f] Col. iii. 12, 13, 14. [g] 1 Cor. xiii. 4, 5. [h] 1 Cor. xiii. 7.
[i] 1 Tim. vi. 11. [k] 2 Tim. ii. 22. [l] Tit. iii. 2. [m] Eph. iv. 1, 2, 3.
[n] Eph. iv. 32.

SECT. 7. *The bright example of this virtue which is given us by our bleſſed Lord.*

FOR even hereunto were ye called; becauſe Chriſt alſo ſuffered for us, leaving us an example that we ſhould follow his ſteps; who did no ſin, neither was guile found in his mouth; who when he was reviled, reviled not again; when he ſuffered, he threatned not; but committed himſelf to him that judgeth righteouſly [a]. And when he had thus ſpoken, one of the officers which ſtood by, ſtruck Jeſus with the palm of his hand, ſaying, Anſwereſt thou the High Prieſt ſo? Jeſus anſwered him, If I have ſpoken evil, bear witneſs of the evil; but if well, why ſmiteſt thou me [b]? *Then* cometh Judas, one of the twelve, and with him a great multitude with ſwords and ſtaves from the chief prieſts, and the ſcribes, and the elders. And he that betrayed him, had given them a token, ſaying, whomſoever I ſhall kiſs, that ſame is he; take him and lead him away ſafely. And as ſoon as he was come, he goeth ſtraightway to him, and ſaith, Maſter, Maſter, and kiſſed him: But Jeſus ſaid unto him, Judas, Betrayeſt thou the Son of man with a kiſs [c]? And one of them ſmote the ſervant of the High Prieſt, and cut off his right ear. And Jeſus anſwered and ſaid, Suffer ye thus far. And he touched his ear, and healed him [d]. And *the Samaritans* did not receive him, becauſe his face was as though he would go to Jeruſalem. And when his diſciples James and John ſaw this, they ſaid, Lord, Wilt thou that we command fire to come down from heaven, and conſume them, even as Elias did? But he turned, and rebuked them, and ſaid, Ye know not what manner of ſpirit ye are of; for the Son of man is not come to deſtroy men's lives, but to ſave them [e]. That it might be fulfilled which was ſpoken by Eſaias the prophet, ſaying, Behold my ſervant whom I have choſen, my beloved in whom my ſoul is well pleaſed; he ſhall not ſtrive, nor cry, neither ſhall any man hear his voice in the ſtreets; a bruiſed reed ſhall he not break, and ſmoking flax ſhall he not quench, till he ſend forth judgment unto victory [f].

SECT. 8. *The happineſs of the meek.*

COME ye children, hearken unto me; I will teach you the fear of the Lord. What man is he that deſireth life, and loveth many days, that he may ſee good? Depart from evil, and do good; ſeek peace, and purſue it [a]. Reſt in the Lord, and wait

§ 7. [a] 1 Pet. ii. 21, 22, 23. [b] John xviii. 22, 23. [c] Mark xiv. 43,—45. with Luke xxii. 48. [d] Luke xxii. 50, 51. [e] Luke ix. 53,---56. [f] Matth. xii. 17,—20.

§ 8. [a] Pſal. xxxiv. 11, 12, 14.

wait patiently for him. Ceaſe from anger, and forſake wrath; fret not thyſelf in any wiſe to do evil [b]. *For* the meek ſhall inherit the earth; and ſhall delight themſelves in the abundance of peace [c]. Good and upright is the Lord; therefore will he teach ſinners in the way [d]. The Lord lifteth up the meek; he caſteth the wicked down to the ground [e]. For the Lord taketh pleaſure in his people; he will beautify the meek with ſalvation [f]. Seek the Lord, all ye meek of the earth, which have wrought his judgment; ſeek righteouſneſs, ſeek meekneſs [g]. The meek ſhall increaſe their joy in the Lord [h].

SECT. 9. *Complaints and prayers of the ſaints relating to the violent.*

O LORD, how long ſhall I cry, and thou wilt not hear? even cry unto thee of violence, and thou wilt not ſave! for ſpoiling and violence are before me; and there are that raiſe up ſtrife and contention [a]. O that I had wings like a dove! for then would I flee away, and be at reſt. Lo then would I wander far off, and remain in the wilderneſs; I would haſten my eſcape from the windy ſtorm and tempeſt [b]. Lord, my heart is not haughty, nor mine eyes lofty; neither do I exerciſe myſelf in great matters, or in things too high for me. Surely I have behaved and quieted myſelf, as a child that is weaned of his mother; my ſoul is even as a weaned child [c]. Deliver my ſoul from the wicked, which is thy ſword [d]. Deliver me, O Lord, from the evil man; preſerve me from the violent man: Evil ſhall hunt the violent man to overthrow him [e]. Surely the wrath of man ſhall praiſe thee; the remainder of wrath ſhalt thou reſtrain [f]. Thou ſhalt ſtretch forth thine hand againſt the wrath of mine enemies, and thy right hand ſhall ſave me [g].

Examples.

"SOME remarkable events, recorded in ſcripture, tend to illuſtrate this ſub-
"ject; by ſhewing the dreadful conſequences of anger and wrath, and afford-
"ing bright examples of meekneſs and patience."

"OF the firſt we have a very terrible inſtance, in the ſlaughter of the She-
"chemites by the ſons of Jacob, Simeon and Levi, which is recorded Gen. xxxiv.
"1, &c. Their pious father could never forget their barbarity. When about
"to die, he ſays," Simeon and Levi are brethren; inſtruments of cruelty are in

[b] Pſal. xxxvii. 7, 8. [c] Pſal. xxxvii. 11. [d] Pſal. xxv 8, 9. [e] Pſal. cxlvii. 6.
[f] Pſal. cxlix 4. [g] Zeph. ii. 3. [h] Iſa. xxix. 19.

§ 9. [a] Hab. i. 2, 3. [b] Pſal lv 6, 7, 8. [c] Pſal. cxxxi. 1, 2. [d] Pſal. xvii. 13.
[e] Pſal. cxl. 1. 11. [f] Pſal. lxxvi. 10. [g] Pſal. cxxxviii. 7.

in their habitations. O my ſoul, come not thou into their ſecret; unto their aſſembly, mine honour, be not thou united; for in their anger they ſlew a man, and in their ſelf-will they digged down a wall. Curſed be their anger, for it was fierce; and their wrath, for it was cruel: I will divide them in Jacob, and ſcatter them in Iſrael [a].

" MOSES the ſervant of God is honourably diſtinguiſhed by this teſtimony:" Now the man Moſes was very meek, above all the men which were upon the face of the earth [b]. " Yet the people of Iſrael" provoked his ſpirit, ſo that he ſpake unadviſedly with his lips [c]. " The firſt inſtance that we find of his wrath, " was on his ſeeing the Iſraelites worſhipping the golden calf. The cauſe of his " indignation was juſt; but the manner in which he expreſſed it was evidently " wrong:" Moſes's anger waxed hot, and he caſt the tables out of his hands, and brake them beneath the mount [d]. " The next inſtance of his anger was " yet more diſpleaſing to God. When the people murmured for want of water, " Moſes took the rod, by the divine direction, and ſaid, in too great heat of " temper," Hear now, ye rebels; Muſt we fetch you water out of this rock? And Moſes lift up his hand, and with his rod he ſmote the rock twice: And the Lord ſpake unto Moſes and Aaron, Becauſe ye believed me not to ſanctify me in the eyes of the children of Iſrael, therefore ye ſhall not bring this congregation into the land which I have given them [e].

" THE anger of David, kindled by the churliſh diſpoſition of Nabal, had al- " moſt ſuddenly impelled him to perpetrate a moſt horrid crime, in maſſacring " all the males of the houſe of Nabal. The prudence of Abigail prevented the " ſhedding of innocent blood, 1 Sam. xxv. 4,—31. On which occaſion," he ſaid to Abigail, Bleſſed be the Lord God of Iſrael, and bleſſed be thy advice, and bleſſed be thou, who haſt kept me this day from coming to ſhed blood, and from avenging myſelf with mine own hand [f].

" THERE is ſomewhat terrible in the wrath of the people of Iſrael againſt " the tribe of Judah:" Ye have ſlain them (ſaid Oded to the Iſraelites) in a rage that reacheth up unto heaven [g].

" ONE muſt feel the utmoſt horror in reflecting on that degree of cruel wrath " which filled the ſoul of the proud Haman, becauſe" Mordecai bowed not, nor did him reverence. Then was Haman full of wrath, and he thought ſcorn to lay hands on Mordecai alone; wherefore Haman ſought to deſtroy all the Jews throughout the whole kingdom of Ahaſuerus [h].

" THE

[a] Gen. xlix. 5,—7. [b] Num. xii. 3. [c] Pſal. cvi. 33. [d] Exod. xxxii. 19.
[e] Num. xx. 10,—12. [f] 1 Sam. xxv. 32, 33. [g] 2 Chron. xxviii. 9. [h] Eſther iii. 5, 6.

" THE moſt criminal wrath ſometimes covers itſelf with an appearance of re-
" ligious zeal. Thus it was, that the indignant wrath of the chief prieſts,
" ſcribes, and phariſees, againſt the Son of God, was diſguiſed. Yea the very
" diſciples of our Lord were ready to deceive themſelves in this manner, as we
" read in the ix[th] chapter of Luke's Goſpel."

" MOSES has been mentioned as a pattern of meekneſs, but ſubject to failings.
" It is in the perſon of the Son of God that this excellency appears with divine
" luſtre. When he was led to his crucifixion," there followed him a great multitude of people, and of women, which alſo bewailed and lamented him. But Jeſus turning to them, ſaid, Daughters of Jeruſalem, Weep not for me, but weep for yourſelves, and for your children: For behold the days are coming, in the which they ſhall ſay, Bleſſed are the barren, and the wombs that never bare, and the paps which never gave ſuck [i]. And when they were come to the place which is called Calvary, there they crucified him. Then ſaid Jeſus, Father, forgive them; for they know not what they do [k].

" THE apoſtle Jude gives us ſome idea of the meekneſs and gentleneſs of
" heavenly ſpirits, when he tells us, That" Michael the archangel, when contending with the devil, he diſputed about the body of Moſes, durſt not bring againſt him a railing accuſation; but ſaid, The Lord rebuke thee [l].

CHAP.

[i] Luke xxiii. 27, 28, 29. [k] Luke xxiii. 33, 34. [l] Jude 9.

CHAP. III.

Of cheriſhing SPIRITUAL AFFECTIONS, *in oppoſition to* COVETOUSNESS, *and the* LOVE *of the* WORLD.

SECT. 1. Covetouſneſs is an evil and hurtful diſpoſition. 2. All that the world can beſtow is uncertain and unſatisfying. 3. Death will ſoon ſeparate us from all the enjoyments of this mortal ſtate. 4. A vehement attachment to the enjoyments of this life, ſtands in direct oppoſition to a right concern for our greateſt intereſt. 5. Covetouſneſs often iſſues in diſappointment and ſorrow. 6. Judgments are denounced againſt the covetous. 7. The ſociety of covetous men is to be ſhunned. 8. Diſſuaſives from covetouſneſs, with exhortations and motives to ſeek for ſubſtantial and laſting good. 9. The example of our Lord Jeſus. 10. The example of the apoſtle Paul. 11. Though covetouſneſs is ſinful, yet a moderate concern about our temporal affairs is neceſſary, and is expreſsly enjoined. 12. The ſentiments and prayers of the ſaints relative to this ſubject. Illuſtration by examples.

SECT. 1. *Covetouſneſs is an evil and hurtful diſpoſition.*

THOU ſhalt not covet thy neighbour's houſe, thou ſhalt not covet thy neighbour's wife, nor his man-ſervant, nor his maid-ſervant, nor his ox, nor his aſs, nor any thing that is thy neighbour's [a]. Hell and deſtruction are never full; ſo the eyes of man are never ſatisfied [b]. He that loveth ſilver ſhall not be ſatisfied with ſilver; nor he that loveth abundance, with increaſe. When goods increaſe, they are increaſed that eat them; and what good is there to the owners thereof, ſaving the beholding of them with their eyes [c]? The rich man's wealth is his ſtrong city, and as an high wall in his own conceit [d]. Labour not to be rich; ceaſe from thine own wiſdom [e]. He that is greedy of gain troubleth his own houſe [f]. They that will be rich fall into temptation and a ſnare, and into many fooliſh and hurtful luſts, which drown men in deſtruction and perdition: For the love of money is the root of all evil; which while ſome coveted after, they have erred from the faith, and pierced themſelves through with many ſorrows [g].

SECT.

§ 1. [a] Exod. xx. 17. [b] Prov. xxvii. 20. [c] Eccleſ. v. 10, 11. [d] Prov. xviii. 11.
[e] Prov. xxiii. 4. [f] Prov. xv. 27. [g] 1 Tim. vi. 9, 10.

SECT. 2. *All that this world can beſtow is uncertain and unſatisfying.*

VANITY of vanities, ſaith the preacher, vanity of vanities, all is vanity. What profit hath a man of all his labour which he taketh under the ſun[a]? The eye is not ſatisfied with ſeeing, nor the ear filled with hearing[b]. I the preacher was king over Iſrael in Jeruſalem[c]. I got me ſervants and maidens, and had ſervants born in my houſe; alſo I had great poſſeſſions, above all that were in Jeruſalem before me. I gathered me ſilver and gold, and the peculiar treaſure of kings, and of the provinces[d]. And whatſoever mine eyes deſired, I kept not from them. Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do; and behold all was vanity and vexation of ſpirit, and there was no profit under the ſun[e]. Then I returned and ſaw vanity under the ſun. There is one alone, and there is not a ſecond; yea he hath neither child nor brother; yet is there no end of all his labour, neither is his eye ſatisfied with riches; neither ſaith he, for whom do I labour and bereave my ſoul of good? This is alſo vanity; yea, it is a ſore travail[f]. There is an evil which I have ſeen under the ſun, and it is common among men. A man to whom God hath given riches, wealth, and honour, ſo that he wanteth nothing for his ſoul of all that he deſireth; yet God giveth him not power to eat thereof, but a ſtranger eateth it; this is vanity, and it is an evil diſeaſe[g]. He that haſteth to be rich hath an evil eye; and conſidereth not that poverty ſhall come upon him[h]. Wilt thou ſet thine eyes upon that which is not? for riches certainly make themſelves wings, they fly away as an eagle towards heaven[i].

SECT. 3. *Death will ſoon ſeparate us from all the enjoyments of this mortal ſtate.*

THERE is a ſore evil which I have ſeen under the ſun, namely, riches kept for the owners thereof to their hurt. But thoſe riches periſh by evil travail. As he came forth of his mother's womb, naked ſhall he return, to go as he came; and ſhall take nothing of his labour, which he may carry away in his hand[a]. And this alſo is a ſore evil, that in all points as he came, ſo ſhall he go; and what profit hath he that hath laboured for the wind[b]? Treaſures of wickedneſs profit nothing[c]. For what is the hope of the hypocrite, though he hath gained, when God taketh away his ſoul? Will God hear his cry when trouble cometh

§ 2. [a] Eccleſ. i. 2, 3. [b] Eccleſ. i. 8. [c] Eccleſ. i. 12. [d] Eccleſ ii. 7, 8. [e] Eccleſ. ii. 10, 11. [f] Eccleſ. iv. 7, 8. [g] Eccleſ. vi. 1, 2. [h] Prov. xxviii. 22. [i] Prov. xxiii. 5.

§ 3. [a] Eccleſ. v. 13, 14, 15. [b] Eccleſ, v. 16. [c] Prov. x. 2.

upon him[d]? The rich man ſhall lie down, but he ſhall not be gathered; he openeth his eyes, and he is not[e]. They ſpend their days in wealth, and in a moment go down to the grave[f]; with kings and counſellors of the earth, which built deſolate places for themſelves; or with princes that had gold, who filled their houſes with ſilver[g]. There the priſoners reſt together, they hear not the voice of the oppreſſor; the ſmall and the great are there, and the ſervant is free from his maſter[h]. The rich and the poor meet together; the Lord is the maker of them all[i].

The wicked boaſteth of his hearts deſire, and bleſſeth the covetous whom the Lord abhorreth[k]. He hath ſaid in his heart, I ſhall not be moved; for I ſhall never be in adverſity[l]. *But* they that truſt in their wealth, and boaſt themſelves in the multitude of their riches; none of them can redeem his brother, nor give to God a ranſom for him[m]; that he ſhould ſtill live for ever, and not ſee corruption; for he ſeeth that wiſe men die, likewiſe the fool and the brutiſh perſon periſh, and leave their wealth to others. Their inward thought is, that their houſes ſhall continue for ever, and their dwelling places to all generations; they call their lands after their own names. Nevertheleſs, man being in honour, abideth not; he is like the beaſts that periſh. This their way is their folly; yet their poſterity approve their ſayings. Like ſheep they are laid in the grave, death ſhall feed on them, and the upright ſhall have dominion over them in the morning, and their beauty ſhall conſume in the grave from their dwelling[n]. Be not thou afraid when one is made rich, when the glory of his houſe is increaſed; for when he dieth, he ſhall carry nothing away; his glory ſhall not deſcend after him[o].

Take heed and beware of covetouſneſs; for a man's life conſiſteth not in the abundance of the things which he poſſeſſeth. And he ſpake a parable unto them, ſaying, The ground of a certain rich man brought forth plentifully; and he thought within himſelf, ſaying, What ſhall I do, becauſe I have no room where to beſtow my fruits? And he ſaid, This will I do, I will pull down my barns, and build greater; and there will I beſtow all my fruits and my goods. And I will ſay to my ſoul, Soul, thou haſt much goods laid up for many years; take thine eaſe, eat, drink, and be merry. But God ſaid unto him, Thou fool, this night thy ſoul ſhall be required of thee; then whoſe ſhall theſe things be which thou haſt provided? So is he that layeth up treaſure for himſelf, and is not rich toward God[p]. Sell that ye have, and give alms; provide yourſelves bags which wax not old, a treaſure in the heavens which faileth not; where no thief approacheth, neither moth corrupteth[q].

There

[d] Job xxvii. 8, 9.
[e] Job xxvii. 19.
[f] Job xxi. 13.
[g] Job iii. 14, 15.
[h] Job iii. 18, 19.
[i] Prov. xxii. 2.
[k] Pſal. x. 3.
[l] Pſal. x. 6.
[m] Pſal. xlix. 6, 7.
[n] Pſal. xlix. 9,—14.
[o] Pſal. xlix. 16, 17.
[p] Luke xii. 15,—21.
[q] Luke xii. 33.

There was a certain rich man, who was clothed in purple and fine linen, and fared ſumptuouſly every day. And there was a certain beggar named Lazarus, who was laid at his gate full of ſores, deſiring to be fed with the crumbs which fell from the rich man's table. Moreover, the dogs came and licked his ſores. And it came to paſs that the beggar died, and was carried by the angels into Abraham's boſom. The rich man alſo died, and was buried. And in hell he lift up his eyes, being in torments; and ſeeth Abraham afar off, and Lazarus in his boſom. And he cried, and ſaid, Father Abraham, have mercy on me, and ſend Lazarus that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham ſaid, Son, remember that thou in thy life time receivedſt thy good things, and likewiſe Lazarus evil things; but now he is comforted, and thou art tormented [r]. Wo unto you that are rich; for ye have received your conſolation. Wo unto you that are full; for ye ſhall hunger. Wo unto you that laugh now; for ye ſhall mourn and weep [s].

This I ſay, brethren, the time is ſhort; it remaineth that both they that have wives, be as though they had none; and they that weep, as though they wept not, and they that rejoice, as though they rejoiced not; and they that buy as though they poſſeſſed not; and they that uſe this world, as not abuſing it; for the faſhion of this world paſſeth away [t]. For we brought nothing into this world; and it is certain we can carry nothing out. And having food and raiment, let us be therewith content [u]. Let the brother of low degree, rejoice in that he is exalted; but the rich in that he is made low; becauſe, as the flower of the graſs he ſhall paſs away. For the ſun is no ſooner riſen with a burning heat, but it withereth the graſs, and the flower thereof falleth, and the grace of the faſhion of it periſheth; ſo alſo ſhall the rich man fade away in his ways [x]. Go to now ye that ſay, To-day or to-morrow we will go into ſuch a city, and continue there a year, and buy, and ſell, and get gain. Whereas, ye know not what ſhall be on the morrow. For what is your life? it is even a vapour that appeareth for a little time, and then vaniſheth away [y].

SECT. 4. *A vehement attachment to the enjoyments of this life, ſtands in direct oppoſition to a right concern for our greateſt intereſt.*

LABOUR not for the meat which periſheth, but for that meat which endureth unto everlaſting life, which the Son of man ſhall give unto you [a]. Lay not up for yourſelves treaſures upon earth, where moth and ruſt doth corrupt, and where

[r] Luke xvi. 19,—25. [s] Luke vi. 24, 25. [t] 1 Cor. vii. 29, 30, 31. [u] 1 Tim. vi. 7, 8.
[x] James i. 9, 10. 11. [y] James iv. 13, 14.

§ 4. [a] John vi. 27.

where thieves break through and ſteal. But lay up for yourſelves treaſures in heaven, where neither moth nor ruſt doth corrupt, and where thieves do not break through nor ſteal. For where your treaſure is, there will your heart be alſo [b]. No man can ſerve two maſters; for either he will hate the one, and love the other; or elſe he will hold to the one, and deſpiſe the other. Ye cannot ſerve God and mammon [c]. And Jeſus looked round about, and ſaith unto his diſciples, How hardly ſhall they that have riches enter into the kingdom of God! And the diſciples were aſtoniſhed at his words. But Jeſus anſwereth again and ſaith unto them, Children, how hard is it for them that truſt in riches, to enter into the kingdom of God! It is eaſier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. And they were aſtoniſhed out of meaſure, ſaying among themſelves, Who then can be ſaved [d]? And Jeſus looking upon them, ſaith, With men it is impoſſible, but not with God; for with God all things are poſſible [e].

And he ſpake many things to them in parables, ſaying, Behold a ſower went forth to ſow. And when he ſowed, ſome ſeeds fell [f] among thorns; and the thorns ſprung up and choaked them [g]. He that received ſeed among the thorns, is he that heareth the word, and the cares of this world, and the deceitfulneſs of riches, choak the word, and he becometh unfruitful [h]. Take heed to yourſelves, leſt at any time your hearts be overcharged with ſurfeiting and drunkenneſs and the cares of this life [i]. The kingdom of heaven is like unto a certain king, who made a marriage for his ſon. And ſent forth his ſervants to call them that were bidden to the wedding; and they would not come. Again, he ſent forth other ſervants, ſaying, Tell them which are bidden, Behold I have prepared my dinner; my oxen and my fatlings are killed, and all things are ready; come unto the marriage. But they made light of it, and went their ways, one to his farm, and another to his merchandize; and the remnant took his ſervants, and intreated them ſpitefully, and ſlew them. But when the king heard thereof he was wroth; and he ſent forth his armies, and deſtroyed theſe murderers, and burnt up their city [k].

Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the luſt of the fleſh, and the luſt of the eyes, and the pride of life, is not of the Father, but is of the world. And the world paſſeth away and the luſt thereof; but he that doth the will of God abideth forever [l]. Mortify therefore your members which are upon the earth; inordinate affection, evil concupiſcence, and covetouſneſs, which is idolatry [m].

SECT.

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[f] Matth. xiii. 3, 4. [g] Matth. xiii. 7. [h] Matth. xiii. 22. [i] Luke xxi. 34.
[k] Matth. xxii. 2,—7. [l] 1 John ii. 15, 16, 17. [m] Col. iii. 5.

SECT. 5. *Covetouſneſs often iſſues in diſappointment and ſorrow.*

WHEN the wicked ſpring as the graſs, and when all the workers of iniquity do flouriſh; it is that they ſhall be deſtroyed forever [a]. This is the portion of a wicked man with God, and the heritage of oppreſſors, which they ſhall receive of the Almighty [b]; though he heap up ſilver as the duſt, and prepare raiment as the clay; he may prepare it, but the juſt ſhall put it on, and the innocent ſhall divide the ſilver [c]. And the wealth of the ſinner is laid up for the juſt [d]. He hath ſwallowed up riches, and he ſhall vomit them up again; God ſhall caſt them out of his belly [e]. That which he laboured for ſhall he reſtore, and ſhall not ſwallow it down [f]. In the fulneſs of his ſufficiency ſhall he be in ſtraits. When he is about to fill his belly, God ſhall caſt the fury of his wrath upon him, and ſhall rain it upon him while he is eating [g]. Lo this is the man that made not God his ſtrength; but truſted in the abundance of his riches, and ſtrengthned himſelf in his wickedneſs [h]. Go to now, ye rich men, weep and howl for your miſeries that ſhall come upon you. Your riches are corrupted, and your garments are moth eaten; your gold and ſilver is cankered; and the ruſt of them ſhall be a witneſs againſt you, and ſhall eat your fleſh as it were fire [i].

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EPHRAIM feedeth on wind, and followeth after the eaſt wind; he daily increaſeth lies [a]. For the iniquity of his covetouſneſs was I wroth, and ſmote him; I hid me, and was wroth, and he went on frowardly in the way of his heart [b]. O ye ſons of men, how long will ye turn my glory into ſhame? How long will ye love vanity, and ſeek after leaſing [c]? Wo unto them that join houſe to houſe, that lay field to field, till there be no place; that they may be placed alone in the midſt of the earth [d]. They covet fields, and take them by violence; and houſes, and take them away; ſo they oppreſs a man and his houſe, even a man and his heritage [e]. They build up Zion with blood, and Jeruſalem with iniquity. The heads thereof judge for reward; and the prieſts thereof teach for hire, and the prophets thereof divine for money [f]. The prince aſketh, and the judge aſketh for a reward; and the great man he uttereth his miſchievous deſire [g] Thine eyes and thine heart, are not but for thy covetouſneſs [h]. With thy wiſdom, and with thine

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thine underſtanding thou haſt gotten thee riches, and haſt gotten gold and ſilver into thy treaſures; and by thy traffic haſt thou increaſed thy riches, and thine heart is lifted up [i]; behold therefore I will bring ſtrangers upon thee; the terrible of the nations; and they ſhall defile thy brightneſs [k]. The time is come, the day draweth near; let not the buyer rejoice, nor the ſeller mourn; for wrath is upon all the multitude thereof [l]. They ſhall caſt their ſilver in the ſtreets, and their gold ſhall be removed; their ſilver and their gold ſhall not be able to deliver them in the day of the wrath of the Lord; they ſhall not ſatisfy their ſouls, neither fill their bowels; becauſe it is the ſtumbling block of their iniquity [m].

SECT. 7. *The ſociety of covetous men is to be ſhunned.*

THIS know alſo, that in the laſt days perilous times ſhall come, for men ſhall be lovers of their own ſelves, covetous, truce-breakers, falſe accuſers, traitors [a], being filled with all unrighteouſneſs, wickedneſs, covetouſneſs, deceit [b], from ſuch turn away. For of this ſort are they which creep into houſes, and lead captive ſilly women laden with ſins [c]. And many ſhall follow their pernicious ways, by reaſon of whom the way of truth ſhall be evil ſpoken of; and through covetouſneſs ſhall they make merchandiſe of you [d]; beguiling unſtable ſouls. An heart they have exerciſed with covetous practices; curſed children; which have forſaken the right way, and are gone aſtray, following the way of Balaam the ſon of Boſor, who loved the wages of unrighteouſneſs [e]; *yea* ran greedily after the error of Balaam for reward [f]. For many walk, of whom I have told you often, and now tell you even weeping, that they are enemies of the croſs of Chriſt; whoſe end is deſtruction, whoſe God is their belly; and whoſe glory is in their ſhame, who mind earthly things [g]. Men of corrupt minds, and deſtitute of the truth, ſuppoſing that gain is godlineſs; from ſuch withdraw thyſelf [h]. For they that are ſuch, ſerve not our Lord Jeſus Chriſt, but their own belly; and by good words, and fair ſpeeches, deceive the hearts of the ſimple [i]. But if our goſpel be hid, it is hid to them that are loſt; in whom the god of this world hath blinded the minds of them which believe not [k]. I wrote unto you in an epiſtle not to company with fornicators. Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then muſt ye needs go out of the world. But now I have written unto you, not to keep company; if any man that is called a brother, be a fornicator, or covetous, or an idolater,

[i] Ezek. xxviii. 4, 5. [k] Ezek. xxviii. 7. [l] Ezek. vii. 12. [m] Ezek. vii. 19.

§ 7. [a] 2 Tim. iii. 1,—4. [b] Rom. i. 29. [c] 2 Tim. iii. 5, 6. [d] 2 Pet ii 2, 3.
[e] 2 Pet. ii. 14, 15. [f] Jude 11. [g] Phil. iii. 18, 19. [h] 1 Tim. vi. 5.
[i] Rom. xvi. 18. [k] 2 Cor. iv. 3, 4.

idolater, or a railer, or a drunkard, or an extortioner, with ſuch an one no not to eat [l]. For this ye know, that no unclean perſon, nor covetous man who is an idolater, hath any inheritance in the kingdom of Chriſt and of God [m] *.

SECT. 8. *Diſſuaſives from covetouſneſs, with exhortations and motives to ſeek for ſubſtantial and laſting good.*

A FAITHFUL man ſhall abound with bleſſings; but he that maketh haſte to be rich, ſhall not be innocent [a]. There is that maketh himſelf rich, yet hath nothing; there is that maketh himſelf poor, yet hath great riches [b]. How much better is it to get wiſdom than gold? and to get underſtanding rather to be choſen than ſilver [c]. Better is little with the fear of the Lord, than great treaſure, and trouble therewith [d]. Better is a little with righteouſneſs, than great revenues without right [e]. As the partridge ſitteth upon eggs, and hatcheth them not; ſo he that getteth riches, and not by right, ſhall leave them in the midſt of his days, and at his end ſhall be a fool [f]. Better is a dry morſel, and quietneſs therewith, than a houſe full of ſacrifices with ſtrife [g]. Better is the poor that walketh in his uprightneſs, than he that is perverſe in his way though he be rich [h]. Better is a handful with quietneſs, than both the hands full, with travel and vexation of ſpirit [i]. A little that a righteous man hath, is better than the riches of many wicked; for the Lord upholdeth the righteous [k]. For ſuch as be bleſſed of him ſhall inherit the earth; and they that be curſed of him, ſhall be cut off [l]. A good name is rather to be choſen than great riches, and loving favour rather than ſilver and gold [m]. Bleſſed is the man that feareth the Lord; wealth and riches ſhall be in his houſe, and his righteouſneſs endureth for ever [n].

THEN ſaid Jeſus unto his diſciples, If any man will come after me, let him deny himſelf, and take up his croſs and follow me. For whoſoever will ſave his life, ſhall loſe it; and whoſoever ſhall loſe his life for my ſake ſhall find it. For what is a man profited, if he ſhall gain the whole world, and loſe his own ſoul? or what ſhall a man give in exchange for his ſoul [o]? The kingdom of heaven is like unto a treaſure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and ſelleth all that he hath, and buyeth that field. Again the kingdom of heaven is like unto a merchant-man ſeeking goodly pearls; who when he had found one pearl of great price, he went and ſold all that he had

[l] 1 Cor. v. 9, 10, 11.
[m] Eph. v. 5.

§ 8. [a] Prov. xxviii. 20. [b] Prov. xiii. 7. [c] Prov. xvi. 16. [d] Prov. xv. 16.
[e] Prov. xvi. 8. [f] Jer. xvii. 11. [g] Prov. xvii. 1. [h] Prov. xxviii 6.
[i] Eccleſ. iv. 6. [k] Pſal. xxxvii. 16, 17. [l] Pſal. xxxvii. 22. [m] Prov. xxii. 1.
[n] Pſal. cxii. 1, 3. [o] Matth. xvi. 24, 25, 26.

* See 1 Cor. vi. 9, 10.

had, and bought it [p]. Therefore I ſay unto you, Take no thought for your life, what ye ſhall eat, or what ye ſhall drink; nor yet for the body what ye ſhall put on; is not the life more than meat, and the body than raiment? Behold the fowls of the air; for they ſow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are not ye much better than they? which of you by taking thought can add one cubit unto his ſtature? And why take ye thought for raiment? conſider the lilies of the field how they grow; they toil not, neither do they ſpin. And yet I ſay unto you, that even Solomon in all his glory, was not arrayed like one of thoſe. Wherefore if God ſo clothe the graſs of the field, which to-day is, and to-morrow is caſt into the oven; ſhall he not much more clothe you, O ye of little faith? Therefore take no thought, ſaying, What ſhall we eat? or what ſhall we drink? or wherewithal ſhall we be clothed [q]? But ſeek ye firſt the kingdom of God, and his righteouſneſs, and all theſe things ſhall be added unto you. Take therefore no thought for the morrow; for the morrow will take thought for the things of itſelf; ſufficient unto the day is the evil thereof [r]. The bleſſing of the Lord, it maketh rich, and he addeth no ſorrow with it [s]. By humility and the fear of the Lord are riches, and honour, and life [t].

Now it came to paſs, as they went, that he entered into a certain village; and a certain woman named Martha, received him into her houſe. And ſhe had a ſiſter called Mary, which alſo ſat at Jeſus feet, and heard his word. But Martha was cumbered about much ſerving, and came to him, and ſaid, Lord, Doſt thou not care that my ſiſter hath left me to ſerve alone? Bid her therefore that ſhe help me. And Jeſus anſwered and ſaid unto her, Martha, Martha, thou art troubled, and careful about many things; but one thing is needful. And Mary hath choſen that good part which ſhall not be taken away from her [u].

If ye then be riſen with Chriſt, ſeek thoſe things which are above, where Chriſt ſitteth on the right hand of God. Set your affections on things above, not on things on the earth [x]. Charge them that are rich in this world, that they be not high-minded, nor truſt in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to diſtribute, willing to communicate; laying up in ſtore for themſelves a good foundation againſt the time to come, that they may lay hold on eternal life [y]. No man that warreth entangleth himſelf with the affairs of this life; that he may pleaſe him who hath choſen him to be a ſoldier [z]. The Lord is at hand. Be careful for nothing; but in every thing, by prayer and ſupplication, with thankſgiving, let your requeſts be made known unto

[p] Matth xiii. 44, 45, 46. [q] Matth. vi. 25,—31. [r] Matth. vi. 33, 34. [s] Prov. x. 22.
[t] Prov. xxii. 4. [u] Luke x. 38,—42. [x] Col. iii. 1, 2. [y] 1 Tim. vi. 17,—19.
[z] 2 Tim. ii. 4.

unto God [b]. And God is able to make all grace abound towards you; that ye always, having all ſufficiency in all things, may abound to every good work [c]; —and to remember the words of our Lord Jeſus, how he ſaid, It is more bleſſed to give, than to receive [d]. As we have therefore opportunity, let us do good unto all men; eſpecially unto them who are of the houſhold of faith [e]. For all ſeek their own, not the things which are Jeſus Chriſt's [f]. Let your converſation be without covetouſneſs; and be content with ſuch things as ye have; for he hath ſaid, I will never leave thee nor forſake thee [g]. Hearken, my beloved brethren, Hath not God choſen the poor of this world, rich in faith, and heirs of the kingdom, which he hath promiſed to them that love him [h]? Godlineſs with contentment is great gain [i]; *and* is profitable unto all things, having the promiſe of the life that now is, and of that which is to come [k]. For all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things preſent, or things to come; all are yours, and ye are Chriſt's, and Chriſt is God's [l]. He that ſpared not his own ſon, but delivered him up for us all; how ſhall he not with him alſo freely give us all things [m]? But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions [n]: For ye took joyfully the ſpoiling of your goods, knowing in yourſelves that ye have in heaven, a better, and an enduring ſubſtance [o]. Who ſhall ſeparate us from the love of Chriſt? Shall tribulation, or diſtreſs, or perſecution, or famine, or nakedneſs, or peril, or ſword? Nay, in all theſe things we are more than conquerors through him that loved us [p].

SECT. 9. *The example of our Lord Jeſus.*

IT came to paſs that *Jeſus* went through every city and village, preaching, and ſhewing the glad tidings of the kingdom of God. And certain women, which had been healed of evil ſpirits and infirmities, Mary called Magdalene, out of whom went ſeven devils, and Joanna the wife of Chuza Herod's ſteward, and Suſanna, and many others, miniſtred unto him of their ſubſtance [a]. And a certain ſcribe came, and ſaid unto him, Maſter, I will follow thee whitherſoever thou goeſt. And Jeſus ſaith unto him, The foxes have holes, and the birds of the air have neſts; but the Son of man hath not where to lay his head [b].

Let this mind be in you which was alſo in Chriſt Jeſus; who being in the form of God, thought it not robbery to be equal with God; but made himſelf

[b] Philip. iv. 5, 6. [c] 2 Cor. ix. 8. [d] Acts xx. 35. [e] Gal. vi. 10.
[f] Philip. ii. 21. [g] Heb. xiii. 5. [h] James ii. 5. [i] 1 Tim. vi. 6.
[k] 1 Tim. iv. 8. [l] 1 Cor. iii. 21, 22, 23. [m] Rom. viii. 32. [n] Heb. x. 32.
[o] Heb. x. 34. [p] Rom. viii. 35, 37.

§ 9. [a] Luke viii. 1, 2, 3. [b] Matth. viii. 19, 20.

of no reputation, and took upon him the form of a ſervant, and was made in the likeneſs of men [c]. Though he was rich, yet for your ſakes he became poor; that ye through his poverty might be made rich [d].

SECT. 10. *The example of the apoſtle Paul.*

YE know from the firſt day that I came into Aſia, after what manner I have been with you, at all ſeaſons. I have coveted no man's ſilver, or gold, or apparel. Yea yourſelves know, that theſe hands have miniſtred unto my neceſſities, and to them that were with me [a]; not ſeeking mine own profit, but the profit of many, that they may be ſaved [b]. Even unto this preſent hour we both hunger and thirſt, and are naked, and are buffeted, and have no certain dwelling place, and labour working with our hands [c]. As poor, yet making many rich; as having nothing, yet poſſeſſing all things [d]. For I have learned in whatſoever ſtate I am, therewith to be content. I know both how to be abaſed, and I know how to abound. Every where, and in all things, I am inſtructed; both to be full and to be hungry, both to abound and to ſuffer need. I can do all things through Chriſt who ſtrengthneth me [e].

SECT. 11. *Though covetouſneſs is ſinful, yet a moderate concern about our temporal affairs is neceſſary, and is expreſsly enjoined.*

YE know what commandments we gave you by the Lord Jeſus [a]: That ye ſtudy to be quiet, and to do your own buſineſs, and to work with your hands; that ye may walk honeſtly toward them that are without, and that ye may have lack of nothing [b]; providing for honeſt things, not only in the ſight of the Lord, but alſo in the ſight of men [c]. For yourſelves know how ye ought to follow us; for we behaved not ourſelves diſorderly among you, neither did we eat any man's bread for nought; but wrought with labour and travel night and day, that we might not be chargeable to any of you. Not becauſe we have not power, but to make ourſelves an enſample unto you to follow us. For even when we were with you, this we commanded you, that if any would not work, neither ſhould he eat. For we hear, that there are ſome which walk among you diſorderly, working not at all, but are buſy bodies. Now them that are ſuch we command and exhort by our Lord Jeſus Chriſt, that with quietneſs they work, and eat their

[c] Philip. ii. 5, 6, 7. [d] 2 Cor. viii. 9.

§ 10. [a] Acts xx. 18, 33, 34. [b] 1 Cor. x. 33. [c] 1 Cor. iv. 11, 12. [d] 2 Cor. vi. 10. [e] Philip. iv. 11, 12, 13.

§ 11. [a] 1 Theſſ. iv. 2. [b] 1 Theſſ. iv. 11, 12. [c] 2 Cor. viii. 21.

their own bread [d]. But if any provide not for his own, and eſpecially for thoſe of his own houſe, he hath denied the faith, and is worſe than an infidel [e].

SECT. 12. *The ſentiments and prayers of the ſaints relative to this ſubject.*

DELIVER my ſoul from the wicked, from men which are thy hand, O Lord, from men of the world which have their portion in this life, and whoſe belly thou filleſt with thy hid treaſure; they are full of children, and leave the reſt of their ſubſtance to their babes [a]. As for me, my feet were almoſt gone; my ſteps had well nigh ſlipped. For I was envious at the fooliſh, when I ſaw the proſperity of the wicked [b]. Their eyes ſtand out with fatneſs, they have more than heart could wiſh [c]. Behold, theſe are the ungodly who proſper in the world, they increaſe in riches [d]. When I thought to know this, it was too painful for me, until I went unto the ſanctuary of God; then underſtood I their end. Surely thou didſt ſet them in ſlippery places; thou caſtedſt them down into deſtruction. How are they brought into deſolation as in a moment! They are utterly conſumed with terrors. As a dream when one awaketh; ſo, O Lord, when thou awakeſt thou ſhalt deſpiſe their image [e]. Verily, every man at his beſt ſtate, is altogether vanity. Surely every man walketh in a vain ſhew; ſurely they are diſquieted in vain; he heapeth up riches, and knoweth not who ſhall gather them. And now, Lord, what wait I for? my hope is in thee [f]. Two things have I required of thee, deny me them not before I die. Remove far from me vanity and lies; give me neither poverty nor riches, feed me with food convenient for me; leſt I be full and deny thee, and ſay, Who is the Lord? or leſt I be poor and ſteal, and take the name of my God in vain [g]. Incline my heart unto thy teſtimonies, and not to covetouſneſs; turn away mine eyes from beholding vanity; and quicken thou me in thy way [h]. The law of thy mouth is better unto me than thouſands of gold and ſilver [i]. Therefore I love thy commandments above gold, yea above fine gold [k]. There be many that ſay, Who will ſhew us any good? Lord, lift thou up the light of thy countenance upon us. Thou haſt put gladneſs in my heart, more than in the time that their corn and their wine increaſed [l].

[d] 2 Theſſ. iii. 7,—12. [e] 1 Tim. v. 8.

§ 12. [a] Pſal. xvii. 13. 14. [b] Pſal. lxxiii. 2, 3. [c] Pſal. lxxiii. 7. [d] Pſal. lxxiii. 12.
[e] Pſal. lxxiii. 16,—20. [f] Pſal. xxxix. 5, 6, 7. [g] Prov. xxx. 7, 8, 9. [h] Pſal. cxix. 36, 37.
[i] Pſal. cxix. 72. [k] Pſal. cxix. 127. [l] Pſal iv. 6, 7.

Illuſtration by examples.

" To all that hath been quoted in this chapter, it may be added, that the ſcrip-
" tures give many ſtriking inſtances of the fatal conſequences of avarice, on
" the one hand; and, on the other, of that noble elevation of mind, and ſuperi-
" ority to the world, with which real religion inſpires a devout ſoul."

" THE indignation of God againſt covetouſneſs, is ſtrongly marked in the af-
" fair of Achan the ſon of Carmi. He" took of the accurſed thing, and the an-
ger of the Lord was kindled againſt the children of Iſrael[a]. " They were ſmit-
" ten before the men of Ai, till Achan was diſcovered and made the following
" confeſſion." Indeed I have ſinned againſt the Lord God of Iſrael. When I ſaw among the ſpoils a goodly Babyloniſh garment, and two hundred ſhekels of ſilver, and a wedge of gold of fifty ſhekels weight, then I coveted them and took them, and behold they are hid in the earth in the midſt of my tent, and the ſilver under it[b]. " The puniſhment inflicted on Achan we find recorded, Joſh.
" vii. 24, 25, 26."

" THE character of the ſons of Eli, and their rapacious behaviour, (1 Sam.
" ii. 12,—17.) provoked the Lord to ſend to Eli the dreadful meſſage record-
" ed, 1 Sam. ii. 31,—36. and iſſued in the deſtruction of that whole fa-
" mily."

" THE ſons of Samuel profited not by this awful example." His ſons walked not in his ways, but turned aſide after lucre, and took bribes, and perverted judgment[c]. " It is probable, that they eſcaped not without due puniſhment,
" ſince we find no more mention made of the houſe of that prophet in holy
" writ."

" AHAB's coveting the vineyard of Naboth, firſt led him to perfidy and
" murder; and at laſt iſſued in thoſe judgments on all his houſe which the pro-
" phet Elijah denounced againſt that wicked prince, 1 Kings xxi. 1,—24."

" THE puniſhment of Gehazi, for his fraud and covetouſneſs, was fully me-
" rited. By one groſs lie he cheated Naaman, that generous Syrian; and, by
" another, he denied and endeavoured to conceal his crime." And Eliſha ſaid unto him, The leproſy therefore of Naaman ſhall cleave unto thee, and unto thy

[a] Joſh. vii. 1. [b] Joſh. vii. 20, 21. [c] 1 Sam. viii. 3.

thy ſeed for ever. And he went out from his preſence a leper as white as ſnow [d].

" THE moſt terrible effect of covetouſneſs that can be on any record, is, " that of Judas Iſcariot, who" went unto the chief prieſts, and ſaid unto them, What will ye give me, and I will deliver him unto you? and they covenanted with him for thirty pieces of ſilver. And from that time he ſought opportunity to betray him [e]. Now this man purchaſed a field with the reward of iniquity; and falling headlong, he burſt aſunder in the midſt, and all his bowels guſhed out [f]."

" To this evil ſpirit of covetouſneſs the apoſtaſy of Demas is imputed. He " is diſtinguiſhed, Philemon 24. by the characters of the apoſtle's fellow-labour- " er; but 2 Tim. iv. 10, he tells us," Demas hath forſaken me; having loved this preſent world.

" BUT let us rather direct our attention to the noble examples of thoſe hap- " py perſons who through faith and love roſe ſuperior to all the frowns or flat- " teries of this tranſitory ſtate."

" THE patriarch Abraham gives an illuſtrious example of one that lived by " faith, and not by ſight." By faith Abraham, when he was called to go out into a place which he ſhould after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he ſojourned in the land of promiſe, as in a ſtrange country, dwelling in tabernacles with Iſaac and Jacob, the heirs with him of the ſame promiſe; for he looked for a city which hath foundations, whoſe builder and maker is God [g].

" THE example of Moſes is no leſs remarkable." By faith Moſes, when he was come to years, refuſed to be called the ſon of Pharaoh's daughter; chuſing rather to ſuffer affliction with the people of God, than to enjoy the pleaſures of ſin for a ſeaſon; eſteeming the reproach of Chriſt greater riches than the treaſures in Egypt; for he had reſpect unto the recompenſe of reward [h].

" IT was this noble elevation of mind, that animated the devout Iſraelites in " their contributions for the building of the temple. They" gave for the ſervice of the houſe of God, of gold five thouſand talents, and ten thouſand drams; and

[d] 2 Kings v. 25, 27. [e] Matth. xxvi. 14, 15, 16. [f] Acts i. 18. [g] Heb. xi. 8, 9, 10.
[h] Heb. xi. 24, 25, 26.

and of ſilver ten thouſand talents; and of braſs eighteen thouſand talents; and an hundred thouſand talents of iron. And they with whom precious ſtones were found, gave them to the treaſure of the houſe of the Lord. Then the people rejoiced, for that they offered willingly; becauſe with perfect heart they offered willingly unto the Lord; and David the king alſo rejoiced with great joy [i].

"THE divine influence of the Chriſtian faith on the firſt converts, is not to "be omitted." The multitude of them that believed, were of one heart, and of one ſoul: neither ſaid any of them, that ought of the things which he poſſeſſed were his own; but they had all things common. Neither was there any among them that lacked; for as many as were poſſeſſors of lands or houſes ſold them; and brought the prices of the things that were ſold, and laid them down at the apoſtles feet; and diſtribution was made unto every man according as he had need [k].

CHAP.

[i] 1 Chron. xxix. 7, 8, 9. [k] Acts iv. 32, 34, 35.

CHAP. IV.

Of the GOVERNMENT *of the* TONGUE.

SECT. 1. The government of the tongue, is at once of the greateſt importance, and greateſt difficulty. 2. Sometimes it is debaſed by flattery. 3. Sometimes it is abuſed by babbling, ſlandering, and exciting contention. 4. Sometimes ſhamefully employed in lying, deceiving, and injuring others. 5. Sometimes in bearing falſe witneſs, and in acts of perjury. 6. At other times in imprecations of evil, and in blaſphemy. 7. All theſe abuſes of the tongue are an abomination to the Lord. 8. We are therefore ſolemnly called to abſtain from theſe, and to make a proper uſe of the valuable faculty of ſpeech. 9. Well ordered ſpeech is a real ornament. And 10. The tongue may be made an inſtrument of great good. 11. The complaints, prayers, and purpoſes of the ſaints on this head.

SECT. 1. *The government of the tongue is at once of the greateſt importance and greateſt difficulty.*

IF any man among you ſeem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain [a]. If any man offend not in word, the ſame is a perfect man, and able alſo to bridle the whole body. Behold we put bits in the horſes mouths, that they may obey us; and we turn about their whole body. Behold alſo the ſhips, which though they be ſo great, and are driven of fierce winds, yet are they turned about with a very ſmall helm whitherſoever the governor liſteth. Even ſo the tongue is a little member, and boaſteth great things. Behold, how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity; ſo is the tongue amongſt our members, that defileth the whole body, and ſetteth on fire the courſe of nature; and it is ſet on fire of hell. For every kind of beaſts and of birds, and of ſerpents and things in the ſea is tamed, and hath been tamed of mankind; but the tongue can no man tame; it is an unruly evil, full of deadly poiſon [b]. Therewith bleſs we God, even the Father; and therewith curſe we men which are made after the ſimilitude

§ 1. [a] James i. 26. [b] James iii. 2,—8.

ſimilitude of God. Out of the ſame mouth proceedeth bleſſing and curſing. My brethren, theſe things ought not ſo to be. Doth a fountain ſend forth at the ſame place ſweet water and bitter [c] ?

He that keepeth his mouth, keepeth his life; but he that openeth wide his lips, ſhall have deſtruction [d]. In the multitude of words there wanteth not ſin; but he that refraineth his lips is wiſe [e]. The mouth of fools feedeth on fooliſhneſs [f]. He that hath knowledge ſpareth his words. Even a fool, when he holdeth his peace, is counted wiſe; and he that ſhutteth his lips, is eſteemed a man of underſtanding [g]. Whoſo keepeth his mouth and his tongue, keepeth his ſoul from troubles [h]. Should a wiſe man utter vain knowledge, and fill his belly with the eaſt wind? Should he reaſon with unprofitable talk? or with ſpeeches wherewith he can do no good [i]. A fool uttereth all his mind; but a wiſe man keepeth it in till afterwards [k]. A man's belly ſhall be ſatisfied with the fruit of his mouth, and with the increaſe of his lips ſhall he be filled. Death and life are in the power of the tongue; and they that love it ſhall eat the fruit thereof [l]. In the lips of him that hath underſtanding, wiſdom is found; but the mouth of the fooliſh is near deſtruction [m].

SECT. 2. *Sometimes it is debaſed by flattery.*

HE that ſaith unto the wicked, Thou art righteous; him ſhall the people curſe, nations ſhall abhor him [a]. A man that flattereth his neighbour, ſpreadeth a net for his feet [b]. Burning lips and a wicked heart, are like a potſherd covered with ſilver droſs. He that hateth, diſſembleth with his lips, and layeth up deceit within him. When he ſpeaketh fair, believe him not; for there are ſeven abominations in his heart. Whoſe hatred is covered by deceit, his wickedneſs ſhall be ſhewed before the whole congregation [c]. A lying tongue hateth thoſe that are afflicted by it; and a flattering mouth worketh ruin [d]. If he come to ſee me, he ſpeaketh vanity; his heart gathereth iniquity to itſelf, when he goeth abroad, he telleth it. All that hate me whiſper together againſt me [e]. They ſpeak vanity every one with his neighbour; with flattering lips and a double tongue do they ſpeak [f]. How long will ye imagine miſchief againſt a man? They only conſult to caſt him down from his excellency; they delight in lies; they bleſs with their mouths, but they curſe inwardly [g]. For it was not an enemy that reproached me; then I would have born it. Neither was it he that hated me, that

[c] James iii. 9, 10, 11. [d] Prov. xiii. 3. [e] Prov. x. 19. [f] Prov. xv. 14.
[g] Prov. xvii. 27, 28. [h] Prov. xxi. 23. [i] Job xv. 2, 3. [k] Prov. xxix. 11.
[l] Prov. xviii. 20, 21. [m] Prov. x. 13, 14.

§ 2. [a] Prov. xxiv. 24. [b] Prov. xxix. 5. [c] Prov. xxvi. 23,—26. [d] Prov. xxvi. 28.
[e] Pſal. xli. 6, 7. [f] Pſal. xii. 2. [g] Pſal. lxii. 3, 4.

that did magnify himſelf againſt me; then I would have hid myſelf from him [h]. But it was thou, a man, mine equal, my guide, and mine acquaintance. The words of his mouth were ſmoother than butter; but war was in his heart: His words were ſofter than oil, yet were they drawn ſwords [i]. Let me not, I pray you, accept any man's perſon; neither let me give flattering titles unto man: For I know not to give flattering titles; in ſo doing my Maker would ſoon take me away [k]. He that rebuketh a man, afterwards ſhall find more favour than he that flattereth with the tongue [l]. Bread of deceit is ſweet to a man; but afterwards his mouth ſhall be filled with gravel [m]: Therefore meddle not with him that flattereth with his lips [n]. He that ſpeaketh flattery to his friends, even the eyes of his children ſhall fail [o]. This is a rebellious people, lying children, children that will not hear the law of the Lord; which ſay to the ſeers, See not, and to the prophets, Propheſy not unto us right things; ſpeak unto us ſmooth things, propheſy deceits [p]. They hate him that rebuketh in the gate, they abhor him that ſpeaketh uprightly [q].

SECT. 3. *Sometimes it is abuſed by babbling, ſlandering, and exciting contention.*

HE that hideth hatred with lying lips, and he that uttereth ſlander is a fool [a]. Surely the ſerpent will bite without inchantment, and a babbler is no better. The words of a wiſe man's mouth are gracious; but the lips of a fool will ſwallow up himſelf. The beginning of the words of his mouth is fooliſhneſs, and the end of his talk is miſchievous madneſs [b]. A fool's lips enter into contention, and his mouth calleth for ſtrokes. A fool's mouth is his deſtruction, and his lips are the ſnare of his ſoul [c]. He that covereth a tranſgreſſion, ſeeketh love; but he that repeateth a matter, ſeparateth very friends [d]. Where no wood is, there the fire goeth out; ſo where there is no tale-bearer, the ſtrife ceaſeth. As coals are to burning coals, and wood to fire, ſo is a contentious man to kindle ſtrife. The words of a tale-bearer are as wounds, and they go down into the innermoſt parts of the belly [e]. An ungodly man diggeth up evil; and in his lips there is a burning fire. A froward man ſoweth ſtrife, and a whiſperer ſeparateth chief friends [f]. Moving his lips, he bringeth evil to paſs [g]. A tale-bearer revealeth ſecrets; but he that is of a faithful ſpirit concealeth the matter [h]. A naughty perſon, a wicked man walketh with a froward mouth. He winketh with his

[h] Pſal. lv. 12, 13. [i] Pſal. lv. 21. [k] Job xxxii. 21, 22. [l] Prov. xxviii. 23,
[m] Prov. xx. 17. [n] Prov. xx. 19. [o] Job xvii. 5. [p] Iſa. xxx. 9, 10.
[q] Amos v. 10.

§ 3. [a] Prov. x. 18. [b] Eccleſ. x. 11,—13. [c] Prov. xviii. 6, 7. [d] Prov. xvii. 9.
[e] Prov. xxvi. 20, 21, 22. [f] Prov. xvi. 27, 28. [g] Prov. xvi. 30. [h] Prov. xi. 13.

eyes, he ſpeaketh with his feet, he teacheth with his fingers. Frowardneſs is in his heart, he deviſeth miſchief continually, he ſoweth diſcord [i]. Violence covereth the mouth of the wicked [k]. For their heart ſtudieth deſtruction, and their lips talk of miſchief [l]. Take ye heed every one of his neighbour, and truſt ye not in any brother; for every brother will utterly ſupplant, and every neighbour will walk with ſlanders [m].

SECT. 4. *Sometimes it is ſhamefully employed in lying, deceiving, and injuring others.*

Do ye indeed ſpeak righteouſneſs, O congregation? Do ye judge uprightly, O ye ſons of men [a]? A righteous man hateth lying; but a wicked man is loathſome, and cometh to ſhame [b]. A wicked doer giveth heed to falſe lips; and a liar giveth ear to a naughty tongue [c]. The wicked are eſtranged from the womb; they go aſtray as ſoon as they be born, ſpeaking lies [d]. He that hath a froward heart findeth no good, and he that hath a perverſe tongue falleth into miſchief [e]. The words of the wicked are to lye in wait for blood; but the mouth of the upright ſhall deliver him [f]. The lip of truth ſhall be eſtabliſhed for ever; but a lying tongue is but for a moment [g]. Go from the preſence of a fooliſh man, when thou perceiveſt not in him the lips of knowledge [h]. The words of his mouth are iniquity and deceit; he hath left off to be wiſe, and to do good [i]. They will deceive every man his neighbour, and will not ſpeak the truth; they have taught their tongue to ſpeak lies. Their tongue is an arrow ſhot out, it ſpeaketh deceit; one ſpeaketh peaceably to his neighbour with his mouth, but in heart he layeth his wait [k]. Your lips have ſpoken lies, your tongue hath muttered perverſeneſs. None calleth for juſtice, nor any pleadeth for truth; they truſt in vanity, and ſpeak lies [l].

But unto the wicked God ſaith, What haſt thou to do to declare my ſtatutes, or that thou ſhouldſt take my covenant in thy mouth? ſeeing thou hateſt inſtruction, and caſteſt my words behind thee [m]. Thou giveſt thy mouth to evil, and thy tongue frameth deceit. Thou ſitteſt, and ſpeakeſt againſt thy brother; thou ſlandereſt thine own mother's ſon [n]. What ſhall be given unto thee; or what ſhall be done unto thee, thou falſe tongue? ſharp arrows of the mighty, with coals of juniper [o]. Thy tongue deviſeth miſchief; like a ſharp raſor, working deceitfully. Thou loveſt evil more than good, and lying rather than to ſpeak righteouſneſs.

[i] Prov. vi. 12, 13, 14. [k] Prov. x. 6. [l] Prov. xxiv. 2. [m] Jer. ix. 4.

§ 4. [a] Pſal. lviii. 1. [b] Prov. xiii. 5. [c] Prov. xvii. 4. [d] Pſal. lviii. 3.
[e] Prov. xvii. 20. [f] Prov. xii. 6. [g] Prov. xii. 19. [h] Prov. xiv. 7.
[i] Pſal. xxxvi. 3. [k] Jer. ix. 5, 8. [l] Iſa. lix. 3, 4. [m] Pſal. l. 16, 17.
[n] Pſal. l. 19, 20. [o] Pſal. cxx. 3, 4.

righteouſneſs. Thou loveſt all devouring words, O thou deceitful tongue. God ſhall likewiſe deſtroy thee for ever, he ſhall take thee away, and pluck thee out of thy dwelling-place, and root thee out of the land of the living [p]. The mouth of them that ſpeak lies ſhall be ſtopped [q].

Now the Spirit ſpeaketh expreſsly, that in the latter times ſome ſhall depart from the faith, giving heed to ſeducing ſpirits, ſpeaking lies in hypocriſy, having their conſciences ſeared with a hot iron [r]; and through covetouſneſs ſhall they with feigned words make merchandize of you [s]. From ſuch withdraw thyſelf [t]. For there are many unruly and vain talkers and deceivers, eſpecially they of the circumciſion; whoſe mouths muſt be ſtopped, who ſubvert whole houſes, teaching things which they ought not, for filthy lucre's ſake. One of themſelves, even a prophet of their own, ſaid, The Cretians are always liars, evil beaſts, ſlow bellies [u]. Theſe are murmurers, complainers, walking after their own luſts; and their mouth ſpeaketh great ſwelling words [x]. They are corrupt, and ſpeak wickedly concerning oppreſſion; they ſpeak loftily. They ſet their mouth againſt the heavens, and their tongue walketh through the earth [y]. Their teeth are as ſwords, and their jaw-teeth like knives, to devour the poor from the earth, and the needy from among men [z]. My ſoul is among lions, and I lye even among them that are ſet on fire; even the ſons of men, whoſe teeth are ſpears and arrows, and their tongue a ſharp ſword [a].

SECT. 5. *Sometimes in bearing falſe witneſs, and in acts of perjury.*

THOU ſhalt not bear falſe witneſs againſt thy neighbour [a]. Thou ſhalt not raiſe a falſe report; put not thine hand with the wicked to be an unrighteous witneſs [b]. Keep thee far from a falſe matter; and the innocent, and the righteous, ſlay thou not [c]. One witneſs ſhall not riſe up againſt a man for any iniquity, or for any ſin. At the mouth of two witneſſes, or at the mouth of three witneſſes, ſhall the matter be eſtabliſhed. If a falſe witneſs riſe up againſt a man, to teſtify againſt him that which is wrong [d]; and hath teſtified falſely againſt his brother; then ſhall ye do unto him, as he had thought to have done unto his brother [e]. Ye ſhall not deal falſely, neither lie one to another: And ye ſhall not ſwear by my name falſely; neither ſhalt thou profane the name of thy God [f]. Thou ſhalt not go up and down, as a tale-bearer among thy people; neither ſhalt thou ſtand againſt the blood of thy neighbour [g]. Be not a witneſs againſt thy

[p] Pſal. lii. 2,—5. [q] Pſal. lxiii. 11. [r] 1 Tim. iv. 1, 2. [s] 1 Pet. ii. 3.
[t] 1 Tim. vi. 5. [u] Tit. i. 10, 11, 12. [x] Jude 16. [y] Pſal. lxxiii. 8, 9.
[z] Prov. xxx. 14. [a] Pſal. lvii. 4.

§ 5. [a] Exod. xx. 16. [b] Exod. xxiii. 1. [c] Exod. xxiii. 7. [d] Deut. xix. 15, 16.
[e] Deut. xix. 18, 19. [f] Lev. xix. 11. 12. [g] Lev. xix. 16.

neighbour without cauſe; and deceive not with thy lips [h]. A falſe witneſs ſhall not be unpuniſhed, and he that ſpeaketh lies ſhall periſh [i]. A true witneſs deliv-ereth ſouls; but a deceitful witneſs ſpeaketh lies [k]. A man that beareth falſe witneſs againſt his neighbour, is a maul, and a ſword, and a ſharp arrow [l]. An ungodly witneſs ſcorneth judgment; and the mouth of the wicked devoureth iniquity [m]. He that ſpeaketh truth, ſheweth forth righteouſneſs; but a falſe witneſs deceit [n]. Put away from thee a froward mouth, and perverſe lips put far from thee [o]. In tranſgreſſing and lying againſt the Lord, and departing away from our God, ſpeaking oppreſſion and revolt, conceiving and uttering from the heart words of falſehood, and judgment is turned away backward, and juſtice ſtandeth afar off; for truth is fallen in the ſtreet, and equity cannot enter. Yea truth faileth, and he that departeth from evil, maketh himſelf a prey [p].

SECT. 6. *At other times in imprecations of evil, and in blaſphemy.*

THOU ſhalt not curſe the deaf, nor put a ſtumbling-block before the blind [a]. Thou ſhalt not revile the gods*, nor curſe the ruler of thy people [b]. Curſe not the king, no not in thy thought; and curſe not the rich in thy bed-chamber; for a bird of the air ſhall carry the voice; and that which hath wings ſhall tell the matter [c].

There is a generation that curſeth their father, and doth not bleſs their mother [d]. Every one that curſeth his father or his mother ſhall be ſurely put to death; he hath curſed his father or his mother; his blood ſhall be upon him [e]. Whoſo curſeth his father or his mother, his lamp ſhall be put out in obſcure darkneſs [f].

This know alſo, that in the laſt days perilous times ſhall come, for men ſhall be proud blaſphemers [g]. Whoſoever curſeth his God ſhall bear his ſin. And he that blaſphemeth the name of the Lord, he ſhall ſurely be put to death; and all the congregation ſhall certainly ſtone him; as well the ſtranger as he that is born in the land, when he blaſphemeth the name of the Lord, ſhall be put to death [h]. Behold the Lord cometh, with ten thouſands of his ſaints, to execute judgment upon all, and to convince all that are ungodly among them, of all their ungodly deeds, which they have ungodly committed, and of all their hard ſpeeches,

[h] Prov. xxiv. 28. [i] Prov. xix. 9. [k] Prov. xiv. 25. [l] Prov. xxv. 18.
[m] Prov. xix. 28. [n] Prov. xii. 17. [o] Prov. iv. 24. [p] Iſa. lix. 13, 14, 15.

§ 6. [a] Lev. xix. 14. [b] Exod xxii. 28. [c] Eccleſ. x. 20. [d] Prov. xxx. 11.
[e] Lev. xx. 9. [f] Prov. xx. 20. [g] 2 Tim. iii. 1, 2. [h] Lev. xxiv. 15, 16.

* *i. e.* magiſtrates.

es, which ungodly ſinners have ſpoken againſt him [i]. And they ſhall paſs through, hardly beſtead and hungry; and they ſhall fret themſelves, and curſe their king, and their God, and look upward [k].

SECT. 7. *All theſe abuſes of the tongue are an abomination to the Lord.*

THESE are the things that ye ſhall do, Speak ye every man the truth to his neighbour, execute the judgment of truth and peace in your gates; and let none of you imagine evil in your hearts againſt his neighbour, and love no falſe oath, for all theſe are things that I hate, ſaith the Lord [a]. Hear the word of the Lord, ye children of Iſrael; for the Lord hath a controverſy with the inhabitants of the land, becauſe there is no truth nor mercy, nor knowledge of God in the land. By ſwearing and lying they break out; therefore ſhall the land mourn [b]. For Jeruſalem is ruined, and Judah is fallen; becauſe their tongue and their doings are againſt the Lord, to provoke the eyes of his glory [c]. Wo unto them, for they have fled from me; deſtruction unto them, becauſe they have tranſgreſſed againſt me; though I have redeemed them, yet they have ſpoken lies againſt me; and they have not cried unto me with their heart, when they howled upon their beds [d]. They be all an aſſembly of treacherous men; and they bend their tongues like their bow for lies, but they are not valiant for the truth upon earth [e]. And my name continually every day is blaſphemed [f]. Againſt whom do ye ſport yourſelves? Againſt whom make ye a wide mouth, and draw out the tongue? Are ye not children of tranſgreſſion, a ſeed of falſehood [g]? Truſt ye not in lying words, ſaying, The temple of the Lord, the temple of the Lord are theſe [h]. Behold ye truſt in lying words that cannot profit. Will ye ſwear falſely, and come and ſtand before me in this houſe [i]? Behold it is written before me, I will not keep ſilence, but will recompenſe your iniquities, and the iniquities of your fathers, which have blaſphemed me upon the hills [k]. Becauſe ye have ſaid, We have made lies our refuge, and under falſehood have we hid ourſelves; therefore the hail ſhall ſweep away the refuge of lies; and the waters ſhall overflow the hiding place [l]. And I will come near to you to judgment; and I will be a ſwift witneſs againſt falſe ſwearers [m]. And I will bring the curſe forth, ſaith the Lord of hoſts; and it ſhall enter into the houſe of him that ſweareth falſely by my name, and it ſhall remain in the midſt of his houſe, and ſhall conſume it [n].

Theſe

[i] Jude 14, 15.
[k] Iſa. viii. 21.

§ 7. [a] Zech. viii 16, 17. [b] Hoſ iv 1, 2, 3. [c] Iſa. iii. 8. [d] Hoſ. vii. 13, 14.
[e] Jer. ix. 2, 3. [f] Iſa. lii. 5. [g] Iſai lvii. 4. [h] Jer. vii. 4.
[i] Jer. vii. 8, 9, 10. [k] Iſa. lxv. 6, 7. [l] Iſa. xxviii. 15, 16, 17. [m] Mal. iii. 5.
[n] Zech. v. 4.

These six things doth the Lord hate, yea seven are an abomination unto him. A false witness that speaketh lies, and him that soweth discord among brethren [o]. Lying lips are abomination to the Lord, but they that deal truly are his delight [p]. The Lord shall cut off all flattering lips, and the tongue that speaketh proud things. Who have said, With our tongue will we prevail, our lips are our own, Who is lord over us [q].

Hear and understand; not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man [r]. Those things which proceed out of the mouth, come forth from the heart [s]; for out of the heart proceed false witness, blasphemies. These are the things which defile a man [t]. O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. A good man, out of the good treasure of the heart, bringeth forth good things; and an evil man, out of the evil treasure, bringeth forth evil things. But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned [u].

I John saw the holy city, new Jerusalem, coming down from God out of heaven [x]. And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie [y]. For without are dogs, and sorcerers, and whosoever loveth and maketh a lie [z]. The fearful, and unbelieving, and all liars, shall have their part in the lake which burneth with fire and brimstone [a].

SECT. 8. *We are therefore solemnly called to abstain from these, and to make proper use of the valuable faculty of speech.*

BLESSED is the man that maketh the Lord his trust; and respecteth not the proud, nor such as turn aside to lies [a]. In the mouth of the foolish is a rod of pride; but the lips of the wise shall preserve them [b]. Better is the poor that walketh in his integrity, than he that is perverse in his lips, and is a fool [c]. The wise in heart will receive commandments; but a prating fool shall fall [d]. What man is he that desireth life, and loveth many days, that he may see good? Keep thy tongue from evil, and thy lips from speaking guile [e].

Wherefore

[o] Prov. vi. 16, 19. [p] Prov. xii. 22. [q] Psal. xii. 3, 4. [r] Matth. xv. 10, 11.
[s] Matth. xv. 18. [t] Matth. xv. 19, 20. [u] Matth. xii. 34,—37. [x] Rev. xxi. 2.
[y] Rev. xxi. 27. [z] Rev. xxii. 15. [a] Rev. xxi. 8.

§ 8. [a] Psal. xl. 4. [b] Prov. xiv. 3. [c] Prov. xix. 1. [d] Prov. x. 8.
[e] Psal. xxxiv. 12, 13.

Wherefore putting away lying, ſpeak every man truth with his neighbour; for we are members one of another [f]. Let all bitterneſs, and clamour, and evil ſpeaking, be put away from you with all malice [g]. Laying aſide all malice, and all guile, and hypocriſies, and envies, and all evil ſpeakings, as new born babes deſire the ſincere milk of the word, that ye may grow thereby [h]. Speak evil of no man [i]. Speak not evil one of another, brethren. He that ſpeaketh evil of his brother, and judgeth his brother, ſpeaketh evil of the law, and judgeth the law. There is one lawgiver, who is able to ſave and to deſtroy; who art thou that judgeſt another [k]? Put off all anger, wrath, malice, blaſphemy, filthy communication out of your mouth. Lie not one to another, ſeeing that ye have put off the old man with his deeds [l]. The law is not made for a righteous man, but for the lawleſs and diſobedient, for the ungodly, and for ſinners, for liars, for perjured perſons, and if there be any other thing that is contrary to ſound doctrine [m]. Let no corrupt communication proceed out of your mouth, but that which is good to the uſe of edifying, that it may miniſter grace to the hearers [n]. That we henceforth be no more children toſſed to and fro, and carried about with every wind of doctrine, by the ſleight of men, and cunning craftineſs whereby they lie in wait to deceive; but ſpeaking the truth in love, may grow up unto him in all things which is the head, even Chriſt [o]. Not rendering evil for evil, nor railing for railing; but contrariwiſe bleſſing; knowing that ye are thereunto called, that ye ſhould inherit a bleſſing [p]. For I fear when I come, I ſhall not find you ſuch as I would; leſt there be debates, envyings, wraths, ſtrifes, backbitings, whiſperings, ſwellings, tumults; and leſt my God will humble me among you [q]. Know ye not that revilers ſhall not inherit the kingdom of God [r]; But fornication, and all uncleanneſs, or covetouſneſs, let it not be once named amongſt you, neither filthineſs, nor fooliſh talking, nor jeſting, which are not convenient; but rather giving of thanks [s].

SECT. 9. *Well ordered ſpeech is a real ornament.*

DOTH not the ear try words? and the mouth taſte his meat [a]? Pleaſant words are as an honeycomb; ſweet to the ſoul, and health to the bones [b]. How forcible are right words [c]! The words of a man's mouth, are as deep waters; and the well-ſpring of wiſdom, as a flowing brook [d]. The words of the wiſe are as

[f] Eph. iv. 25. [g] Eph. iv. 31. [h] 1 Pet. ii. 1, 2. [i] Tit. iii. 2.
[k] James iv. 11, 12. [l] Col. iii. 8, 9. [m] 1 Tim. i. 9, 10. [n] Eph. iv. 29.
[o] Eph. iv. 14, 15. [p] 1 Pet. iii. 9. [q] 2 Cor. xii. 20, 21. [r] 1 Cor. vi. 9, 10.
[s] Eph. v. 3, 4.

§ 9. [a] Job xii. 11. [b] Prov. xvi. 24. [c] Job vi. 25. [d] Prov. xviii. 4.

as goads, and as nails faſtned by the maſters of aſſemblies[e]. The heart of the wiſe teacheth his mouth, and addeth learning to his lips[f]. There is gold, and a multitude of rubies; but the lips of knowledge are a precious jewel[g]. The mouth of the righteous ſpeaketh wiſdom, and his tongue talketh of judgment[h]. The tongue of the wiſe uſeth knowledge aright[i], and a wholeſome tongue is a tree of life[k]. The mouth of a righteous man is a well of life[l]; in the lips of him that hath underſtanding, wiſdom is found[m]. By long forbearing is a prince perſuaded, and a ſoft tongue breaketh the bone[n]. The mouth of the juſt bringeth forth wiſdom; and the lips of the righteous know what is acceptable[o]. How beautiful upon the mountains are the feet of him that bringeth good tidings of good, that publiſheth ſalvation, that ſaith unto Zion, Thy God reigneth[p]?

SECT. 10. *The tongue may be an inſtrument of great good.*

OPEN thy mouth for the dumb, in the cauſe of all ſuch as are appointed to deſtruction. Open thy mouth, judge righteouſly, and plead the cauſe of the poor and needy[a]. Thou ſhalt not hate thy brother in thine heart; thou ſhalt in any wiſe rebuke thy neighbour, and not ſuffer ſin upon him[b]. There is that ſpeaketh like the piercing of a ſword; but the tongue of the wiſe is health[c]. A word fitly ſpoken is like apples of gold in pictures of ſilver. As an ear-ring of gold, and an ornament of fine gold, ſo is a wiſe reprover upon an obedient ear[d]. A man hath joy by the anſwer of his mouth; and a word ſpoken in ſeaſon, how good is it[e]? The tongue of the juſt is as choice ſilver[f].

Exhort one another daily, while it is called, To-day; leſt any of you be hardned through the deceitfulneſs of ſin[g]. Warn them that are unruly, comfort the feeble-minded, ſupport the weak[h], reprove, rebuke, exhort with all long-ſuffering and doctrine[i]. Let your ſpeech be always with grace, ſeaſoned with ſalt, that ye may know how ye ought to anſwer every man[k]. Let the word of Chriſt dwell richly in you, in all wiſdom; teaching and admoniſhing one another in pſalms, and hymns, and ſpiritual ſongs, ſinging with grace in your hearts to the Lord[l]; that ye may with one mind, and one mouth glorify God, even the Father of our Lord Jeſus Chriſt[m]; holding faſt the faithful words, as hath been taught; that ye may be able by ſound doctrine, both to exhort, and to convince the gainſayers[n].

SECT.

[e] Eccleſ. xii. 11. [f] Prov. xvi. 23. [g] Prov. xx. 15. [h] Pſal xxxvii. 30.
[i] Prov. xv. 2. [k] Prov. xv. 4. [l] Prov. x. 11. [m] Prov. x. 13.
[n] Prov. xxv. 15. [o] Prov. x. 31, 32. [p] Iſa. lii. 7.

§ 10. [a] Prov. xxxi. 8, 9. [b] Lev. xix. 17. [c] Prov. xii. 18. [d] Prov. xxv. 11, 12.
[e] Prov. xv. 23. [f] Prov. x. 20. [g] Heb. iii. 13. [h] 1 Theſſ. v. 14.
[i] 2 Tim. iv. 2. [k] Col. iv. 6. [l] Col. iii. 16. [m] Rom. xv. 6.
[n] Tit. i. 9.

SECT. II. *The complaints, prayers, and purpoſes of the ſaints on this ſubject.*

HELP, Lord, for the godly man ceaſeth; for the faithful fail from among the children of men. They ſpeak vanity every one with his neighbour; with flattering lips, and with a double heart do they ſpeak[a]. There is no faithfulneſs in their mouth, their inward part is very wickedneſs; their throat is an open ſepulchre, they flatter with their tongue[b]. They have ſharpned their tongues, like a ſerpent; adders poiſon is under their lips[c]; which ſpeak peace to their neighbours, but miſchief is in their hearts[d]. Deliver me not over to the will of mine enemies; for falſe witneſſes are riſen up againſt me, and ſuch as breathe out cruelty[e]. The mouth of the wicked, and the mouth of the deceitful are opened againſt me; they have ſpoken againſt me with a lying tongue. They compaſſed me about alſo with words of hatred[f]. They ſpeak miſchief, and imagine deceits all the day long; they laid to my charge things that I knew not[g]. The proud have forged a lie againſt me[h]; yea the abjects gathered themſelves together againſt me, and I knew it not; they did tear me and ceaſed not, with hypocritical mockers in feaſts, they gnaſhed upon me with their teeth[i]. They ſpeak not peace, but they deviſe deceitful matters againſt them that are quiet in the land. Yea, they opened their mouth wide againſt me, and ſaid, Aha, Aha, our eye hath ſeen it. This thou haſt ſeen, O Lord, keep not ſilence; O Lord, be not far from me[k]. Deliver my ſoul, O Lord, from lying lips, and from a deceitful tongue[l]. Hide me from the ſecret counſel of the wicked[m]; who whet their tongue like a ſword, and bend their bows to ſhoot their arrows, even bitter words[n]. Send thine hand from above, rid me from the hands of ſtrange children; whoſe mouth ſpeaketh vanity; and their right hand is a right hand of falſehood[o]. Attend unto me, and hear me; I mourn in my complaint and make a noiſe, becauſe of the voice of the enemy; for they caſt iniquity upon me, and in wrath they hate me[p]. Behold they belch out with their mouth; ſwords are in their lips; for who, ſay they, doth hear[q]. For the ſin of their mouth, and the words of their lips, let them even be taken in their pride; and for curſing and lying which they ſpeak[r]. Let not an evil ſpeaker be eſtabliſhed in the earth[s]. Let the lying lips be put to ſilence, which ſpeak grievous things proudly and contemptuouſly againſt the righteous[t]. His mouth is full of curſing, and deceit,

§ II. [a] Pſal. xii. 1, 2. [b] Pſal. v. 9. [c] Pſal. cxl. 3. [d] Pſal. xxviii. 3.
[e] Pſal. xxvii. 12. [f] Pſal cix. 2, 3. [g] Pſal. xxxviii. 12. and Pſal. xxxv. 11.
[h] Pſal. cxix. 69. [i] Pſal. xxxv. 15, 16. [k] Pſal. xxxv. 20, 21, 22. [l] Pſal. cxx. 2.
[m] Pſal. lxiv. 2. [n] Pſal. lxiv. 3. [o] Pſal. cxliv. 7, 8. [p] Pſal. lv. 2, 3.
[q] Pſal. lix. 7. [r] Pſal. lix. 12. [s] Pſal. cxl. 11. [t] Pſal. xxxi. 18.

and fraud; under his tongue is miſchief and vanity [u]. Let them curſe, but bleſs thou [x]. O Lord, thou ſhalt deſtroy them that ſpeak leaſing [y].

Lord, who ſhall abide in thy tabernacle? Who ſhall dwell in thy holy hill? He that walketh uprightly, and ſpeaketh the truth in his heart; he that backbiteth not with his tongue, nor taketh up a reproach againſt his neighbour; he that ſweareth to his own hurt and changeth not [z]; Who hath not lift up his ſoul unto vanity, nor ſworn deceitfully [a]. Hear the right, O Lord, attend unto my cry, give ear unto my prayer that goeth not out of feigned lips [b]. I am purpoſed, that my mouth ſhall not tranſgreſs [c]. Remove far from me vanity and lies [d]. Set a watch, O Lord, before my mouth, keep the door of my lips [e]. Remove from me the way of lying [f]. Whoſo privily ſlandereth his neighbour him will I cut off [g]. He that worketh deceit, ſhall not dwell within my houſe; he that telleth lies, ſhall not tarry in my ſight [h]. I hate and abhor lying, but thy law do I love [i].

Unto thee have I cried, O Lord, and in the morning ſhall my prayer prevent thee [k]. I will go into thy houſe with burnt offerings: I will pay thee my vows [l], which my lips have uttered, and my mouth hath ſpoken, when I was in trouble [m]. My lips ſhall greatly rejoice when I ſing unto thee; my tongue alſo ſhall talk of thy righteouſneſs all the day long [n]. I will ſpeak of thy teſtimonies alſo before kings, and will not be aſhamed [o]. I will declare thy name unto my brethren; in the midſt of the congregation will I praiſe thee [p]. My lips ſhall utter praiſe, when thou haſt taught me thy ſtatutes [q]. Let my mouth be filled with thy praiſe, and with thy honour all the day [r]. I ſaid, I will take heed to my ways that I ſin not with my tongue, I will keep my mouth with a bridle while the wicked is before me [ſ]. All the while my breath is in me, and the ſpirit of God is in my noſtrils, my lips ſhall not ſpeak wickedneſs, nor my tongue utter deceit [t]. My mouth ſhall ſpeak of wiſdom; and the meditation of my heart ſhall be of underſtanding [u]. Accept I beſeech thee, the free-will offerings of my mouth, O Lord [x]. Let the words of my mouth, and the meditations of my heart be acceptable in thy ſight, O Lord, my ſtrength and my Redeemer [y]. My mouth ſhall ſpeak the praiſe of the Lord and let all fleſh bleſs his holy name for ever and ever [z].

ARTICLE

[a] Pſal. x. 7.
[b] Pſal. xxiv. 4.
[c] Pſal. xvii. 3.
[d] Prov. xxx. 8.
[e] Pſal. cxli. 3.
[f] Pſal. cxix. 29.
[g] Pſal. ci. 5.
[h] Pſal. ci. 7.
[i] Pſal. cxix. 163.
[k] Pſal. lxxxviii. 13.
[l] Pſal. lxvi. 13.
[m] Pſal. lxvi. 14.
[n] Pſal. lxxi. 23, 24.
[o] Pſal. cxix. 46.
[p] Pſal. xxii. 22.
[q] Pſal. cxix. 171.
[r] Pſal lxxi. 8.
[ſ] Pſal. xxxix. 1.
[t] Job xxvii. 3. 4.
[u] Pſal. xlix. 3.
[x] Pſal. cxix. 108.
[y] Pſal. xix, 14.
[z] Pſal. cxlv. 21.
[a] Pſal. xv. 1,—4.
[b] Pſal. xvii. 1.
[c] Pſal. xvii. 3.

ARTICLE III.

Of the DUTIES *we owe to* MANKIND.

CHAP. I.

Of LOVE *to our* NEIGHBOUR, *in oppoſition to* MALICE, HATRED, ENVY, *and the like.*

SECT. 1. To love our brethren of mankind is one of the moſt expreſs dictates of the divine law. 2. It is peculiarly enjoined by our bleſſed Lord. 3. Without this we can have no claim to the character of his diſciples. 4. Charity is therefore ſtated as eſſential to the chriſtian character. 5. Exhortations and motives to mutual love and acts of beneficence. 6. The joy of the apoſtles in diſcerning the mutual love of the ſaints. 7. This truly chriſtian grace urged from the view of our relations to Chriſt, and to each other. 8. The complaints, declarations, and prayers of the ſaints on this ſubject. Examples.

SECT. 1. *To love our brethren of mankind, is one of the moſt expreſs dictates of the divine law.*

AND one of the ſcribes came and aſked *Jeſus*, Which is the firſt commandment of all? And Jeſus anſwered him, The firſt of all the commandments is, Thou ſhalt love the Lord thy God with all thy heart, and with all thy ſoul, and with all thy mind, and with all thy ſtrength, this is the firſt commandment. And the ſecond is like, namely this, Thou ſhalt love thy neighbour as thyſelf. There is none other commandment greater than theſe. And the ſcribe ſaid unto him, Well, maſter, thou haſt ſaid the truth; for there is one God, and none but he; and to love him with all the heart, and with all the underſtanding, and with all the ſoul, and with all the ſtrength, is more than all whole burnt offerings and ſacrifices[a]. Thou

§ 1. [a] Mark xii. 28,—33.

ſhalt not hate thy brother in thine heart. Thou ſhalt not avenge, nor bear any grudge againſt the children of thy people; but thou ſhalt love thy neighbour as thy ſelf [b]. The ſtranger that dwelleth with you, ſhall be unto you as one born amongſt you; and thou ſhalt love him as thy ſelf [c]. For the Lord your God, is God of gods, and Lord of lords; he doth execute the judgment of the fatherleſs and widow, and loveth the ſtranger in giving him food and raiment [d]. Love ye therefore the ſtranger; for ye were ſtrangers in the land of Egypt [e]. A man that hath friends, muſt ſhew himſelf friendly; and there is a friend that ſticketh cloſer than a brother [f]. Thine own friend, and thy father's friend, forſake not [g]. Hatred ſtirreth up ſtrifes; but love covereth all ſins [h]. Fret not thyſelf becauſe of evil doers; neither be thou envious againſt the workers of iniquity [i]. Go not forth haſtily to ſtrive, leſt thou know not what to do in the end thereof, when thy neighbour hath put thee to ſhame [k]. Wrath is cruel, and anger is outrageous; but who can ſtand before envy [l]? Better a dinner of herbs where love is, than a ſtalled ox and hatred therewith [m]. Behold, how good, and how pleaſant it is for brethren to dwell together in unity. It is like the precious ointment on the head, that ran down upon the beard, even Aaron's beard, that went down to the ſkirts of his garments. As the dew of Hermon, and as the dew that deſcended upon the mountains of Zion; for there the Lord commanded the bleſſing, even life for ever more [n].

SECT. 2. *It is peculiarly enjoined by our bleſſed Lord.*

EVERY kingdom divided againſt itſelf, is brought to deſolation; and every city or houſe divided againſt itſelf, ſhall not ſtand [a]. Take heed that ye deſpiſe not one of theſe little ones. For I ſay unto you [b], It is not the will of your Father which is in heaven, that one of theſe little ones ſhould periſh [c]. And whoſoever ſhall give to one of theſe little ones a cup of cold water only, in the name of a diſciple, verily I ſay unto you, he ſhall in no wiſe loſe his reward [d]. Verily I ſay unto you, In as much as ye have done it unto one of the leaſt of theſe, ye have done it unto me [e]. Whoſoever ſhall receive one of ſuch in my name, receiveth me; and whoſoever ſhall receive me, receiveth not me, but him that ſent me [f].

Be not ye called Rabbi; for one is your Maſter, even Chriſt; and all ye are brethren [g]. But he that is greateſt among you ſhall be your ſervant [h]. Theſe things

[b] Lev. xix. 17, 18. [c] Lev. xix. 34. [d] Deut. x. 17, 18. [e] Deut. x. 19.
[f] Prov. xviii. 24. [g] Prov. xxvii. 10. [h] Prov. x. 12. [i] Pſal. xxxvii. 1.
[k] Prov. xxv. 8. [l] Prov. xxvii. 4. [m] Prov. xv. 17. [n] Pſal. cxxxiii. 1,—3.

§ 2. [a] Matth. xii. 25. [b] Matth. xviii. 10. [c] Matth. xviii. 14. [d] Matth. x. 42.
[e] Matth. xxv. 40. [f] Mark ix. 37. [g] Matth. xxiii. 8. [h] Matth. xxiii. 11.

things I command you, that ye love one another [i]. If the world hate you, ye know that it hated me before it hated you [k]. If they have perſecuted me, they will alſo perſecute you [l]. A new commandment I give unto you, That ye love one another; as I have loved you, that ye alſo love one another [m]. Greater love hath no man than this, that a man lay down his life for his friends [n]. This is my commandment, That ye love one another, as I have loved you [o]. I ſay unto you which hear, Love your enemies; do good to them which hate you; bleſs them that curſe you; and pray for them which deſpitefully uſe you, and perſecute you [p]: That ye may be the children of your Father which is in heaven; for he maketh his ſun to riſe on the evil, and on the good, and ſendeth rain on the juſt, and on the unjuſt. Be ye therefore perfect, even as your Father which is in heaven is perfect [q].

SECT. 3. *Without this we can have no claim to the character of his diſciples.*

BY this ſhall all men know that ye are my diſciples, if ye have love one to another [a]. Now I beſeech you, brethren, by the name of our Lord Jeſus Chriſt, that ye all ſpeak the ſame thing, and that there be no diviſions among you; but that ye be perfectly joined together in the ſame mind, and in the ſame judgment. For it hath been declared unto me of you, my brethren, that there are contentions among you [b]. And I, brethren, could not ſpeak unto you, as unto ſpiritual, but as unto carnal [c]; for ye are yet carnal: For whereas there is among you envying and ſtrife, and diviſions, Are ye not carnal, and walk as men [d]? Now the works of the fleſh are manifeſt; which are theſe, hatred, variance, emulations, wrath, ſtrife, ſeditions, envyings, murders [e], debate, deceit, malignity [f]; of the which I tell you, that they which do ſuch things, ſhall not inherit the kingdom of God [g]. If ye have bitter envying and ſtrife in your hearts, glory not, and lie not againſt the truth. This wiſdom deſcendeth not from above; but is earthly, ſenſual, deviliſh. For where envying and ſtrife is, there is confuſion, and every evil work. But the wiſdom that is from above, is firſt pure, then peaceable, gentle, and eaſy to be entreated, full of mercy and good fruits; and the fruit of righteouſneſs is ſown in peace of them that make peace [h]. Grudge not one againſt another, brethren, leſt ye be condemned; behold the judge ſtandeth at the door [i]. He that ſaith he is in the light, and hateth his brother, is in darkneſs even until now [k]. In this the children of God are manifeſt,

[i] John xv. 17. [k] John xv. 18. [l] John xv. 20. [m] John xiii. 34.
[n] John xv. 13. [o] John xv. 12. [p] Luke vi. 27, 28. [q] Matth. v. 44, 45, 48.

§ 3. [a] John xiii. 35. [b] 1 Cor. i. 10, 11. [c] 1 Cor. iii. 1. [d] 1 Cor iii. 3.
[e] Gal. v. 19, 20, 21. [f] Rom. i. 29. [g] Gal. v. 21. [h] James iii. 14,—18.
[i] James v. 9. [k] 1 John ii. 9.

feſt, and the children of the devil; whoſoever doth not righteouſneſs, is notof God; neither he that loveth not his brother [l]. He that loveth not his brother, abideth in death. Whoſoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him [m]. If a man ſay, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath ſeen, How can he love God whom he hath not ſeen [n]? We ourſelves alſo were ſometimes fooliſh, diſobedient, living in malice and envy, hateful, and hating one another [o]. But now you alſo put off all theſe, anger, wrath, malice [p]: Put on, as the elect of God, holy and beloved, bowels of mercies, kindneſs, humbleneſs of mind, meekneſs, long-ſuffering [q]; and above all theſe, put on charity, which is the bond of perfectneſs; and let the peace of God rule in your hearts [r]. *For* the fruit of the Spirit is love, joy, peace, long-ſuffering, gentleneſs, goodneſs, faith, meekneſs, temperance; againſt ſuch there is no law [s]. For all the law is fulfilled in one word, even in this, Thou ſhalt love thy neighbour as thyſelf. But if ye bite and devour one another, take heed that ye be not conſumed one of another [t]. If we live in the Spirit, let us alſo walk in the Spirit. Let us not be deſirous of vain glory, provoking one another, envying one another [u]. Do all things without murmurings and diſputings [x]. Wherefore, laying aſide all malice, and all guile, and hypocriſies and envies; as new-born babes, deſire the ſincere milk of the word, that ye may grow thereby [y].

SECT. 4. *Charity is therefore ſtated as eſſential to the chriſtian character.*

Now the end of the commandment is charity, out of a pure heart, and of a good conſcience, and of faith unfeigned [a]. Though I ſpeak with the tongues of men and of angels, and have not charity; I am become as ſounding braſs, or a tinkling cymbal. And though I have the gift of prophecy, and underſtand all myſteries, and have all knowledge; and though I have all faith, ſo that I could remove mountains, and have no charity; I am nothing. And though I beſtow all my goods to feed the poor, and though I give my body to be burned, and have not charity; it profiteth me nothing. Charity ſuffereth long, and is kind; charity envieth not; charity vaunteth not itſelf, is not puffed up, doth not behave itſelf unſeemly, ſeeketh not her own, is not eaſily provoked, thinketh no evil, rejoiceth not in iniquity; but rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things [b]. Charity never faileth; but whether there be prophecies, they ſhall fail; whether there be

[l] 1 John iii. 10. [m] 1 John iii. 14, 15. [n] 1 John iv. 20. [o] Tit. iii. 3.
[p] Col. iii. 8. [q] Col. iii. 12. [r] Col. iii 14, 15. [s] Gal. v. 22, 23.
[t] Gal. v. 14, 15. [u] Gal. v. 25, 26. [x] Philip. ii. 14. [y] 1 Pet. ii. 1, 2.

§ 4. [a] 1 Tim. i. 5. [b] 1 Cor. xiii. 1,—7.

be tongues, they ſhall ceaſe; whether there be knowledge, it ſhall vaniſh away [b]. And now abideth faith, hope, charity, theſe three; but the greateſt of theſe is charity [c]. Follow after charity [d]: *For* knowledge puffeth up, but charity edifieth [e]. Beloved, let us love one another; for love is of God; and every one that loveth, is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love [f]. If we love one another, God dwelleth in us, and his love is perfected in us [g]. And this commandment have we received from him, That he who loveth God, love his brother alſo [h].

SECT. 5. *Exhortations and motives to mutual love, and acts of beneficence.*

IF there be therefore any conſolation in Chriſt, if any comfort of love, if any fellowſhip of the Spirit, if any bowels and mercies; fulfil ye my joy, that ye be like minded, having the ſame love, being of one accord, of one mind. Let nothing be done through ſtrife, or vain-glory; but in lowlineſs of mind, let each eſteem other better than themſelves. Look not every man on his own things, but every man alſo on the things of others. Let this mind be in you, which was alſo in Chriſt Jeſus [a]. Herein is love, not that we loved God, but that he loved us, and gave his Son to be the propitiation for our ſins. Beloved, if God ſo loved us, we ought alſo to love one another [b]. For this is the meſſage that ye have heard from the beginning, that we ſhould love one another [c]. Hereby perceive we the love of God, becauſe he laid down his life for us; and we ought to lay down our lives for the brethren [d]. My little children, let us not love in word, neither in tongue, but in deed and in truth [e]. Owe no man any thing, but to love one another; for he that loveth another, hath fulfilled the law. For this, thou ſhalt not commit adultery, thou ſhalt not kill, thau ſhalt not ſteal, thou ſhalt not bear falſe witneſs, thou ſhalt not covet; and if there be any other commandment, it is briefly comprehended in this ſaying, namely, Thou ſhalt love thy neighbour as thyſelf. Love worketh no ill to his neighbour; therefore love is the fulfilling of the law [f]. Let us therefore follow after the things which make for peace, and things wherewith one may edify another [g]. Let every one of us pleaſe his neighbour for his good to edification [h]. Let all your things be done with charity [i]. Ever follow that which is good, both among yourſelves, and to all men [k]. And let us conſider one another to provoke unto love, and to good

[b] 1 Cor. xiii. 8. [c] 1 Cor. xiii. 13. [d] 1 Cor. xiv. 1. [e] 1 Cor. viii. 1.
[f] 1 John iv. 7, 8. [g] 1 John iv. 12. [h] 1 John iv. 21.

§ 5. [a] Phil. ii. 1,—5. [b] 1 John iv. 10, 11. [c] 1 John iii. 11. [d] 1 John iii. 16.
[e] 1 John iii. 18. [f] Rom. xiii. 8, 9, 10. [g] Rom. xiv. 19. [h] Rom. xv. 2.
[i] 1 Cor. xvi. 14. [k] 1 Theſſ. v. 15.

good works[l]. Be ye all of one mind, having compaſſion one of another[m]. And above all things have fervent charity among yourſelves; for charity ſhall cover the multitude of ſins[n]. Stand faſt in one ſpirit, with one mind, ſtriving together for the faith of the goſpel[o]. Let us walk by the ſame rule, let us mind the ſame thing[p]. Let no man ſeek his own; but every man another's wealth[q]. As we have opportunity, let us do good unto all men; eſpecially unto them who are of the houſehold of faith[r]; ſubmitting yourſelves one to another in the fear of God[s]. We know that we have paſſed from death unto life, becauſe we love the brethren[t]. *For* this is his commandment, That we ſhould believe on the name of his Son Jeſus Chriſt, and love one another[u]. If ye fulfil the royal law according to the ſcripture, Thou ſhalt love thy neighbour as thyſelf, ye do well[x]. Follow righteouſneſs, faith, charity, peace with them that call on the Lord out of a pure heart[y]. And every one that loveth him that begat, loveth him alſo that is begotten of him[z]. *Wherefore* giving all diligence, add to godlineſs, brotherly kindneſs, and to brotherly kindneſs, charity. For if theſe things be in you, and abound, they make you that ye ſhall neither be barren nor unfruitful in the knowledge of our Lord Jeſus Chriſt[a]. Honour all men; love the brotherhood[b]; giving none offence, neither to the Jews, nor to the Gentiles, nor to the church of God; even as I pleaſe all men in all things; not ſeeking mine own profit, but the profit of many, that they may be ſaved[c]. Finally brethren, farewell; be perfect, be of good comfort, be of one mind; live in peace, and the God of love and peace ſhall be with you[d].

SECT. 6. *The joy of the apoſtles in diſcerning the mutual love of the ſaints.*

As touching brotherly love, ye need not that I write unto you; for ye yourſelves are taught of God to love one another. And indeed ye do it towards all the brethren[a]. Wherefore I alſo, after I heard of your faith in the Lord Jeſus, and love unto all the ſaints[b], ceaſe not to give thanks for you, making mention of you in my prayers[c]. We are bound to thank God always for you, brethren, as it is meet; becauſe that your faith groweth exceedingly, and the charity of every one of you all towards each other aboundeth[d] *. Let brotherly love

[l] Heb. x. 24. [m] 1 Pet. iii. 8. [n] 1 Pet. iv. 8, [o] Phil. i. 27.
[p] Phil. iii. 16. [q] 1 Cor. x. 24. [r] Gal. vi. 10. [s] Eph. v. 21.
[t] 1 John iii. 14. [u] 1 John iii. 23. [x] James ii. 8. [y] 2 Tim. ii. 22.
[z] 1 John v. 1. [a] 2 Pet. i. 5, 7, 8. [b] 1 Pet. ii. 17. [c] 1 Cor. x. 32, 33.
[d] 2 Cor. xiii. 11.

§ 6. [a] 1 Theſſ. iv. 9, 10. [b] Eph. i. 15. [c] Eph. i. 16. [d] 2 Theſſ. i. 3.

* See Col. i. 3, 4, 5.

love continue[e]. *And* we beſeech you, brethren, that ye increaſe more and more[f], Seeing ye have purified your ſouls in obeying the truth through the Spirit, unto unfeigned love of the brethren; ſee that ye love one another with a pure heart fervently[g]. For God is not unrighteous to forget your work and labour of love, which ye have ſhewed towards his name, in that ye have miniſtred to the ſaints, and do miniſter[h]. The Lord make you to increaſe and abound in love one toward another, and towards all men; even as we do towards you[i].

SECT. 7. *This truly Chriſtian grace urged from the view of our relation to Chriſt, and to each other.*

As the body is one, and hath many members, and all the members of that one body, being many, are one body; ſo alſo is Chriſt. For by one ſpirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit[a]; that there be no ſchiſm in the body; but that the members ſhould have the ſame care one for another. And whether one member ſuffer, all the members ſuffer with it; or one member be honoured, all the members rejoice with it. Now ye are the body of Chriſt, and members in particular[b]. For as we have many members in one body, and all members have not the ſame office; ſo we being many are one body in Chriſt, and every one members one of another[c]. There is one body, and one ſpirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptiſm; One God and Father of all, who is above all, and through all, and in you all[d]. Love as brethren; be pitiful, be courteous[e]. Be ye therefore followers of God as dear children; and walk in love as Chriſt alſo hath loved us[f]. Let love be without diſſimulation; be kindly affectioned one to another; with brotherly love, in honour preferring one another[g]. Be of the ſame mind one towards another; mind not high things, but condeſcend to men of low eſtate[h]. Now the God of patience and conſolation, grant you to be like minded one towards another, according to Chriſt Jeſus; that ye may with one mind, and one mouth, glorify God, even the Father of our Lord Jeſus Chriſt. Wherefore receive ye one another, as Chriſt alſo received us to the glory of God[i].

[e] Heb. xiii. 1. [f] 1 Theſſ. iv. 10. [g] 1 Pet. i. 22. [h] Heb. vi. 10.
[i] 1 Theſſ. iii. 12.

§ 7. [a] 1 Cor. xii. 12, 13. [b] 1 Cor. xii. 25, 26, 27. [c] Rom. xii. 4, 5. [d] Eph. iv. 4, 5, 6.
[e] 1 Pet. iii. 8. [f] Eph. v. 1, 2. [g] Rom. xii. 9, 10. [h] Rom. xii. 16.
[i] Rom. xv. 5, 6, 7.

SECT. 8. *The complaints, declarations, and prayers of the ſaints on this ſubject.*

HAVE mercy upon me, O Lord, for I am in trouble; mine eye is conſumed with grief [a]. I was a reproach among all mine enemies, but eſpecially among my neighbours, and a fear to mine acquaintance [b]. Fear was on every ſide while they took counſel together againſt me, they deviſed to take away my life [c]. They compaſſed me about alſo with words of hatred; and fought againſt me without a cauſe. For my love they are my adverſaries; and they have rewarded me evil for good, and hatred for my love [d]. All that hate me, whiſper together againſt me; againſt me do they deviſe my hurt [e]. Yea mine own familiar friend in whom I truſted, who did eat of my bread, hath lift up his heel againſt me [f]. Many are my perſecutors, and mine enemies; yet I do not decline from thy teſtimonies [g]. Princes have perſecuted me without a cauſe; but my heart ſtandeth in awe of thy word [h]. They rewarded me evil for good to the ſpoiling of my ſoul. But as for me, when they were ſick, my cloathing was ſackcloth; I humbled my ſoul with faſting, and my prayer returned into mine own boſom; I behaved myſelf as tho' he had been my friend or brother; I bowed down heavily, as one that mourneth for his mother. But in mine adverſity they rejoiced, and gathered themſelves together; yea the abjects gathered themſelves together againſt me, and I knew it not; they did tear me, and ceaſed not [i]. Let not them that are mine enemies wrongfully rejoice over me; neither let them wink with the eye, that hate me without a cauſe [k]. Conſider mine enemies; for they are many, and they hate me with cruel hatred [l]. Deliver me from mine enemies, O my God; defend me from them that riſe up againſt me [m]. For they lie in wait for my ſoul [n]. Conſider my trouble, which I ſuffer of them that hate me; thou that lifteſt me up from the gates of death. Deliver me not over unto the will of mine enemies [o]. Shew me a token for good, that they which hate me, may ſee it, and be aſhamed [p].

Pray for the peace of Jeruſalem; they ſhall proſper that love thee. Peace be within thy walls, and proſperity within thy palaces. For my brethren and companions ſakes, I will now ſay, Peace be within thee. Becauſe of the houſe of the Lord our God, I will ſeek thy good [q]. If it had not been the Lord who was on our ſide, when men roſe up againſt us; then they had ſwallowed us up quick, when their wrath was kindled againſt us [r]. Bleſſed be the Lord who hath not given us as a prey to their teeth [s]. O my ſoul thou haſt ſaid unto the Lord, Thou art my

§ 8. [a] Pſal. xxxi. 9. [b] Pſal. xxxi. 11. [c] Pſal. xxxi. 13. [d] Pſal cix. 3, 4, 5.
[e] Pſal. xli. 7. [f] Pſal. xli. 9. [g] Pſal. cxix. 157. [h] Pſal. cxix. 161.
[i] Pſal. xxxv. 12.—15. [k] Pſal. xxxv. 19. [l] Pſal xxv. 19. [m] Pſal lix. 1.
[n] Pſal. lix. 3. [o] Pſal ix. 13. & Pſ. xxvii. 12. [p] Pſal. lxxxvi. 17. [q] Pſal. cxxii. 6,—9.
[r] Pſal. cxxiv. 1, 2, 3. [s] Pſal. cxxiv. 6.

my Lord; my goodneſs extendeth not to thee. But to the ſaints, that are in the earth, and to the excellent in whom is all my delight [t]. Ariſe, O Lord; ſave me, O my God; for thou haſt ſmitten all mine enemies upon the cheek-bone, thou haſt broken the teeth of the ungodly [u]. He delivered me from my ſtrong enemy, and from them which hated me [x].

Examples.

"LOVE to mankind, we have ſeen, is an eſſential ingredient in the character "of the true ſervants of God. The moſt eminent ſaints are moſt diſtinguiſh-"ed for this virtue. When God was about to deſtroy Iſrael becauſe of their "abominable impieties, Moſes interceded for them, and ſaid," Forgive their ſin; if not, blot me, I pray thee, out of thy book which thou haſt written [a]. "Such alſo was the ſpirit of David, when he had commanded to number the peo-"ple. Conſcious of his own guilt in this matter," David ſaid unto God, Is it not I that commanded the people to be numbred? even I it is that have ſinned, and done evil indeed. Let thine hand, I pray thee, O Lord my God, be on me, and on my father's houſe; but not on thy people, that they ſhould be plagued [b]. "The ſequel of the chapter ſhows how acceptable this benevo-"lent prayer was unto God.".

"WE have a ſpirited deſcription of active charity and beneficence in Job, "when defending his character againſt the injurious ſuſpicions of his friends." When the ear heard me, then it bleſſed me; and when the eye ſaw me, it gave witneſs to me: Becauſe I delivered the poor that cried, and the fatherleſs, and him that had none to help him. The bleſſing of him that was ready to periſh came upon me; and I cauſed the widow's heart to ſing for joy. I put on righteouſneſs, and it clothed me; my judgment was as a robe, and a diadem. I was eyes to the blind, and feet was I to the lame. I was a father to the poor; and the cauſe which I knew not, I ſearched out. And I brake the jaws of the wicked, and plucked the ſpoil out of his teeth [c].

"THE amiable character of Mordecai, as given in the book of Eſther; that "of Ezra and Nehemiah as recorded in their ſeveral hiſtories, might be here "quoted as ſtriking examples of true patriotiſm."

"BUT this heavenly principle of love to mankind, ſhines with peculiar luſtre "in the New Teſtament. It ſo ſhines in the glorious character of" the author

[t] Pſal. xvi. 2, 3. [u] Pſal. iii. 7. [x] Pſal. xviii. 17.

[a] Exod. xxxii. 32. [b] 1 Chron. xxi. 17. [c] Job xxix. 11,—17.

and finiſher of our faith, who went about doing good, " whoſe life was one con-
" tinued ſcene of beneficence," who loved us, and gave himſelf for us, that whoſoever believeth in him might not periſh, but have everlaſting life. " The ſpirit of charity was diffuſed through the hearts of his apoſtles. Hence " their unwearied ſervice and labour of love. If, ſaith the apoſtle, in his epiſtle to " the Philippians," I be offered upon the ſacrifice and ſervice of your faith, I joy and rejoice with you all [d]. " And to the Theſſalonians," So being affectionately deſirous of you, we were willing to have imparted unto you, not the goſpel of God only, but alſo our own ſouls; becauſe ye were dear unto us [e]. " And with re-
" ſpect to his kindred the people of the Jews, he ſaith," I could wiſh that myſelf were accurſed (or devoted to deſtruction) for my brethren, my kinſmen, according to the fleſh [f]. " The ſpirit of love and beneficence ſpread remarkably " through the whole body of the primitive Chriſtians." All that believed were together, and had all things common; and ſold their poſſeſſions and goods, and parted them to all men, as every man had need [g]. And the multitude of them that believed, were of one heart, and of one ſoul [h].

C H A P.

[d] Phil ii. 17. [e] 1 Theſſ. ii. 8. [f] Rom. ix. 3. [g] Acts ii. 44, 45.
[h] Acts iv. 32.

CHAP. II.

Of FORGIVENESS *of* INJURIES *in oppoſition to* REVENGE.

SECT. 1. Both the law and the prophets prohibit revenge, and enjoin forgiveneſs of injuries. 2. A forgiving ſpirit is an eſſential part of the character of a diſciple of Chriſt. 3. The apoſtles enjoin it in their writings. And 4. Imitating their Lord, recommended it by their example.

SECT. 1. *Both the law and the prophets prohibit revenge, and enjoin forgiveneſs of injuries.*

THOU ſhalt not avenge, nor bear any grudge againſt the children of thy people; but thou ſhalt love thy neighbour as thyſelf[a]. If thou meet thine enemy's ox or his aſs going aſtray, thou ſhalt ſurely bring it back to him again. If thou ſee the aſs of him that hateth thee, lying under his burden, thou ſhalt ſurely help with him[b]. Rejoice not when thine enemy falleth; and let not thine heart be glad when he ſtumbleth; leſt the Lord ſee it, and it diſpleaſe him[c]. Say not, I will do ſo to him, as he hath done to me; I will render to the man according to his work[d]. Say not thou, I will recompenſe evil; but wait on the Lord, and he ſhall ſave thee[e]. The diſcretion of a man deferreth his anger; and it is his glory to paſs over a tranſgreſſion[f]. Let not mercy and truth forſake thee[g]. The merciful man doth good to his own ſoul; but he that is cruel, troubleth his own fleſh[h]. Deceit is in the heart of them that imagine evil; but to the counſellors of peace is joy[i]. If thine enemy hunger, give him to eat; and if he be thirſty, give him to drink; for thou ſhalt heap coals of fire upon his head, and the Lord ſhall reward thee[k].

If I rejoiced at the deſtruction of him that hated me, or lift up myſelf when evil found him; [neither have I ſuffered my mouth to ſin, by wiſhing a curſe to his ſoul;] if the men of my tabernacle ſaid not, O that we had of his fleſh! we cannot be ſatisfied[l]; ſhall not God ſearch this out? for he knoweth the ſecrets

of

§ 1. [a] Lev. xix. 18. [b] Exod. xxiii. 4, 5. [c] Prov. xxiv. 17, 18. [d] Prov. xxiv. 29.
[e] Prov. xx. 22. [f] Prov. xix. 11. [g] Prov. iii. 3. [h] Prov. xi. 17.
[i] Prov. xii. 20. [k] Prov. xxv. 21, 22. [l] Job xxxi. 29, 30, 31.

of the heart[m]. Wo is me, that I ſojourn in Meſhech, that I dwell in the tents of Kedar. My ſoul hath long dwelt with him that hateth peace. I am for peace; but when I ſpeak they are for war[n].

SECT. 2. *A forgiving ſpirit is an eſſential part of the character of a diſciple of Chriſt.*

BLESSED are the merciful; for they ſhall obtain mercy[a]. Bleſſed are the peace-makers for they ſhall be called the children of God[b]. Ye have heard, that it was ſaid by them of old time, Thou ſhalt not kill; and whoſoever ſhall kill, ſhall be in danger of the judgment. But I ſay unto you, That whoſoever is angry with his brother without a cauſe, ſhall be in danger of the judgment; and whoſoever ſhall ſay to his brother, Raca, ſhall be in danger of the council; but whoſoever ſhall ſay, Thou fool, ſhall be in danger of hell fire. Therefore, if thou bring thy gift to the altar, and there remembreſt that thy brother hath ought againſt thee; leave there thy gift before the altar, and go thy way, firſt be reconciled to thy brother, and then come and offer thy gift[c]. Agree with thine adverſary quickly, whilſt thou art in the way with him; leſt at any time the adverſary deliver thee to the judge, and the judge deliver thee to the officer, and thou be caſt into priſon. Verily, I ſay unto thee, Thou ſhalt by no means come out thence, till thou haſt paid the uttermoſt farthing[d]. Ye have heard that it hath been ſaid, An eye for an eye, and a tooth for a tooth. But I ſay unto you, That ye reſiſt not evil; but whoſoever ſhall ſmite thee on thy right cheek, turn to him the other alſo. And if any man will ſue thee at the law, and take away thy coat; let him have thy cloak alſo[e]. Ye have heard that it hath been ſaid, Thou ſhalt love thy neighbour, and hate thine enemy. But I ſay unto you, Love your enemies, bleſs them that curſe you, do good to them that hate you, and pray for them which deſpitefully uſe you and perſecute you; that ye may be the children of your Father which is in heaven; for he maketh his ſun to riſe on the evil and on the good; and ſendeth rain on the juſt and on the unjuſt *. For if ye love them which love you, What reward have ye? do not even the publicans the ſame? and if ye ſalute your brethren only, what do you more than others? do not even the publicans ſo †? Be ye therefore perfect even as your father which is in heaven is perfect[f]. And when ye ſtand praying;

[m] Pſal. xliv. 21. [n] Pſal. cxx. 5, 6, 7.

§ 2. [a] Matth. v. 7. [b] Matth. v. 9. [c] Matth. v. 21,—24. [d] Matth. v. 25, 26.
[e] Matth. v. 38, 39, 40. [f] Matth. v. 43,—48.

* See Luke vi. 27, 28, 29, 35, 37. † See Luke vi. 32, 33, 34.

ing; forgive, if ye have ought againſt any; that your Father alſo which is in heaven, may forgive you your treſpaſſes[g]. After this manner therefore pray ye, Our Father which art in heaven[h], forgive us our debts as we forgive our debtors[i]. For if ye forgive men their treſpaſſes, your heavenly Father will alſo forgive you; but if ye forgive not men their treſpaſſes, neither will your Father forgive your treſpaſſes[k]. And as ye would that men ſhould do to you, do ye alſo to them likewiſe[l].

If thy brother ſhall treſpaſs againſt thee, go and tell him his fault between thee and him alone; if he ſhall hear thee, thou haſt gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witneſſes every word may be eſtabliſhed. And if he ſhall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as an heathen man and a publican[m]. Then came Peter to him, and ſaid, Lord, how often ſhall my brother ſin againſt me and I forgive him? till ſeven times? Jeſus ſaith unto him, I ſay not unto thee until ſeven times; but until ſeventy times ſeven. Therefore is the kingdom of heaven likened unto a certain king which would take account of his ſervants. And when he had begun to reckon, one was brought unto him which owed him ten thouſand talents. But for as much as he had not to pay, his lord commanded him to be ſold, and his wife and children, and all that he had, and payment to be made. The ſervant therefore fell down and worſhipped him, ſaying, Lord, have patience with me, and I will pay thee all. Then the lord of that ſervant was moved with compaſſion, and looſed him, and forgave him the debt. But the ſame ſervant went out, and found one of his fellow-ſervants, which owed him an hundred pence; and he laid hands on him, and took him by the throat, ſaying, Pay me that thou oweſt. And his fellow-ſervant fell down at his feet, and beſought him, ſaying, Have patience with me, and I will pay thee all. And he would not; but went and caſt him into priſon, till he ſhould pay the debt. So when his fellow-ſervants ſaw what was done, they were very ſorry; and came and told unto their lord all that was done. Then his lord, after that he had called him, ſaid unto him, O thou wicked ſervant, I forgave thee all that debt, becauſe thou deſiredſt me; ſhouldſt not thou alſo have had compaſſion on thy fellow-ſervant, even as I had pity on thee? And his lord was wroth and delivered him to the tormentors, till he ſhould pay all that was due unto him. So likewiſe ſhall my heavenly Father do alſo unto you, if ye from your hearts forgive not every one his brother[n]. Take heed to yourſelves; if thy brother treſpaſs againſt thee, rebuke him; and if he repent, forgive him. And if he treſpaſs againſt

[g] Mark xi. 25. [h] Matth. vi. 9. [i] Matth. vi. 12. [k] Matth. vi 14, 15.
[l] Luke vi. 31. [m] Matth. xviii. 15,—17. [n] Matth. xviii. 21,—35.

gainſt thee ſeven times in a day, and ſeven times in a day turn again to thee, ſaying, I repent; thou ſhalt forgive him [o].

SECT. 4. *The apoſtles enjoin it in their writings.*

DARE any of you having a matter againſt another, go to law before the unjuſt, and not before the ſaints [a]? but brother goes to law with brother; and that before the unbelievers [b]. Now therefore there is utterly a fault among you, becauſe ye go to law one with another; why do ye not rather take wrong? why do ye not rather ſuffer your ſelves to be defrauded [c]? See that none render evil for evil unto any man; but ever follow that which is good, both among yourſelves, and to all men [d]. Be patient therefore, brethren, unto the coming of the Lord [e]; not rendering evil for evil, nor railing for railing; but contrariwiſe; knowing that ye are thereunto called, that ye ſhould inherit a bleſſing [f]. I therefore beſeech you, that ye walk worthy of the vocation wherewith ye are called; with all lowlineſs and meekneſs, with long-ſuffering, forbearing one another in love [g]. Let all bitterneſs, and wrath, and anger, and clamour, and evil-ſpeaking, be put away from you, with all malice; and be ye kind one to another, tender-hearted, forgiving one another, even as God for Chriſt's ſake hath forgiven you [h]: For he ſhall have judgment without mercy, that hath ſhown no mercy [i]. Bleſs them which perſecute you; bleſs, and curſe not. Recompenſe to no man evil for evil [k]. Dearly beloved, avenge not yourſelves, but rather give place unto wrath; for it is written, Vengeance is mine; I will repay, ſaith the Lord [l]. Therefore, if thine enemy hunger, feed him; if he thirſt, give him drink; for in ſo doing thou ſhalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good [m]. Put on, therefore, as the elect of God, holy and beloved, bowels of mercies, kindneſs, humbleneſs of mind, meekneſs, long-ſuffering; forbearing one another, and forgiving one another; if any man have a quarrel againſt any, even as Chriſt forgave you, ſo alſo do ye. And above all theſe things, put on charity, which is the bond of perfectneſs [n]. Charity ſuffereth long, and is kind; is not eaſily provoked, thinketh no evil [o]; beareth all things, believeth all things, hopeth all things, endureth all things [p]. Charity ſhall cover the multitude of ſins [q].

SECT.

[o] Luke xvii. 3, 4.

§ 3. [a] 1 Cor. vi. 1. [b] 1 Cor. vi. 6. [c] 1 Cor. vi. 7. [d] 1 Theſſ. v. 15.
[e] James v. 7. [f] 1 Pet. iii. 9. [g] Eph. iv. 1, 2. [h] Eph. iv. 31, 32.
[i] James ii. 13. [k] Rom. xii. 14, 17. [l] Rom. xii. 19. [m] Rom. xii. 20, 21.
[n] Col. iii. 12, 13, 14. [o] 1 Cor. xiii. 4, 5. [p] 1 Cor. xiii. 7. [q] 1 Pet. iv. 8.

SECT. 4. *Imitating their Lord, recommend it by their example.*

WE ſuffer all things, leſt we ſhould hinder the goſpel of Chriſt [a]; giving no offence in any thing, that the miniſtry be not blamed [b]; but in all things approving ourſelves as the miniſters of God, in much patience, in afflictions, in neceſſities, in diſtreſſes, in ſtripes, in impriſonments, in tumults, in labours, in watchings, in faſtings; by longſuffering, by kindneſs, by the Holy Ghoſt, by love unfeigned [c]. Even unto this preſent hour, we both hunger and thirſt, and are naked, and are buffeted, and have no certain dwelling-place, and labour working with our own hands; being reviled, we bleſs; being perſecuted, we ſuffer it; being defamed, we intreat. I write not theſe things to ſhame you; but as my beloved ſons I warn you [d]. Wherefore, I beſeech you, be ye followers of me [e]. For I endure all things for the elect's ſake; that they may alſo obtain the ſalvation which is in Chriſt Jeſus, with eternal glory. It is a faithful ſaying, For if we be dead with him, we ſhall alſo live with him; if we ſuffer, we ſhall alſo reign with him [f].

"THIS divine virtue of forgiveneſs of injuries was in its utmoſt extent exemplified in our Lord and Saviour. It ſhone illuſtriouſly through the whole courſe of his life: And in the moſt ſtriking manner at his crucifixion." Then ſaid Jeſus, Father, forgive them; for they know not what they do [g]. "Animated with the ſpirit of his Lord, the firſt martyr Stephen, having prayed," Lord Jeſus receive my ſpirit, kneeled down and cried with a loud voice, Lord, lay not this ſin to their charge [h].

§ 4. [a] 1 Cor. ix. 12. [b] 2 Cor. vi. 3. [c] 2 Cor. vi. 4, 5, 6. [d] 1 Cor. iv. 11,—14.
[e] 1 Cor. iv. 16. [f] 2 Tim. ii. 10,—12. [g] Luke xxiii. 34. [h] Acts vii. 59, 60.

CHAP. III.

Of INTEGRITY *and* RIGHTEOUSNESS, *in oppoſition to* FRAUD *and* INIQUITY.

SECT. 1. Inſtitutions of the divine law relating to the ſeveral crimes that come under the name of iniquity. 2. All theſe crimes are hateful in their nature, and bitter in their conſequences. 3. They prove ſtill more ſo when covered by a profeſſion of religion. 4. Deceit and iniquity in all their forms draw down the divine diſpleaſure. 5. Solemn calls to the exerciſe of righteouſneſs and equity. 6. Promiſes to the juſt and upright, mixed with threatnings againſt the unjuſt and deceitful. 7. Diſſuaſives from fraud, with exhortations and motives to univerſal righteouſneſs and probity. 8. Integrity of heart and life exhibited in the character of Job. 9.—In the character and purpoſes of David. 10.—And in the example of St Paul. 11. Declarations, reſolutions, and prayers, relative to this ſubject.

SECT. 1. *Inſtitutions of the divine law relating to the ſeveral crimes that come under the name of iniquity.*

THOU ſhalt not ſteal [a]. And the Lord ſpake unto Moſes, ſaying, Speak unto all the congregation of the children of Iſrael, and ſay unto them [b], Ye ſhall not ſteal, neither deal falſely, neither lie one to another [c]. Thou ſhalt not defraud thy neighbour, neither rob him. The wages of him that is hired, ſhall not abide with thee all night until the morning [d]. Ye ſhall do no unrighteouſneſs in judgment; thou ſhalt not reſpect the perſon of the poor, nor honour the perſon of the mighty; but in righteouſneſs ſhalt thou judge thy neighbour [e]. Ye ſhall do no unrighteouſneſs in judgment, in mete yard, in weight, or in meaſure. Juſt balances, juſt weights, a juſt ephah, and a juſt hin ſhall ye have [f]. A falſe balance is abomination to the Lord; but a juſt weight is his delight [g]. Divers weights, and divers meaſures, both of them are alike abominations to the

§ 1. [a] Exod. xx. 15. [b] Lev. xix. 1, 2. [c] Lev. xix. 11. [d] Lev. xix. 13. [e] Lev. xix. 15. [f] Lev. xix. 35, 36. [g] Prov. xi. 1.

the Lord [h]. Thou ſhalt not have in thy bag divers weights, a great and a ſmall. Thou ſhalt not have in thine houſe divers meaſures, a great and a ſmall. But thou ſhalt have a perfect and juſt weight; a perfect and juſt meaſure ſhalt thou have; for all that do unrighteouſly, are an abomination unto the Lord thy God [i]. And if thou ſell ought unto thy neighbour, or buyeſt ought of thy neighbour's hand; ye ſhall not oppreſs one another [k]. If a ſoul ſin and commit a treſpaſs againſt the Lord, and lie unto his neighbour in that which was delivered him to keep, or in fellowſhip, or in a thing taken away by violence, or hath deceived his neighbour; or hath found that which was loſt, and lieth concerning it, and ſweareth falſly; in any of all theſe that a man doth ſinning therein; then it ſhall be, becauſe he hath ſinned and is guilty, that he ſhall reſtore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the loſt thing which he found, or all that about which he hath ſworn falſely; he ſhall even reſtore it in the principal, and ſhall add the fifth part thereto, and give it unto him to whom it appertaineth [l]. Thou ſhalt not wreſt judgment, thou ſhalt not reſpect perſons, neither take a gift; for a gift doth blind the eyes of the wiſe, and pervert the words of the righteous. That which is altogether juſt ſhalt thou follow, that thou mayſt live [m]. That which is gone out of thy lips thou ſhalt keep and perform [n].

SECT. 2. *All theſe crimes are hateful in their nature, and bitter in their conſequences.*

REMOVE not the antient land-mark, which thy fathers have ſet [a]. Wo to him that increaſeth that which is not his [b]; who enlargeth his deſire as hell, and is as death, and cannot be ſatisfied [c]. Wo to him that coveteth an evil covetouſneſs to his houſe, that he may ſet his neſt on high, that he may be delivered from the power of evil. Thou haſt conſulted ſhame to thy houſe. For the ſtone ſhall cry out of the wall, and the beam out of the timber ſhall anſwer it [d]. Bread of deceit is ſweet to a man; but afterwards his mouth ſhall be filled with gravel [e]. Better is a little with righteouſneſs, than great revenues without right [f]. As a partridge ſitteth on eggs, and hatcheth them not; ſo he that getteth riches, and not by right, ſhall leave them in the midſt of his days, and at his end ſhall be a fool [g]. The getting of treaſures by a lying tongue, is a vanity toſſed to and fro of them that ſeek death. The robbery of the wicked ſhall deſtroy them; becauſe they refuſe to do judgment [h].

[h] Prov. xx. 10. [i] Deut. xxv. 13,—16. [k] Lev. xxv. 14. [l] Lev. vi. 2,—5.
[m] Deut. xvi 19, 20. [n] Deut. xxiii. 23.

§ 2. [a] Prov. xxii. 28. [b] Hab. ii. 6. [c] Hab. ii. 5. [d] Hab. ii. 9, 10, 11
[e] Prov. xx. 17. [f] Prov. xvi. 8. [g] Jer. xvii. 11. [h] Prov. xxi. 6, 7.

How long will ye judge unjuſtly, and accept the perſons of the wicked [i]; who leave the paths of uprightneſs, to walk in the ways of darkneſs [k]? They hate him that rebuketh in the gate, and they abhor him that ſpeaketh uprightly [l]. A wicked man taketh a gift out of the boſom, to pervert the ways of judgment [m]. To turn aſide the right of a man before the face of the Moſt High, to ſubvert a man in his cauſe, the Lord approveth not [n]. He that juſtifieth the wicked, and he that condemneth the juſt, even they both are abomination to the Lord [o].

Whoſo is partner with a thief, hateth his own ſoul; he heareth curſing, and bewrayeth it not [p]; for a piece of bread that man will tranſgreſs [q]. Let favour be ſhewed to the wicked, yet will he not learn righteouſneſs; in the land of uprightneſs will he deal unjuſtly, and will not behold the majeſty of the Lord [r]. As a madman who caſteth fire-brands, arrows, and death; ſo is the man that deceiveth his neighbour, and ſaith, Am not I in ſport [ſ]? He flattereth himſelf in his own eyes, until his iniquity be found to be hateful [s]. Behold he travelleth with iniquity, and hath conceived miſchief, and brought forth falſehood [u]. His mouth is full of curſing and deceit, and fraud; under his tongue is miſchief and vanity [x]. The wicked borroweth and payeth not again [y]. Confidence in an unfaithful man in time of trouble, is like a broken tooth, and a foot out of joint [z].

SECT. 3. *They prove ſtill more ſo when covered by a profeſſion of religion.*

THE vile perſon will ſpeak villainy, and his heart will work iniquity to practiſe hypocriſy, and to utter error againſt the Lord; to make empty the ſoul of the hungry, and he will cauſe the drink of the thirſty to fail [a]. But the hypocrites in heart heap up wrath [b]. The congregation of hypocrites ſhall be deſolate, and fire ſhall conſume the tabernacles of bribery. They conceive miſchief, and bring forth vanity, and their belly prepareth deceit [c]. What is the hope of the hypocrite, though he hath gained, when God taketh away his ſoul? Will God hear his cry when trouble cometh upon him [d]? Knoweſt thou not this of old, ſince man was placed upon earth, that the triumph of the wicked is but ſhort, and the joy of the hypocrite but for a moment [e]. The hypocrite's hope ſhall periſh [f].

Judge

[i] Pſal. lxxxii. 2. [k] Prov. ii. 13. [l] Amos v. 10. [m] Prov. xvii. 23.
[n] Lam. iii. 35, 36. [o] Prov. xvii. 15. [p] Prov. xxix. 24. [q] Prov. xxviii. 21.
[r] Iſa. xxvi. 10. [ſ] Prov. xxvi. 18, 19. [t] Pſal. xxxvi. 2. [u] Pſal. vii. 14.
[x] Pſal. x. 7. [y] Pſal. xxxvii. 21. [z] Prov. xxv. 19.

§ 2. [a] Iſa. xxxii. 6. [b] Job xxxvi. 13. [c] Job xv. 34, 35. [d] Job xxvii. 8, 9.
[e] Job xx. 4, 5. [f] Job viii. 13.

Judge not according to the appearance, but judge righteous judgment[g]. Wo unto you ſcribes, and phariſees, hypocrites; for ye devour widows houſes, and for a pretence make long prayers; therefore ye ſhall receive the greater damnation[h]. Wo unto you; for ye pay the tithe of mint, and aniſe, and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith; theſe ought ye to have done, and not to leave the other undone[i]. Wo unto you; for ye make clean the outſide of the cup, and of the platter; but within they are full of extortion and exceſs. Thou blind phariſee, cleanſe firſt that which is within the cup and platter, that the outſide of them may be clean alſo. Wo unto you; for ye are like unto whited ſepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanneſs. Even ſo ye alſo outwardly appear righteous unto men, but within ye are full of hypocriſy and iniquity[k]. In the mean time he began to ſay unto his diſciples, Beware ye of the leaven of the phariſees, which is hypocriſy. For there is nothing covered, that ſhall not be revealed; neither hid that ſhall not be known[l].

He is not a Jew, which is one outwardly; neither is that circumciſion which is outward in the fleſh; but he is a Jew which is one inwardly; and circumciſion is that of the heart in the ſpirit, and not in the letter, whoſe praiſe is not of men, but of God[m]. A double minded man is unſtable in all his ways. Let not that man think that he ſhall receive any thing of the Lord[n]. Now the Spirit ſpeaketh expreſsly, that in the latter times ſome ſhall depart from the faith, giving heed to ſeducing ſpirits, and doctrines of devils; ſpeaking lies in hypocriſy, having their conſcience ſeared with a hot iron[o]. This know alſo, that in the laſt days perilous times ſhall come. For men ſhall be truce-breakers, falſe accuſers, traitors; having a form of godlineſs, but denying the power thereof[p]. Evil men and ſeducers ſhall wax worſe and worſe, deceiving, and being deceived[q]. With all deceivableneſs of unrighteouſneſs, in them that periſh; becauſe they received not the love of the truth that they might be ſaved[r]. For there are many unruly and vain talkers and deceivers, whoſe mouth muſt be ſtopped; who ſubvert whole houſes, teaching things which they ought not for filthy lucre's ſake[s]. They that are ſuch ſerve not our Lord Jeſus Chriſt, but their own belly; and by good words and fair ſpeeches deceive the hearts of the ſimple[t]. Such are falſe apoſtles, deceitful workers, transforming themſelves into the apoſtles of Chriſt. And no marvel, for Satan himſelf is transformed into an angel of light. Therefore it is no great thing, if his miniſters alſo be transformed as the miniſters

[g] John vii. 24. [h] Matth. xxiii. 14. [i] Matth. xxiii. 23. [k] Matth. xxiii. 25,—28.
[l] Luke xii. 1, 2. [m] Rom. ii. 28, 29. [n] James i. 8, 7. [o] 1 Tim. iv. 1, 2.
[p] 2 Tim. iii. 1,—5. [q] 2 Tim. iii. 13. [r] 2 Theſſ. ii. 10. [s] Tit. i. 10, 11.
[t] Rom. xvi. 18.

ſters of righteouſneſs, whoſe end ſhall be according to their works [u]. I therefore the priſoner of the Lord beſeech you, that we henceforth be no more children, toſſed to and fro, and carried about with every wind of doctrine, by the ſleight of men, and cunning craftineſs, whereby they lie in wait to deceive; but ſpeaking the truth in love, may grow up into him in all things, which is the head, even Chriſt [x]. The Lord knoweth how to deliver the godly out of temptations, and to reſerve the unjuſt unto the day of judgment to be puniſhed [y].

SECT. 4. *Deceit and iniquity in all their forms, draw down the divine diſpleaſure.*

EPHRAIM compaſſeth me about with lies, and the houſe of Iſrael with deceit [a]. Her treacherous ſiſter Judah, hath not turned unto me with her whole heart, but feignedly, ſaith the Lord [b]. Ephraim is a merchant, the balances of deceit are in his hand; he loveth to oppreſs [c]. They come unto thee as the people cometh; and they ſit before thee as my people; and they hear thy words, but they will not do them; for with their mouth they ſhew much love, but their heart goeth after their covetouſneſs [d]. They turned back and dealt unfaithfully; they were turned aſide like a deceitful bow [e]. Wherefore the Lord ſaid, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me [f]; a rebellious people, which ſay, Stand by thy ſelf, come not near to me, for I am holier than thou; behold it is written before me, I will not keep ſilence, but will recompenſe, even recompenſe into their boſom [g]. How is the faithful city become an harlot! It was full of judgment, righteouſneſs lodged in it; but now murderers. Thy princes are rebellious, and companions of thieves; every one loveth gifts, and followeth after rewards; they judge not the fatherleſs, neither doth the cauſe of the widow come unto them [h]. Your hands are defiled with blood, and your fingers with iniquity; your lips have ſpoken lies, your tongue hath muttered perverſeneſs; none calleth for juſtice, nor any pleadeth for truth; they truſt in vanity, and ſpeak lies; they conceive miſchief, and bring forth iniquity [i]. The way of peace they know not, and there is no judgment in their goings; they have made them crooked paths; whoſoever goeth therein, ſhall not know peace [k]. For, from the leaſt of them even unto the greateſt of them, every one is given to covetouſneſs; and from the prophet even unto

[u] 2 Cor. xi. 13, 14, 15. [x] Eph. iv. 1, 14, 15. [y] 2 Pet. ii. 9.

§ 4. [a] Hoſ. xi. 12. [b] Jer. iii. 10. [c] Hoſ. xii. 1, 7. [d] Ezek. xxxiii. 31.
[e] Pſal. lxxviii. 57. [f] Iſa. xxix. 13. [g] Iſa. lxv. 2, 5, 6. [h] Iſa. i. 21, 23.
[i] Iſa. lix. 3, 4. [k] Iſa. lix. 8.

unto the prieſt, every one dealeth falſely[l]; they hold faſt deceit, they refuſe to return[m]; for they be all an aſſembly of treacherous men. Take ye heed every one of his neighbour, and truſt ye not in any brother; for every brother will utterly ſupplant, and every neighbour will walk with ſlanders. And they will deceive every one his neighbour, and will not ſpeak the truth; they have taught their tongues to ſpeak lies, and weary themſelves to commit iniquity. Thine habitation is in the midſt of deceit; through deceit they refuſe to know me, ſaith the Lord[n]. Will ye ſteal, and ſwear falſely, and come and ſtand before me in this houſe which is called by my name? Is this houſe become a den of robbers in your eyes[o]? Wo unto them that juſtify the wicked for reward, and take away the righteouſneſs of the righteous from him[p]. Wo unto them that decree unrighteous decrees, and that write grievouſneſs which they have preſcribed; to turn aſide the needy from judgment, and to take away the right from the poor of my people, that widows may be their prey, and that they may rob the fatherleſs[q]. Are there yet the treaſures of wickedneſs in the houſe of the wicked, and the ſcant meaſure that is abominable? Shall I count them pure with the wicked balances, and with the bag of deceitful weights? for the rich men thereof are full of violence, and the inhabitants thereof have ſpoken lies, and their tongue is deceitful in their mouth[r]. They are waxen fat, they ſhine; yea they overpaſs the deeds of the wicked; they judge not the cauſe, the cauſe of the fatherleſs, and the right of the needy do they not judge[s]. Their tongue is as an arrow ſhot out, it ſpeaketh deceit. Shall I not viſit them for theſe things? ſaith the Lord. Shall not my ſoul be avenged on ſuch a nation as this[t]?

Unto the wicked God ſaith, What haſt thou to do to declare my ſtatutes, or that thou ſhouldſt take my covenant in thy mouth[u]? When thou ſaweſt a thief then thou conſentedſt with him; thou giveſt thy mouth to evil, and thy tongue frameth deceit[x]. Theſe things haſt thou done, and I kept ſilence; thou thoughtſt that I was altogether ſuch a one as thy ſelf; but I will reprove thee, and ſet them in order before thine eyes[y]. Wo unto him that buildeth his houſe by unrighteouſneſs, and his chambers by wrong; that uſeth his neighbour's ſervice without wages, and giveth him not for his work; that ſaith, I will build me a wide houſe, and large chambers; and cutteth him out windows, and it is cieled with cedar, and painted with vermilion. Shalt thou reign becauſe thou incloſeſt thy ſelf in cedar? Did not thy father eat and drink, and do judgment and juſtice, and then it was well with him? was not this to know me? ſaith the Lord. But thine eyes, and thine heart are not but for thy covetouſneſs,

[l] Jer. vi. 13.
[m] Jer. viii. 5.
[n] Jer. ix. 2, 4, 5, 6.
[o] Jer vii. 9, 10, 11.
[p] Iſa. v. 22, 23.
[q] Iſa. x. 1, 2.
[r] Mic vi. 10, 11, 12.
[s] Jer. v. 28.
[t] Jer. ix. 8, 9.
[u] Pſal. l. 16.
[x] Pſal. l. 18, 19.
[y] Pſal. l. 21.

neſs, and for to ſhed innocent blood, and for oppreſſion, and for violence to do it [z]. Wo to thee that ſpoileſt, and thou waſt not ſpoiled; and dealeſt treacherouſly, and they dealt not treacherouſly with thee [a]. Your ſpoil ſhall be gathered, like the gathering of the caterpillar; as the running to and fro of locuſts ſhall he run upon them [b]. Hear this, O ye that ſwallow up the needy, even to make the poor of the land to fail; ſaying, When will the new moon be gone, that we may ſell corn? and the Sabbath, that we may ſet forth wheat, making the ephah ſmall, and the ſhekel great, and falſifying the balances by deceit? that we may buy the poor for ſilver, and the needy for a pair of ſhoes; yea, and ſell the refuſe of the wheat? The Lord hath ſworn by the excellency of Jacob, Surely I will never forget any of their works [c]. The curſe goeth forth over the face of the whole earth. I will bring it forth, ſaith the Lord of hoſts; and it ſhall enter into the houſe of the thief, and into the houſe of him that ſweareth falſely by my name; and it ſhall remain in the midſt of his houſe, and ſhall conſume it with the timber thereof, and the ſtones thereof [d]. And I will come near to you to judgment, and I will be a ſwift witneſs againſt falſe ſwearers, and againſt thoſe that oppreſs the hireling in his wages, the widow, and the fatherleſs; and that turn aſide the ſtranger from his right, and fear not me, ſaith the Lord [e].

SECT. 5. *Solemn calls to the exerciſe of righteouſneſs and equity.*

HE hath ſhewed thee, O man, what is good; and what doth the Lord require of thee, but to do juſtly, to love mercy, and to walk humbly with thy God [a]? Thus ſpeaketh the Lord of hoſts, ſaying, Execute true judgment, and ſhew mercies and compaſſions every man to his brother, and oppreſs not the widow, nor the fatherleſs, the ſtranger nor the poor; and let none of you imagine evil againſt his brother in your heart [b]. Execute judgment and juſtice, take away your exactions from my people, ſaith the Lord God. Ye ſhall have juſt balances, a juſt ephah, and a juſt bath [c]. Seek judgment, relieve the oppreſſed, judge the fatherleſs, plead for the widow [d]. Take counſel, execute judgment, hide the outcaſts, bewray not him that wandereth [e]. Hate the evil, and love the good, and eſtabliſh judgment in the gate [f]. Let judgment run down as waters, and righteouſneſs as a mighty ſtream [g]. Speak ye every man the truth to his neighbour; execute the judgment of truth and peace in your gates; and let none

[z] Jer. xxii. 13.—17. [a] Iſa xxxiii. 1. [b] Iſa. xxxiii. 4. [c] Amos viii 4,—7.
[d] Zech. v. 3, 4. [e] Mal. iii. 5.

§ 5. [a] Mic. vi. 8. [b] Zech. vii. 9, 10. [c] Ezek. xlv. 9, 10. [d] Iſa. i. 17.
[e] Iſa. xvi. 3. [f] Amos v. 15. [g] Amos v. 24.

none of you imagine evil in your hearts againſt his neighbour, and love no falſe oath; for all theſe are things that I hate, ſaith the Lord [h]. If a man be juſt, and do that which is lawful and right [i], and hath not oppreſſed any, but hath reſtored to the debtor his pledge, hath ſpoiled none by violence, hath given his bread to the hungry, and hath covered the naked with a garment; he that hath not given forth upon uſury, neither hath taken any increaſe, that hath withdrawn his hand from iniquity, hath executed true judgment between man and man, hath walked in my ſtatutes, and hath kept my judgments to deal truly; he is juſt; he ſhall ſurely live, ſaith the Lord God [k] *. Thus ſaith the Lord, Keep ye judgment and do juſtice; for my ſalvation is near to come, and my righteouſneſs to be revealed. Bleſſed is the man that doth this, and the ſon of man that layeth hold on it [l].

SECT. 6. *Promiſes to the juſt and upright, mixed with threatnings againſt the unjuſt and deceitful.*

HAVE we not all one Father? hath not one God created us? why do we deal treacherouſly every man againſt his brother, by profaning the covenant of our fathers [a]? To do judgment and juſtice, is more acceptable unto the Lord than ſacrifice [b]. If thou prepare thine heart, and ſtretch out thine hands towards him; if iniquity be in thine hand put it far away, and let not wickedneſs dwell in thy tabernacles. For then ſhalt thou lift up thy face without ſpot, yea thou ſhalt be ſtedfaſt, and ſhall not fear [c]. He that walketh righteouſly, and ſpeaketh uprightly, he that deſpiſeth the gain of oppreſſions, that ſhaketh his hands from holding of bribes, that ſtoppeth his ears from hearing of blood, and ſhutteth his eyes from ſeeing evil; he ſhall dwell on high; his place of defence ſhall be the munitions of rocks; bread ſhall be given him, his waters ſhall be ſure [d]. It is joy to the juſt to do judgment; but deſtruction ſhall be to the workers of iniquity [e]. The integrity of the upright ſhall guide them; but the perverſeneſs of tranſgreſſors ſhall deſtroy them [f]. Deceit is in the heart of them that imagine evil; but to the counſellors of peace is joy. There ſhall no evil happen to the juſt; but the wicked ſhall be filled with miſchief. Lying lips are an abomination to the Lord; but they that deal truly are his delight [g]. He that walketh uprightly, walketh ſurely; but he that perverteth his way ſhall be known [h]. The curſe of the Lord is in the houſe of the wicked; but he bleſſeth the habi-

[h] Zech. viii. 16, 17. [i] Ezek. xviii. 5. [k] Ezek. xviii. 7, 8, 9. [l] Iſa. lvi. 1, 2.

§ 6. [a] Mal. ii. 10. [b] Prov. xxi. 3. [c] Job xi. 13, 14, 15. [d] Iſa. xxxiii. 15, 16.
[e] Prov. xxi. 15. [f] Prov. xi. 3. [g] Prov. xii. 20, 21, 22. [h] Prov. x. 9.

* See to this purpoſe Ezek. xxxiii. 10,—20.

tation of the juſt [i]. Better is the poor that walketh in his uprightneſs, than he that is perverſe in his ways, though he be rich [k]. Whoſo cauſeth the righteous to go aſtray in an evil way, he ſhall fall himſelf into his own pit; but the upright ſhall have good things in his poſſeſſion [l]. Whoſo walketh uprightly ſhall be ſaved; but he that is perverſe in his ways ſhall fall at once [m]. The memory of the juſt is bleſſed; but the name of the wicked ſhall rot [n].

SECT. 7. *Diſſuaſives from fraud, with exhortations and motives to univerſal righteouſneſs and probity.*

MY ſon, forget not my law; let not mercy and truth forſake thee; bind them about thy neck; write them upon the table of thine heart [a]. Keep thy heart with all diligence; for out of it are the iſſues of life. Put away from thee a froward mouth, and perverſe lips put far from thee. Let thine eyes look right on, and let thine eye-lids look ſtrait before thee. Ponder the path of thy feet, and let all thy ways be eſtabliſhed. Turn not to the right hand, nor to the left; remove thy foot from evil [b]. The Lord is a buckler to them that walk uprightly [c]. The high way of the upright is to depart from evil; he that keepeth his way preſerveth his ſoul [d]. If thou wilt walk in integrity of heart, and in uprightneſs [e], and fear the Lord, and ſerve him in ſincerity and truth [f], with a perfect heart, and a willing mind; he will be found of thee [g]. The Lord knoweth the days of the upright, and their inheritance ſhall be for ever [h]. Mark the perfect man, and behold the upright; for the end of that man is peace [i]. The path of the juſt is as the ſhining light, that ſhineth more and more unto the perfect day [k]. Unto the upright there ariſeth light in the darkneſs [l]. He that followeth after righteouſneſs and mercy, findeth life, righteouſneſs and honour [m]. The Lord God is a ſun and ſhield; the Lord will give grace and glory; no good thing will he with-hold from them that walk uprightly [n]. The juſt man walketh in his integrity; his children are bleſſed after him [o]. Be glad in the Lord, and rejoice, ye righteous; and ſhout for joy all ye that are upright in heart [p]. Light is ſown for the righteous, and gladneſs for the upright in heart [q]. The Lord preſerveth the faithful, and plentifully rewardeth the proud doer [r].

For

[i] Prov. iii. 33. [k] Prov. xxviii. 6. [l] Prov. xxviii. 10. [m] Prov. xxviii. 18.
[n] Prov. x. 7.

§ 7. [a] Prov. iii. 1, 3. [b] Prov. iv. 23,—27. [c] Prov. ii. 6, 7. [d] Prov. xvi. 17.
[e] 1 Kings ix. 4. [f] Joſh. xxiv. 14. [g] 1 Chron. xxviii. 9. [h] Pſal. xxxvii. 18.
[i] Pſal. xxxvii. 37. [k] Prov. iv. 18. [l] Pſal. cxii. 4. [m] Prov. xxi. 21.
[n] Pſal. lxxxiv. 11. [o] Prov. xx. 7. [p] Pſal. xxxii. 11. [q] Pſal. xcvii. 11.
[r] Pſal xxxi. 23.

For the righteous Lord loveth righteouſneſs, his countenance doth behold the upright [f]. Jeſus ſaw Nathanael coming to him, and ſaith of him, Behold an Iſraelite indeed, in whom is no guile [t].

The light of the body is the eye; if therefore thine eye be ſingle, thy whole body is full of light. But if thine eye be evil, thy whole body ſhall be full of darkneſs [u]. He that is faithful in that which is leaſt, is faithful alſo in much; and he that is unjuſt in the leaſt, is unjuſt alſo in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your truſt the true riches? And if ye have not been faithful in that which is another man's, who ſhall give you that which is your own [x]. Render therefore unto Ceſar, the things which are Ceſar's; and unto God the things which are God's [y], Therefore, all things whatſoever ye would that men ſhould do to you, do you even ſo to them; for this is the law and the prophets [z].

Cleanſe your hands ye ſinners, and purify your hearts ye double-minded [a]. Know ye not, that the unrighteous ſhall not inherit the kingdom of God? Be not deceived; neither thieves, nor covetous, nor extortioners ſhall inherit the kingdom of God [b]. Wherefore, let him that ſtole ſteal no more; but rather let him labour, working with his hands the thing which is good; that he may have to give to him that needeth [c]. For ye know what commandment we gave you by the Lord Jeſus [d], that no man go beyond and defraud his brother in any matter; becauſe that the Lord is the avenger of all ſuch, as we have forewarned and teſtified [e]. But he that doth wrong, ſhall receive for the wrong which he hath done; and there is no reſpect of perſons [f]. Little children, let no man deceive you; he that doth righteouſneſs is righteous, even as he is righteous [g]. In this the children of God are manifeſt, and the children of the devil; whoſoever doth not righteouſneſs is not of God [h]. For the grace of God that bringeth ſalvation, hath appeared unto all men; teaching us, that, denying ungodlineſs and worldly luſts, we ſhould live ſoberly, righteouſly and godly in this preſent world [i]. For the fruit of the Spirit is in all goodneſs, and righteouſneſs, and truth [k]. Render therefore to all their dues; tribute, to whom tribute is due; cuſtom, to whom cuſtom; fear, to whom fear; honour, to whom honour. Owe no man any thing, but to love one another [l]. Do no evil; but do that which is honeſt [m]. Follow after righteouſneſs [n]; having your converſation honeſt among the Gentiles [o]; having your loins girt about with truth [p]; having a good con-

[f] Pſal. xi. 7.
[t] John i. 47.
[u] Matth. vi. 22, 23.
[x] Luke xvi. 10, 11, 12.
[y] Matth. xxii. 21.
[z] Matth. vii. 12.
[a] James iv. 8.
[b] 1 Cor. vi. 9, 10.
[c] Eph. iv. 28.
[d] 1 Theſſ. iv. 2.
[e] 1 Theſſ. iv. 6.
[f] Col. iii. 25.
[g] 1 John iii. 7.
[h] 1 John iii. 10.
[i] Tit. ii. 11, 12.
[k] Eph. v. 9.
[l] Rom. xiii. 7, 8.
[m] 2 Cor. xiii. 7.
[n] 1 Tim. vi. 11.
[o] 1 Pet. ii. 12.
[p] Eph. vi. 14.

ſcience; that whereas they ſpeak evil of you, as of evil doers, they may be aſhamed that falſely accuſe your good converſation in Chriſt [q]. My little children, let us not love in word, neither in tongue, but in deed and in truth [r]. And this I pray, that ye may approve things that are excellent; that ye may be ſincere and without offence till the day of Chriſt; being filled with the fruits of righteouſneſs [s]. Finally, brethren, whatſoever things are true, whatſoever things are honeſt, whatſoever things are juſt, whatſoever things are pure, whatſoever things are lovely, whatſoever things are of good report; if there be any virtue, if there be any praiſe, think on theſe things [t].

Speak thou the things which become ſound doctrine [u]; in all things ſhewing thy ſelf a pattern of good works; in doctrine ſhewing uncorruptneſs, gravity, ſincerity, ſound ſpeech which cannot be condemned [x]; holding faith, and a good conſcience; which ſome having put away, concerning faith have made ſhipwreck [y]. Exhort ſervants to be obedient unto their own maſters; not purloining, but ſhewing all good fidelity [z], with fear and trembling, in ſingleneſs of heart, as unto Chriſt. Not with eye-ſervice, as men-pleaſers; but as the ſervants of Chriſt, doing the will of God from the heart; with good will doing ſervice as to the Lord, and not to men [a].

SECT. 8. *Integrity of heart and life exhibited in the character of Job.*

THERE was a man in the land of Uz, whoſe name was Job; and that man was perfect, and upright; and one that feared God and eſchewed evil [a]. And *when* his grief was very great [b], then ſaid his wife unto him, Doſt thou ſtill retain thine integrity? curſe God and die [c]. But he ſaid unto her, Thou ſpeakeſt as one of the fooliſh women ſpeaketh [d]. Though he ſlay me, yet will I truſt in him [e]; All the while my breath is in me, and the Spirit of God is in my noſtrils, my lips ſhall not ſpeak wickedneſs, nor my tongue utter deceit; till I die I will not remove my integrity from me. My righteouſneſs I hold faſt, and will not let it go; my heart ſhall not reproach me ſo long as I live [f]. Alſo now behold, my witneſs is in heaven, and my record is on high [g]. But he knoweth the way that I take; when he hath tried me I ſhall come forth as gold. My foot hath held his ſteps; his way have I kept, and not declined; neither have I gone back from the commandment of his lips [h]. Doth not he ſee my ways, and count all my

[q] 1 Pet. iii. 16. [r] 1 John iii. 18. [s] Phil. i. 9, 10, 11. [t] Phil. iv. 8.
[u] Tit. ii. 1. [x] Tit. ii. 7, 8. [y] 1 Tim. i. 19. [z] Tit. ii. 9, 10.
[a] Eph. vi. 5, 6, 7.

§ 8. [a] Job i. 1. [b] Job ii. 13. [c] Job ii. 9. [d] Job ii. 10.
[e] Job xiii. 15. [f] Job xxvii. 3—6. [g] Job xvi. 19. [h] Job xxiii. 10, —12.

my ſteps? If I have walked with vanity, or if my foot hath haſted to deceit; let me be weighed in an even balance, that God may know mine integrity. If my ſtep hath turned out of the way, and mine heart walked after mine eyes, and if any blot hath cleaved to my hands; then let me ſow, and another eat; yea let my offspring be rooted out[i]. I put on righteouſneſs, and it clothed me: My judgment was as a robe and a diadem. I was eyes to the blind, and feet was I to the lame. I was a father to the poor; and the cauſe which I knew not I ſearched out. I brake the jaws of the wicked, and plucked the ſpoil out of his teeth[k]. If my land cry againſt me, or that the furrows thereof likewiſe complain; if I have eaten the fruits thereof without money, or have cauſed the owners thereof to loſe their life; let thiſtles grow inſtead of wheat, and cockle inſtead of barley[l].

SECT. 9.—*By the character and purpoſes of David.*

IF I regard ſin in my heart the Lord will not hear me. But verily God hath heard me; he hath attended to the voice of my prayer[a]. The Lord rewarded me according to my righteouſneſs, and according to the cleanneſs of my hands, hath he recompenſed me. For I have kept the ways of the Lord, and have not wickedly departed from my God. For all his judgments were before me, and I did not put away his ſtatutes from me. I was alſo upright before him, and I kept myſelf from mine iniquity[b]. I will behave myſelf wiſely in a perfect way; I will walk within my houſe with a perfect heart. I will ſet no wicked thing before mine eyes; I hate the work of them that turn aſide, it ſhall not cleave to me[c]. Mine eyes ſhall be upon the faithful of the land, that they may dwell with me; he that walketh in a perfect way, he ſhall ſerve me. He that worketh deceit ſhall not dwell within my houſe; he that telleth lies ſhall not tarry in my ſight[d].

SECT. 10.—*And in the example of St Paul.*

THOSE things which ye have both learned and received, and heard, and ſeen in me, do[a]. For neither at any time uſed we flattering words, as ye know, nor a cloak of covetouſneſs[b]. Ye are witneſſes, and God alſo, how holily and juſtly, and unblameably we behaved ourſelves among you that believe[c]. And herein

[i] Job xxxi. 4,—8. [k] Job xxix. 14,—17. [l] Job xxxi. 38,—40.

§ 9. [a] Pſal. lxvi. 18, 19. [b] Pſal. xviii. 20,—23. [c] Pſal. ci. 2, 3. [d] Pſal. ci. 6, 7.

§ 10. [a] Phil. iv. 9. [b] 1 Theſſ. ii. 5. [c] 1 Theſſ. ii. 10.

herein do I exerciſe myſelf, to have always a conſcience void of offence towards God, and toward men [d]. We have renounced the hidden things of diſhoneſty, not walking in craftineſs, nor handling the word of God deceitfully, but by manifeſtation of the truth, commending ourſelves to every man's conſcience in the ſight of God [e]. For we are not as many which corrupt the word of God; but as of ſincerity, but as of God, in the ſight of God, ſpeak we in Chriſt [f]. For our rejoicing is this, the teſtimony of our conſcience, that in ſimplicity and godly ſincerity, not with fleſhly wiſdom, but by the grace of God we have had our converſation in the world [g]. Receive us; we have wronged no man, we have corrupted no man, we have defrauded no man [h]. Pray for us; for we truſt we have a good conſcience, in all things willing to live honeſtly [i].

SECT. II.—*Declarations, reſolutions, and prayers relating to this ſubject.*

HEAR the right, O Lord, attend unto my cry, give ear unto my prayer that goeth not out of feigned lips [a]. Help, Lord, for the godly man ceaſeth; for the faithful fail from among the children of men. They ſpeak vanity every one with his neighbour; with flattering lips, and with a double heart do they ſpeak [b]. They encourage themſelves in an evil matter; they commune of laying ſnares privily; they ſay, Who ſhall ſee them. They ſearch out iniquities, they accompliſh a diligent ſearch; both the inward thought of every one of them, and the heart is deep [c]. Send thine hand from above, rid me and deliver me out of great waters; from the hands of ſtrange children, whoſe mouth ſpeaketh vanity; and their right hand is a right hand of falſehood [d]. Do good, O God, unto thoſe that be good, and to them that are upright in their hearts. As for ſuch as turn aſide unto their crooked ways, the Lord ſhall lead them forth with the workers of iniquity; but peace ſhall be upon Iſrael [e].

Lord, who ſhall abide in thy tabernacle? Who ſhall dwell in thy holy hill? He that walketh uprightly, and worketh righteouſneſs, and ſpeaketh the truth in his heart [f]; he that ſweareth to his own hurt, and changeth not; he that putteth not out his money to uſury, nor taketh reward againſt the innocent [g]. Surely the righteous ſhall give thanks unto thy name; the upright ſhall dwell in thy preſence [h]. The way of the juſt is uprightneſs; thou moſt upright, doſt weigh the path of the juſt. Yea in the way of thy judgments, O Lord, have we waited for

[d] Acts xxiv. 16. [e] 2 Cor. iv. 1, 2. [f] 2 Cor. ii. 17. [g] 2 Cor. i. 12.
[h] 2 Cor. vii. 2. [i] Heb. xiii. 18.

§ 11. [a] Pſal. xvii. 1. [b] Pſal. xii. 1, 2. [c] Pſal. lxiv. 5, 6. [d] Pſal cxliv. 7, 8.
[e] Pſal. cxxv. 4, 5. [f] Pſal. xv. 1, 2. [g] Pſal. xv. 4, 5. [h] Pſal. cxl. 13.

for thee[i]. Who can underſtand his errors? Cleanſe thou me from ſecret faults; keep back thy ſervant alſo from preſumptuous ſins[k]. Search me, O God, and know my heart; try me, and know my thoughts; and ſee if there be any wicked way in me, and lead me in the way everlaſting[l]. Behold thou deſireſt truth in the inward parts; and in the hidden part thou ſhalt make me to know wiſdom[m]. As for me thou upholdeſt me in mine integrity[n]. I have done judgment and juſtice; leave me not to mine oppreſſors[o]. Judge me, O Lord, for I have walked in mine integrity[p]. I have not ſat with vain perſons, neither will I go in with diſſemblers; I have hated the congregation of evil-doers; and will not ſit with the wicked[q]. Oh, let the wickedneſs of the wicked come to an end; but eſtabliſh the juſt[r]. Thou haſt proved mine heart, thou haſt viſited me in the night, thou haſt tried me, and ſhalt find nothing; I am purpoſed that my mouth ſhall not tranſgreſs[s]. As for me I will walk in mine integrity; redeem me and be merciful unto me[t]. Let integrity and uprightneſs preſerve me, for I wait on thee[u].

CHAP.

[i] Iſa. xxvi. 7, 8.
[k] Pſal. xix. 12, 13.
[l] Pſal. cxxxix. 23, 24.
[m] Pſal. li. 6.
[n] Pſal. xli. 12.
[o] Pſal. cxix. 121.
[p] Pſal. xxvi. 1.
[q] Pſal. xxvi. 4, 5.
[r] Pſal. vii. 9.
[s] Pſal. xvii. 3.
[t] Pſal. xxvi. 11.
[u] Pſal. xxv. 21.

CHAP. IV.

Of SYMPATHY *and* KINDNESS, *in oppoſition to* HARD-HEARTEDNESS, CRUELTY, *and* OPPRESSION.

SECT. 1. The higheſt degree of cruelty and violence is murder; a crime prohibited under the ſevereſt penalties. 2. Next to this is oppreſſion, eſpecially of the widow and fatherleſs, the poor and afflicted. 3. Theſe crimes are an abomination to the Lord. 4. He therefore ſolemnly warns his people againſt them, and enjoins them to execute judgment, and to ſhew mercy, and compaſſion to the indigent and diſtreſſed. 5. The oppoſite principles and effects of cruelty and ſympathy further illuſtrated. 6. Mercy and kindneſs to our brethren are peculiarly enjoined by our Lord. 7. The parable of the good Samaritan. 8. Compaſſion, kindneſs, and beneficence are eſſentially requiſite. The ſpirit of love is indeed the true chriſtian ſpirit. 9. Of almſgiving. 10. God is the protector of the widow, the fatherleſs, and the indigent. 11. Mournful complaints and pious ſupplications relative to this ſubject.

SECT. 1. *The higheſt degree of cruelty and violence is murder; a crime prohibited under the ſevereſt penalties.*

THOU ſhalt not kill[a]: And ſurely your blood of your lives will I require; at the hand of every beaſt will I require it; and at the hand of man, at the hand of every man's brother will I require the life of man. Whoſo ſheddeth man's blood, by man ſhall his blood be ſhed[b]. He that ſmiteth a man, ſo that he die, ſhall be ſurely put to death[c]. If a man come preſumptuouſly upon his neighbour, to ſlay him with guile; thou ſhalt take him from mine altar, that he may die[d]. And if he ſmite him with an inſtrument of iron, ſo that he die, he is a murderer; the murderer ſhall ſurely be put to death[e]. And if he ſmite him with throwing a ſtone, wherewith he may die, and he die, he is a murderer; or if he ſmite him with an hand-weapon of wood, wherewith he may die, and he

§ 1. [a] Exod. xx. 13. [b] Gen. ix. 5, 6. [c] Exod. xxi. 12. [d] Exod. xxi. 14. [e] Num. xxxv. 16.

he die, he is a murderer; the murderer ſhall ſurely be put to death; the revenger of blood himſelf ſhall ſlay the murderer; when he meeteth him, he ſhall ſlay him. If he thruſt him of hatred, or hurl at him by lying of wait that he die; or in enmity ſmite him with his hand, that he die, he that ſmote ſhall ſurely be put to death; for he is a murderer; the revenger of blood ſhall ſlay the murderer, when he meeteth him[f]. So theſe things ſhall be for a ſtatute of judgment unto you, throughout your generations in all your dwellings. Whoſo killeth any perſon, the murderer ſhall be put to death by the mouth of witneſſes. Moreover, ye ſhall take no ſatisfaction for the life of a murderer, which is guilty of death; but he ſhall ſurely be put to death[g]. So ye ſhall not pollute the land wherein ye are; for blood it defileth the land; and the land cannot be cleanſed of the blood that is ſhed therein, but by the blood of him that ſhed it[h]. If any man hate his neighbour, and lie in wait for him, and riſe up againſt him, and ſmite him mortally that he die[i]; thine eye ſhall not pity him, but thou ſhalt put away the guilt of innocent blood from Iſrael, that it may go well with thee[k]. Curſed be he that ſmiteth his neighbour ſecretly. Curſed be he that taketh reward to ſlay an innocent perſon[l]. Bloody and deceitful men ſhall not live out half their days[m], when he maketh inquiſition for blood, he remembereth them[n]. Rejoice, O ye nations, with his people; for he will avenge the blood of his ſervants, and will render vengeance to his adverſaries, and will be merciful to his land, and to his people[o].

Whoſoever hateth his brother, is a murderer; and ye know that no murderer hath eternal life abiding in him[p]. But the fearful, and unbelieving, and the abominable, and murderers, ſhall have their part in the lake which burneth with fire and brimſtone; which is the ſecond death[q]. For without are dogs and murderers[r].

SECT. 2. *Next to this is oppreſſion, eſpecially of the widow and fatherleſs, the poor and afflicted.*

YE ſhall not afflict any widow or fatherleſs child. If thou afflict them in any wiſe, and they cry at all unto me; I will ſurely hear their cry, and my wrath ſhall wax hot[a]. Thou ſhalt not pervert the judgment of the ſtranger, nor of the fatherleſs, nor take a widow's raiment to pledge[b]. Enter not into the fields of the fatherleſs; for their redeemer is mighty, he ſhall plead their cauſe with thee[c]. Curſed be he that perverteth the judgment of the ſtranger, fatherleſs, and wi-

[f] Num. xxxv. 17,—21. [g] Num. xxxv. 29, 30, 31. [h] Num. xxxv. 33. [i] Deut. xix. 11.
[k] Deut xix. 13. [l] Deut xxvii. 24, 25. [m] Pſal. lv 23. [n] Pſal. ix. 12.
[o] Deut. xxxii. 43. [p] 1 John iii 15. [q] Rev. xxi. 8. [r] Rev. xxii. 15.

§ 2. [a] Exod. xxii. 22, 23, 24. [b] Deut. xxiv. 17. [c] Prov. xxiii. 10, 11.

dow [d]. If thou lend money to any of my people that is poor by thee, thou ſhalt not be to him as an uſurer, neither ſhalt thou lay upon him uſury. If thou at all take thy neighbour's raiment to pledge, thou ſhalt deliver it unto him by that the ſun goeth down [e]. When thou doſt lend thy brother any thing, thou ſhalt not go into his houſe to fetch his pledge; thou ſhalt ſtand abroad; and the man to whom thou doſt lend, ſhall bring out the pledge abroad unto thee. And if the man be poor, thou ſhalt not ſleep with his pledge. In any caſe thou ſhalt deliver him his pledge again, when the ſun goeth down; that he may ſleep in his own raiment, and bleſs thee before the Lord thy God. Thou ſhalt not oppreſs an hired ſervant that is poor and needy, whether he be of thy brethren, or of thy ſtrangers, that are in thy land within thy gates. At his day thou ſhalt give him his hire, neither ſhall the ſun go down upon it; (for he is poor and ſetteth his heart upon it,) leſt he cry againſt thee unto the Lord, and it be ſin unto thee [f].

There is a generation whoſe teeth are as ſwords, and their jaw-teeth as knives, to devour the poor from off the earth, and the needy from among men [g]. He that oppreſſeth the poor, reproacheth his maker; but he that honoureth him, hath mercy on the poor [h]. He that oppreſſeth the poor to increaſe his riches, ſhall ſurely come to want [i]. A poor man that oppreſſeth the poor, is like a ſweeping rain which leaveth no food [k]. As a roaring lion, and a raging bear; ſo is a wicked ruler over the poor people [l].

The wicked in his pride doth perſecute the poor [m]. He ſitteth in the lurking places of the villages; in the ſecret places doth he murder the innocent; his eyes are privily ſet againſt the poor. He lieth in wait ſecretly as a lion in his den; he lieth in wait to catch the poor; he doth catch the poor when he draweth them into his net. He croucheth, and humbleth himſelf [n]. For lo the wicked bend their bow, they make ready their arrow upon the ſtring; that they may privily ſhoot at the upright in heart [o]. The wicked have drawn out the ſword, and have bent their bow to caſt down the poor and needy, and to ſlay ſuch as be of upright converſation; their ſword ſhall enter into their own heart, and their bow ſhall be broken [p]. Truſt not in oppreſſion, and become not vain in robbery [q]. For the Lord hath a controverſy with the inhabitants of the land; by ſwearing, and lying, and killing, they break out; therefore ſhall the land mourn [r]. The Lord ſtandeth up to plead, and ſtandeth to judge the people. The Lord will enter into judgment with the antients of his people, and the princes thereof;

[d] Deut. xxvii. 19.
[e] Exod. xxii. 25, 26.
[f] Deut. xxiv. 10,—15.
[g] Prov. xxx. 14.
[h] Prov. xiv. 31.
[i] Prov. xxii. 16.
[k] Prov. xxviii. 3.
[l] Prov. xxviii. 15.
[m] Pſal. x. 2.
[n] Pſal. x. 8, 9, 10.
[o] Pſal. xi. 2.
[p] Pſal. xxxvii. 14, 15.
[q] Pſal. lxii. 10.
[r] Hoſea iv. 1, 2, 3.

thereof; for ye have eaten up the vineyard, the ſpoil of the poor is in your houſes[s]. Your iniquities have ſeparated between you and your God, and your ſins have hid his face from you, that he will not hear. For your hands are defiled with blood, and your fingers with iniquity. None calleth for juſtice, nor any pleadeth for truth[t]. Their works are works of iniquity, and the act of violence is in their hands; their feet run to evil, and they make haſte to ſhed innocent blood; their thoughts are thoughts of iniquity, waſting and deſtruction are in their paths; the way of peace they know not, and there is no judgment in their goings; they have made them crooked paths; whoſoever goeth therein, ſhall not know peace[u]. In tranſgreſſing and lying againſt the Lord, and departing away from our God, ſpeaking oppreſſion and revolt, and uttering from the heart words of falſehood; judgment is turned away backward, and juſtice ſtandeth afar off; for truth is fallen in the ſtreet, and equity cannot enter; yea truth faileth, and he that departeth from evil, maketh himſelf a prey. And the Lord ſaw it, and it diſpleaſed him[x]. According to their deeds, accordingly he will repay fury to his adverſaries, recompence to his enemies[y].

SECT. 3. *Theſe crimes are an abomination to the Lord.*

WHAT mean ye that ye beat my people to pieces, and grind the faces of the poor, ſaith the Lord God of hoſts[a]? Have all the workers of iniquity no knowledge? who eat up my people as they eat bread[b]. Thus ſaith the Lord God, The city ſheddeth blood in the midſt of it, that her time may come. Thou art become guilty in thy blood that thou haſt ſhed[c]. Behold the princes of Iſrael, every one were in thee to their power to ſhed blood. In the midſt of thee have they dealt by oppreſſion with the ſtranger; in thee have they vexed the fatherleſs and the widow[d]; in thee have they taken gifts to ſhed blood; thou haſt taken uſury and increaſe, and thou haſt greedily gained of thy neighbours by extortion. Behold therefore I have ſmitten my hand at thy diſhoneſt gain which thou haſt made, and at thy blood which is in the midſt of thee[e]. There is a conſpiracy of her prophets in the midſt thereof, like a roaring lion, ravening the prey; they have devoured ſouls; they have taken the treaſure and precious things; they have made her many widows in the midſt thereof[f]. Her princes in the midſt thereof are like wolves ravening the prey, to ſhed blood, and to deſtroy ſouls, to get diſhoneſt gain[g]. The people of the land have uſed

 oppreſſion,

[s] Iſa. iii. 13, 14. [t] Iſa. lix. 2. 3, 4. [u] Iſa. lix. 6, 7, 8. [x] Iſa. lix. 13, 14, 15. [y] Iſa. lix. 18.

§ 4. [a] Iſa. iii. 15. [b] Pſal. xiv. 4. [c] Ezek. xxii. 3, 4. [d] Ezek. xxii. 6, 7. [e] Ezek. xxii. 12, 13. [f] Ezek. xxii. 25. [g] Ezek. xxii. 27.

oppreſſion, and exerciſed robbery; and have vexed the poor and needy; yea they have oppreſſed the ſtranger wrongfully [h]. Therefore, as I live, ſaith the Lord God, I will prepare thee unto blood, and blood ſhall purſue thee [i]. Thine eyes and thine heart are not but for thy covetouſneſs, and to ſhed innocent blood, and for oppreſſion, and for violence to do it [k]. Wo unto them that decree unrighteous decrees, and that write grievouſneſs which they have preſcribed, to turn aſide the needy from judgment, and to take the right from the poor of my people, that widows may be their prey, and that they may rob the fatherleſs [l]. They afflict the juſt, they take a bribe, and they turn aſide the poor in the gate from their right [m]. Wo to thee that ſpoileſt, and thou waſt not ſpoiled; and dealeſt treacherouſly, and they dealt not treacherouſly with thee [n]. Wo to them that are at eaſe in Zion, but they are not grieved for the affliction of Joſeph [o]. Wo to them that deviſe iniquity, and work evil upon their beds; when the morning is light, they practiſe it, becauſe it is in the power of their hands [p]. And they covet fields, and take them by violence, and houſes, and take them away; ſo they oppreſs a man and his houſe, even a man and his heritage [q]. Wo be to the ſhepherds of Iſrael that do feed themſelves; ſhould not the ſhepherds feed the flocks? Ye eat the fat, and ye clothe you with the wool; ye kill them that are fed, but ye feed not the flock. The diſeaſed have ye not ſtrengthned, neither have ye healed that which was ſick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye ſought that which was loſt; but with force, and with cruelty have ye ruled them [r]; foraſmuch therefore as your treading is upon the poor, and ye take from him burdens of wheat; ye have built houſes of hewn ſtone, but ye ſhall not dwell in them; ye have planted pleaſant vineyards, but ye ſhall not drink of them. For I know your manifold tranſgreſſions, and your mighty ſins [s]. And I will come near to you to judgment; and I will be a ſwift witneſs againſt thoſe that oppreſs the hireling in his wages, the widow, and the fatherleſs, and that turn aſide the ſtranger from his right, and fear not me, ſaith the Lord of hoſts [t]*.

SECT. 4. *He therefore ſolemnly warns his people againſt them, and enjoins them to execute judgment, and to ſhew mercy and compaſſion to the indigent and diſtreſſed.*

WHEREFORE have we faſted, ſay they, and thou ſeeſt not? Wherefore have we afflicted our ſoul, and thou takeſt no knowledge? Behold in the day of your faſt

[h] Ezek. xxii. 29. [i] Ezek. xxxv. 6. [k] Jer. xxii. 17. [l] Iſa. x. 1, 2.
[m] Amos v. 12. [n] Iſa. xxxiii. 1. [o] Amos vi. 1, 6. [p] Mic. ii. 1.
[q] Mic. ii. 2. [r] Ezek. xxxiv 2,—4. [s] Amos v. 11, 12. [t] Mal. iii. 5.

* See Amos viii. 4,——8. quoted in the preceding chapter, ſect. 4.

faſt you find pleaſure, and exact all your labours. Behold, ye faſt for ſtrife and debate, and to ſmite with the fiſt of wickedneſs. Ye ſhall not faſt as ye do this day. Is not this the faſt that I have choſen? to looſe the bands of wickedneſs, to undo the heavy burdens, and to let the oppreſſed go free, and that ye break every yoke [a]? Thus ſaith the Lord God, Let it ſuffice you, O princes of Iſrael; remove violence and ſpoil, and execute judgment and juſtice, take away your exactions from my people [b]. Thus ſpeaketh the Lord of hoſts, ſaying, Execute true judgment, and ſhow mercy and compaſſions every man to his brother; and oppreſs not the widow, nor the fatherleſs, the ſtranger, nor the poor; and let none of you imagine evil againſt his brother in your heart [c]. For if ye thoroughly amend your ways, and your doings; if ye thoroughly execute judgment betwixt a man and his neighbour; if ye oppreſs not the ſtranger, the fatherleſs, and the widow, and ſhed not innocent blood in this place; then will I cauſe you to dwell in this place [d]. Thus ſaith the Lord, Execute ye judgment and righteouſneſs, and deliver the ſpoiled out of the hand of the oppreſſor; and do no wrong, do no violence to the ſtranger, the fatherleſs, nor the widow, neither ſhed innocent blood [e]: Waſh ye, make you clean, put away the evil of your doings from before mine eyes; ceaſe to do evil, learn to do well, ſeek judgment, relieve the oppreſſed, judge the fatherleſs, plead for the widow [f]; open thy mouth for the dumb in the cauſe of all ſuch as are appointed for deſtruction. Open thy mouth, judge righteouſly, and plead the cauſe of the poor and needy [g]. Make thy ſhadow as the night in the midſt of the noon-day; hide the outcaſts, bewray not him that wandereth; let mine outcaſts dwell with thee, be thou a covert to them from the face of the ſpoiler [h]. And in righteouſneſs ſhalt thou be eſtabliſhed; thou ſhalt be far from oppreſſion, for thou ſhalt not fear; and from terror, for it ſhall not come near thee [i]. No weapon that is formed againſt thee ſhall proſper, and every tongue that ſhall riſe againſt thee in judgment ſhalt thou condemn [k].

If thou ſeeſt the oppreſſion of the poor, and violent perverting of judgment and juſtice in a province, marvel not at the matter; for he that is higher than the higheſt regardeth [l]. The Lord your God is God of gods, and Lord of lords, which regardeth not perſons, nor taketh reward; he doth execute the judgment of the fatherleſs and widow, and loveth the ſtranger in giving him food and raiment. Love ye therefore the ſtranger; for ye were ſtrangers in the land of Egypt [m]. If there be among you a poor man of one of your brethren, within any of thy gates, in thy land which the Lord thy God giveth thee, thou ſhalt not

§ 4. [a] Iſa. lviii. 3, —6. [b] Ezek. xlv. 9. [c] Zech. vii. 9, 10. [d] Jer. vii. 5, 6, 7.
[e] Jer xxii. 3. [f] Iſa. i. 16, 17. [g] Prov. xxxi. 8, 9. [h] Iſa. xvi. 3, 4
[i] Iſa. liv. 13, 14. [k] Iſa. liv. 17. [l] Eccleſ. v. 8. [m] Deut. x. 17, 18, 19.

not harden thy heart, nor ſhut thy hand from thy poor brother. But thou ſhalt open thine hand wide unto him, and ſhalt ſurely lend him ſufficient for his need in that which he wanteth. Beware that there be not a thought in thy wicked heart, ſaying, The ſeventh year, the year of releaſe is at hand; and thine eye be evil againſt thy poor brother, and thou giveſt him nought, and he cry unto the Lord againſt thee, and it be ſin unto thee. Thou ſhalt ſurely give him, and thine heart ſhall not be grieved when thou giveſt unto him; becauſe that for this thing the Lord thy God ſhall bleſs thee in all thy works and in all that thou putteſt thine hand unto. For the poor ſhall never ceaſe out of the land; therefore I command thee, ſaying, Thou ſhalt open thine hand wide unto thy brother, to thy poor, and to the needy in thy land[n]. When ye reap the harveſt of your land, thou ſhalt not wholly reap the corners of thy field, neither ſhalt thou gather the gleanings of thy harveſt[o]. When thou haſt forgot a ſheaf in the field, thou ſhalt not go again to fetch it; it ſhall be for the ſtranger, for the fatherleſs, and for the widow; that the Lord thy God may bleſs thee in all the work of thy hands. When thou beateſt thine olive tree, thou ſhalt not go over the boughs again; it ſhall be for the ſtranger, for the fatherleſs, and for the widow. When thou gathereſt the grapes of thy vineyard, thou ſhalt not glean it afterwards; it ſhall be for the ſtranger, the fatherleſs, and the widow[p].

If thou forbear to deliver them that are drawn unto death, and thoſe that are ready to be ſlain; if thou ſayſt, Behold we know it not; doth not he that pondereth the heart conſider it? and he that keepeth thy ſoul, doth not he know it? and ſhall not he render to every man according to his works[q]? With-hold not good from them to whom it is due, when it is in the power of thine hand to do it. Say not unto thy neighbour, Go, and come again, and to-morrow I will give, when thou haſt it by thee[r]. The merciful man doth good to his own ſoul; but he that is cruel, troubleth his own fleſh[s]. He that by uſury and unjuſt gain increaſeth his ſubſtance, he ſhall gather it for him that will pity the poor[t]. There is that maketh himſelf rich, yet hath nothing; there is that maketh himſelf poor, and yet hath great riches[u]. There is that ſcattereth, and yet increaſeth; and there is that with-holdeth more than is meet, but it tendeth to poverty. The liberal ſoul ſhall be made fat; and he that watereth, ſhall be watered alſo himſelf. He that with-holdeth corn, the people ſhall curſe him; but bleſſing ſhall be upon the head of him that ſelleth it[x]. The righteous is ever merciful and lendeth; and his ſeed is bleſſed[y]. He that deſpiſeth his neighbour, ſinneth; but he that hath mercy on the poor, happy is he[z]. Whoſo ſtoppeth his ears at the cry

[n] Deut. xv. 7,—11. [o] Lev. xix. 9. [p] Deut. xxiv. 19, 20, 21. [q] Prov. xxiv. 11, 12.
[r] Prov. iii. 27, 28. [s] Prov. xi. 17. [t] Prov. xxviii. 8. [u] Prov. xiii. 7.
[x] Prov. xi. 24, 25, 26. [y] Pſal. xxxvii. 25, 26. [z] Prov. xiv. 21.

cry of the poor, he alſo ſhall cry himſelf, but ſhall not be heard [a]. He that giveth to the poor, ſhall not lack; but he that hideth his eyes, ſhall have many a curſe [b].

SECT. 5. *The oppoſite principles and effects of cruelty and ſympathy further illuſtrated.*

SOME remove the land-mark; they violently take away flocks, and feed thereof; they drive away the aſs of the fatherleſs, they take the widow's ox for a pledge; they turn the needy out of the way; the poor of the earth hide themſelves together [a]. They cauſe the naked to lodge without cloathing, that they have no covering in the cold; they are wet with the ſhowers of the mountains, and embrace the rock for want of a ſhelter; they pluck the fatherleſs from the breaſt, and take a pledge of the poor; they cauſe him to go naked without clothing, and they take away the ſheaf from the hungry [b]. By reaſon of the multitude of oppreſſions, they make the oppreſſed to cry; they cry out by reaſon of the arm of the mighty [c]. They cauſe the cry of the poor to come unto him; and he heareth the cry of the afflicted [d]. Becauſe he hath oppreſſed and forſaken the poor; becauſe he hath violently taken away an houſe which he builded not; ſurely he ſhall not feel quietneſs in his belly, he ſhall not ſave of that which he deſired [e]. This is the portion of a wicked man with God, and the heritage of oppreſſors, which they ſhall receive of the Almighty; if his children be multiplied, it is for the ſword; and his offſpring ſhall not be ſatisfied with bread. Thoſe that remain of him ſhall be buried in death; and his widows ſhall not weep [f]. Thou haſt taken a pledge from thy brother for nought, and ſtripped the naked of their clothing. Thou haſt not given water to the weary to drink, and thou haſt with-holden bread from the hungry [g]. Thou haſt ſent widows away empty, and the arms of the fatherleſs have been broken. Therefore ſnares are round about thee, and ſudden fear troubleth thee [h]. How haſt thou helped him that is without power? How ſaveſt thou the arm that hath no ſtrength? How haſt thou counſelled him that hath no wiſdom? and how haſt thou plentifully declared the thing as it is [i]?

Is not deſtruction to the wicked? and a ſtrange puniſhment to the workers of iniquity? Doth not he ſee my ways, and count all my ſteps [k]? If I have with-

held

[a] Prov. xxi. 13. [b] Prov. xxviii. 27.

§ 5. [a] Job xxiv. 2, 3, 4. [b] Job xxiv. 7,—10. [c] Job xxxv. 9. [d] Job xxxiv. 28.
[e] Job xx. 19, 20. [f] Job xxvii. 13, 14, 15. [g] Job. xxii. 6, 7. [h] Job xxii. 9, 10.
[i] Job xxvi. 2, 3, [k] Job xxxi. 3, 4.

held the poor from their deſire, or have cauſed the eyes of the widow to fail; or have eaten my morſel myſelf alone, and the fatherleſs hath not eaten thereof: [For from my youth he was brought up with me, as with a father, and I have guided her from my mother's womb:] If I have ſeen any periſh for want of clothing, or any poor without covering; if his loins have not bleſſed me, and if he were not warmed with the fleece of my ſheep; if I have lift up my hand againſt the fatherleſs, when I ſaw my help in the gate; then let mine arm fall from my ſhoulder-blade, and mine arm be broken from the bone [l]. The ſtranger did not lodge in the ſtreet; but I opened my doors to the traveller [m]. Did not I weep for him that was in trouble? Was not my ſoul grieved for the poor [n]? Oh that I were as in months paſt, as in the days when God preſerved me [o]. When the ear heard me, then it bleſſed me; and when the eye ſaw me, then it gave witneſs to me; becauſe I delivered the poor that cried, and the fatherleſs, and him that had none to help him. The bleſſing of him that was ready to periſh came upon me; and I cauſed the widow's heart to ſing for joy [p]. I was eyes to the blind, and feet was I to the lame. I was a father to the poor, and the cauſe which I knew not, I ſearched out. And I brake the jaws of the wicked, and plucked the ſpoil out of his teeth [q].

SECT. 6. *Mercy and kindneſs to our diſtreſſed brethren, are peculiarly enjoined by our Lord.*

BLESSED are the merciful; for they ſhall obtain mercy [a]. Give to every man that aſketh of thee; and of him that taketh away thy goods, aſk them not again. And as ye would that men ſhould do to you, do ye alſo to them likewiſe. For if ye love them which love you, what thank have ye? for ſinners alſo love thoſe thar love them. And if ye do good to them which do good to you, what thank have ye? for ſinners alſo do even the ſame. And if ye lend to them from whom ye hope to receive, what thank have ye? for ſinners alſo lend to ſinners, to receive as much again. But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward ſhall be great, and ye ſhall be the children of the Higheſt; for he is kind unto the unthankful and the evil. Be ye therefore merciful, as your Father alſo is merciful. Judge not, and ye ſhall not be judged; condemn not, and ye ſhall not be condemned; forgive, and ye ſhall be forgiven. Give, and it ſhall be given unto you; good meaſure, preſſed down, and ſhaken together, and running over, ſhall men give into your boſom [b].

When

[l] Job xxxi. 16,—22. [m] Job xxxi 32. [n] Job xxx. 25. [o] Job xxix. 2.
[p] Job xxix 11, 12, 13. [q] Job xxix 15, 16, 17.

§ 6. [a] Matth. v. 7. [b] Luke vi. 30,—38.

When thou makeſt a dinner or a ſupper, call not thy friends, nor thy brethren, neither thy kinſmen, nor thy rich neighbours; leſt they alſo bid thee again, and a recompence be made thee. But when thou makeſt a feaſt, call the poor, the maimed, the lame, the blind; and thou ſhalt be bleſſed, for they cannot recompenſe thee; for thou ſhalt be recompenſed at the reſurrection of the juſt [c]. And he took a child and ſet him in the midſt of them; and when he had taken him in his arms, he ſaid to them, Whoſoever ſhall receive one of ſuch children in my name, receiveth me; and whoſoever ſhall receive me, receiveth not me, but him that ſent me [d]. And whoſoever ſhall offend one of theſe little ones, that believe in me, it is better for him that a milſtone were hanged about his neck, and he were caſt into the ſea [e]. And whoſoever ſhall give to drink unto one of theſe little ones, a cup of cold water only in the name of a diſciple, verily, I ſay unto you, he ſhall in no wiſe loſe his reward [f]. Verily, I ſay unto you, In as much as ye have done it unto one of the leaſt of theſe my brethren, ye have done it unto me [g]. Sell that ye have, and give alms; provide yourſelves bags which wax not old, a treaſure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth [h]. Take heed that ye do not your alms before men, to be ſeen of them; otherwiſe ye have no reward of your Father which is in heaven. Therefore, when thou doſt thine alms, do not ſound a trumpet before thee, as the hypocrites do, in the ſynagogues, and in the ſtreets, that they may have glory of men. Verily, I ſay unto you, they have their reward. But when thou doſt alms, let not thy left hand know what thy right hand doth; that thine alms may be in ſecret; and thy Father which ſeeth in ſecret, ſhall reward thee openly [i].

SECT. 7. *The parable of the good Samaritan.*

A CERTAIN lawyer [a], willing to juſtify himſelf, ſaid unto Jeſus, And who is my neighbour? And Jeſus anſwering, ſaid, A certain man went down from Jeruſalem to Jericho, and fell among thieves, which ſtripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain prieſt that way; and when he ſaw him, he paſſed by on the other ſide. And likewiſe a Levite, when he was at the place, came and looked on him, and paſſed by on the other ſide [b]. But a certain Samaritan as he journeyed, came where he was; and when he ſaw him, he had compaſſion on him, and went to him, and bound up his wounds, pouring in oil and wine, and ſet him on his own beaſt, and brought him to an inn, and took care of him. And

[c] Luke xiv. 12, 13, 14. [d] Mark ix. 36, 37. [e] Mark ix. 42. [f] Matth. x. 42.
[g] Matth. xxv. 40. [h] Luke xii. 33. [i] Matth. vi. 1,—4.

§ 7. [a] Luke x. 25. [b] Luke x. 29,—32.

on the morrow, when he departed, he took out two-pence, and gave them to the hoſt, and ſaid unto him, Take care of him; and whatſoever thou ſpendeſt more, when I come again, I will repay thee. Which now of theſe three, thinkeſt thou, was neighbour unto him that fell among the thieves? And he ſaid, He that ſhewed mercy on him. Then ſaid Jeſus unto him, Go, and do thou likewiſe [c].

SECT. 8. *Compaſſion, kindneſs, and beneficence are eſſentially requiſite.—The ſpirit of love is indeed the true chriſtian ſpirit.*

FROM whence come wars and fightings among you? come they not hence, even of your luſts that war in your members? Ye luſt, and have not; ye kill, and deſire to have, and cannot obtain; ye fight and war, yet ye have not, becauſe ye aſk not. Ye aſk, and receive not; becauſe ye aſk amiſs, that ye may conſume it upon your luſts [a]. Go to now, ye rich men, weep and howl for your miſeries that ſhall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and ſilver is cankered; and the ruſt of them ſhall be a witneſs againſt you, and ſhall eat your fleſh as it were fire; ye have heaped treaſure together for the laſt days. Behold, the hire of the labourers which have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped, are entered into the ears of the Lord of Sabaoth. Ye have lived in pleaſure on the earth, and been wanton; ye have nouriſhed your hearts as in a day of ſlaughter; ye have condemned and killed the juſt, and he doth not reſiſt you [b]. He ſhall have judgment without mercy, that hath ſhewed no mercy [c].

The cup of bleſſing which we bleſs, is it not the communion of the blood of Chriſt? The bread which we break, is it not the communion of the body of Chriſt? For we being many are one bread, and one body; for we are all partakers of that one bread [d]. For as the body is one, and hath many members, and all the members of that one body, being many, are one body; ſo alſo is Chriſt. For by one Spirit are we all baptized into one body [e]; that there ſhould be no ſchiſm in the body, but that the members ſhould have the ſame care one for another. And whether one member ſuffer, all the members ſuffer with it; or if one member be honoured, all the members rejoice with it [f]. For as we have many members in one body, and all members have not the ſame office; ſo we being many are one body in Chriſt, and every one members one of another [g]. Let him that giveth, do it with ſimplicity; he that ſheweth mercy, with chearfulneſs.

[c] Luke x. 33,—37.

§ 8. [a] James iv. 1, 2, 3. [b] James v. 1,—6. [c] James ii. 13. [d] 1 Cor. x. 16, 17.
[e] 1 Cor. xii. 12, 13. [f] 1 Cor. xii. 25, 26. [g] Rom. xii. 4, 5.

fulneſs. Let love be without diſſimulation: Be kindly affectioned one to another; with brotherly love preferring one another [h]; diſtributing to the neceſſities of the ſaints; given to hoſpitality [i]. Rejoice with them that do rejoice, and weep with them that weep. Be of the ſame mind one towards another [k]. Look not every man on his own things, but every man alſo on the things of others [l]. Uſe hoſpitality one to another without grudging. As every man hath received the gift; even ſo miniſter the ſame one to another, as good ſtewards of the manifold grace of God. If any man miniſter, let him do it as of the ability which God giveth; that God in all things may be glorified through Jeſus Chriſt [m]. As therefore we have opportunity, let us do good unto all men, eſpecially unto them that are of the houſhold of faith [n]; and walk in love, as Chriſt alſo hath loved us, and given himſelf for us [o]. Be ye all of one mind, having compaſſion one of another; love as brethren, be pitiful, be courteous [p]. The wiſdom that is from above is peaceable, gentle, and eaſy to be intreated, full of mercy and good fruits [q]. Let all bitterneſs, and wrath, and anger, clamour, and evil-ſpeaking, be put away from you, with all malice. And be kind one to another, tenderhearted, forgiving one another, even as God for Chriſt's ſake hath forgiven you [r]. Comfort the feeble minded, ſupport the weak, be patient towards all men [s]. Bear ye one another's burdens, and ſo fulfil the law of Chriſt [t], even as I pleaſe all men in all things; not ſeeking mine own profit, but the profit of many, that they may be ſaved [u]. Be not forgetful to entertain ſtrangers; for thereby ſome have entertained angels unawares. Remember them that are in bonds, as bound with them; and them which ſuffer adverſity, as being yourſelves alſo in the body [x]. Pure religion and undefiled before God and the Father, is this, To viſit the fatherleſs and widows in their affliction, and to keep himſelf unſpotted from the world [y]. But to do good, and to communicate, forget not; for with ſuch ſacrifices God is well pleaſed [z]. Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindneſs, humbleneſs of mind, meekneſs, longſuffering, forbearing one another, forgiving one another; if any man have a quarrel againſt any; even as Chriſt forgave you, ſo alſo do ye [a].

SECT. 9. *Of almſgiving.*

Is not this the faſt that I have choſen? To looſe the bands of wickedneſs, to undo the heavy burdens, and to let the oppreſſed go free, and that ye break e-

[h] Rom. xii. 8, 9, 10.
[i] Rom. xii. 13.
[k] Rom. xii. 15, 16.
[l] Philip. ii. 4.
[m] 1 Pet. iv. 9, 10, 11.
[n] Gal. vi. 10.
[o] Eph. v. 2.
[p] 1 Pet. iii. 8.
[q] James iii. 17.
[r] Eph. iv. 31, 32.
[s] 1 Theſſ. v. 14.
[t] Gal vi. 2.
[u] 1 Cor. x. 33.
[x] Heb. xiii. 2, 3.
[y] James i. 27.
[z] Heb. xiii. 16.
[a] Col. iii. 12, 13.

very yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are caſt out to thy houſe, when thou ſeeſt the naked that thou cover him, and that thou hide not thyſelf from thine own fleſh? And if thou draw out thy ſoul to the hungry, and ſatisfy the afflicted ſoul, then ſhall thy light riſe in obſcurity, and thy darkneſs be as the noon-day [a]. He that hath a bountiful eye ſhall be bleſſed: For he giveth of his bread to the poor [b]. Whoſo mocketh the poor, reproacheth his Maker [c]. The righteous man conſidereth the cauſe of the poor, but the wicked regardeth not to know it [d]. He that hath pity upon the poor, lendeth unto the Lord; and that which he hath given will he pay him again [e]. Caſt thy bread upon the waters, for thou ſhalt find it after many days. Give a portion to ſeven, and alſo to eight, for thou knoweſt not what evil ſhall be upon the earth [f]. I have been young and now am old, yet have I not ſeen the righteous forſaken, nor his ſeed begging bread. He is ever merciful, and lendeth, and his ſeed is bleſſed [g] *. The liberal deviſeth liberal things, and by liberal things ſhall he ſtand [h]. He hath diſperſed, he hath given to the poor, his righteouſneſs endureth for ever. He is gracious and full of compaſſion, and righteous [i].

Charge them that are rich in this world, that they do good, that they be rich in good works, ready to diſtribute, willing to communicate, laying up in ſtore for themſelves a good foundation againſt the time to come [k]. I have ſhewed you all things, how that ſo labouring ye ought to ſupport the weak; and to remember the words of the Lord Jeſus, how he ſaid, It is more bleſſed to give than to receive [l]. Hearken, my beloved brethren, hath not God choſen the poor of this world, rich in faith, and heirs of the kingdom which he hath promiſed to them that love him? But ye have deſpiſed the poor. Do no not rich men oppreſs you, and draw you before the judgment-ſeats [m]? If ye fulfil the royal law according to the ſcripture, Thou ſhalt love thy neighbour as thyſelf, ye do well [n]. If a brother or ſiſter be naked, and deſtitute of daily food; and one of you ſay unto them, Depart in peace, be you warmed and filled; notwithſtanding ye give them not thoſe things that are needful to the body; what doth it profit [o]? Whoſo hath this world's good, and ſeeth his brother have need, and ſhutteth up his bowels of compaſſion from him; how dwelleth the love of God in him [p]?

Now concerning the collection for the ſaints, as I have given order to the churches of Galatia, even ſo do ye. Upon the firſt day of the week, let every one of you lay by him in ſtore, as God hath proſpered him, that there be no gatherings

§ 9. [a] Iſa. lviii. 6, 7, 10. [b] Prov. xxii. 9. [c] Prov. xvii. 5. [d] Prov. xxix. 7. [e] Prov. xix. 17. [f] Eccleſ. xi. 1, 2. [g] Pſal. xxxvii. 25, 26. [h] Iſa. xxxii. 8. [i] Pſal. cxii. 9, 4. [k] 1 Tim. vi. 17, 18, 19. [l] Acts xx. 35. [m] James ii. 5, 6. [n] James ii. 8. [o] James ii. 15, 16. [p] 1 John iii. 17.

* See more on this ſubject through the whole of this chapter, particularly ſect. 4.

therings when I come. And when I come, whomſoever ye ſhall approve by your letters, them will I ſend to bring your liberality unto Jeruſalem [q]. Moreover, brethren, we do you to wit of the grace of God, beſtowed on the churches of Macedonia; how that in a great trial of affliction, the abundance of their joy, and their deep poverty, abounded unto the riches of their liberality. For to their power, I bear record, yea and beyond their power, they were willing of themſelves; praying us with much intreaty, that we would receive the gift, and take upon us the fellowſhip of the miniſtring to the ſaints [r]. Therefore as ye abound in every thing, in faith, in utterance, and knowledge, and in all diligence, and in your love to us; ſee that ye abound in this grace alſo [s]. For ye know the grace of our Lord Jeſus Chriſt, that though he was rich, yet for your ſakes he became poor, that ye through his poverty might be rich [t]. Now therefore perform the doing of it; that as there was a readineſs to will, ſo there may be a performance alſo out of that which ye have. For if there be firſt a willing mind, it is accepted according to that a man hath, and not according to that he hath not [u]. As it is written, He that had gathered much, had nothing over; and he that had gathered little, had no lack [x] *. But this I ſay, He which ſoweth ſparingly, ſhall reap alſo ſparingly; and he which ſoweth bountifully, ſhall reap alſo bountifully. Every man according as he purpoſeth in his heart, ſo let him give; not grudgingly, or of neceſſity; for God loveth a chearful giver. And God is able to make all grace abound towards you; that ye always having all ſufficiency in all things, may abound to every good work As it is written, He hath diſperſed abroad, he hath given to the poor; his righteouſneſs remaineth for ever. Now he that miniſtreth ſeed to the ſower, both miniſter bread for your food, and multiply your ſeed ſown, and increaſe the fruits of your righteouſneſs, being enriched in every good thing to all bountifulneſs, which cauſeth through us thankſgiving to God; whiles by the experiment of this miniſtration, they glorify God for your profeſſed ſubjection unto the goſpel of Chriſt, and for your liberal diſtribution unto them, and unto all men [y].

My brethren, dearly beloved, and longed for, my joy and crown [z]; I rejoiced in the Lord greatly, that now at the laſt, your care of me flouriſhed again; wherein ye were alſo careful, but ye lacked opportunity. Not that I ſpeak in reſpect of want; for I have learned in whatſoever ſtate I am, therewith to be content [a]. Notwithſtanding, ye have well done, that ye did communicate

[q] 1 Cor. xvi. 1, 2, 3. [r] 2 Cor. viii. 1—4. [s] 2 Cor viii. 7. [t] 2 Cor. viii. 9.
[u] 2 Cor. viii 11, 12. [x] 2 Cor. viii. 15. [y] 2 Cor. ix. 6—13. [z] Phil. iv. 1.
[a] Phil. iv. 10, 11.

* See 2 Cor. viii. 5, 6, 8, 10, 13, 14, 16,——22, 24. and 2 Cor. ix. 1,——5.

municate with my affliction [b]. But my God ſhall ſupply all your need, according to his riches in glory by Chriſt Jeſus [c]. For God is not unrighteous to forget your work and labour of love, which ye have ſhewed towards his name, in that ye have miniſtred to the ſaints, and do miniſter. And we deſire that every one of you do the ſame diligence to the full aſſurance of hope unto the end [d]. Make to yourſelves friends of the mammon of unrighteouſneſs, that when ye fail they may receive you into everlaſting habitations [e].

SECT. 10. *God is the protector of the widow, the fatherleſs, and the indigent.*

THE Lord is known by the judgment which he executeth [a]. For the needy ſhall not always be forgotten; the expectation of the poor ſhall not periſh for ever [b]. The Lord raiſeth up the poor out of the duſt, and lifteth the needy out of the dunghill [c]. He will regard the prayer of the deſtitute, and not deſpiſe their prayer [d]. For he hath looked down from the height of his ſanctuary; from heaven did the Lord behold the earth; to hear the groaning of the priſoner, to looſe thoſe that are appointed to death [e]. For he ſhall ſtand at the right hand of the poor to ſave them that condemn his ſoul [f]. For the rod of the wicked ſhall not reſt upon the lot of the righteous; leſt the righteous put forth their hands unto iniquity [g]. The Lord preſerveth the ſtranger; he relieveth the fatherleſs and the widow [h]. Rob not the poor becauſe he is poor, neither oppreſs the afflicted in the gate. For the Lord will plead their cauſe, and ſpoil the ſoul of thoſe that ſpoiled them [i]. He ſaveth the poor from the ſword, and from the hand of the mighty; ſo the poor hath hope, and iniquity ſtoppeth her mouth [k]. He delivereth the poor in his affliction, and openeth their ears in oppreſſion [l]. He ſatisfieth the longing ſoul, and filleth the hungry ſoul with goodneſs [m]. He ſetteth the poor on high from affliction [n]. He ſhall judge the poor of the people, he ſhall ſave the children of the needy, and ſhall break in pieces the oppreſſor [o]. He ſhall deliver the needy when he crieth; the poor alſo, and him that hath no helper; he ſhall ſpare the poor and needy, and ſhall ſave the ſouls of the needy [p]. He ſhall redeem their ſoul from deceit and violence; and precious ſhall their blood be in his ſight [q]. And the firſt-born of the poor ſhall feed, and the needy ſhall

[b] Phil. iv. 14. [c] Phil. iv. 19. [d] Heb. vi. 10, 11. [e] Luke xvi. 9.

§ 10. [a] Pſal. ix. 16. [b] Pſal. ix. 18. [c] Pſal. cxiii. 5, 7. [d] Pſal cii. 17.
[e] Pſal. cii 19, 20. [f] Pſal cix. 31. [g] Pſal cxxv. 3. [h] Pſal cxlvi. 9.
[i] Prov. xxii. 22, 23. [k] Job v. 15, 16. [l] Job xxxvi. 15. [m] Pſal. cvii 9.
[n] Pſal. cvii. 41. [o] Pſal. lxxii. 4. [p] Pſal. lxxii. 12, 13. [q] Pſal. lxxii. 14.

ſhall lie down in ſafety[r]. The Lord is with me as a mighty terrible one; therefore my perſecutors ſhall ſtumble, and they ſhall not prevail, they ſhall be greatly aſhamed; for the Lord hath delivered the ſoul of the poor from the hand of evil doers[s]. I know that the Lord will maintain the cauſe of the afflicted, and the right of the poor[t]. A father of the fatherleſs, and a judge of the widow is God in his holy habitation[u].

Leave thy fatherleſs children, I will preſerve them alive, and let thy widows truſt in me[x]. For the oppreſſion of the poor, for the ſighing of the needy, now will I ariſe, ſaith the Lord; I will ſet him in ſafety from him that puffeth at him[y]. The Lord will deſtroy the houſe of the proud; but he will eſtabliſh the border of the widow[z].

Bleſſed is he that conſidereth the poor; the Lord will deliver him in time of trouble. The Lord will preſerve him, and keep him alive, and he ſhall be bleſſed upon the earth[a]. Defend the poor and fatherleſs; do juſtice to the afflicted and needy; deliver the poor and needy; rid them out of the hand of the wicked[b].

SECT. II. *Mournful complaints, and pious ſupplications relative to this ſubject.*

O LORD, how long ſhall I cry, and thou wilt not hear? For ſpoiling and violence are before me; and there are that raiſe up ſtrife and contention. Therefore the law is ſlacked, and judgment doth never go forth; for the wicked doth compaſs about the righteous; therefore wrong judgment proceedeth[a]. Art thou not from everlaſting, O Lord my God, mine Holy One? O Lord, thou haſt ordained them for judgment; and, O mighty God, thou haſt eſtabliſhed them for correction[b]. Give ear to my prayer, O God, and hide not thyſelf from my ſupplication. Attend unto me, and hear me; I mourn in my complaint and make a noiſe, becauſe of the voice of the enemy, becauſe of the oppreſſion of the wicked. O that I had wings like a dove! for then would I fly away and be at reſt[c]. The Lord will abhor the bloody and deceitful man[d]. Shew thy marvellous loving-kindneſs, O thou that ſaveſt by thy right hand, them which put their truſt in thee, from thoſe that riſe up againſt them. Keep me as the apple of the eye; hide me under the ſhadow of thy wings, from the wicked

[r] Iſa. xiv. 30. [s] Jer. xx. 11, 13. [t] Pſal. cxl. 12. [u] Pſal. lxviii. 5.
[x] Jer. xlix. 11. [y] Pſal. xii. 5. [z] Prov. xv. 25. [a] Pſal. xli. 1, 2.
[b] Pſal. lxxxii. 3, 4.

§ 11. [a] Hab. i. 2, 3, 4. [b] Hab. i. 12. [c] Pſal. lv. 1, 2, 3, 6. [d] Pſal. v. 6.

wicked that oppreſs me, from my deadly enemies who compaſs me about [c]. They now have compaſſed us in our ſteps; they have ſet their eyes bowing down to the earth; like as a lion that is greedy of his prey, and as it were a young lion lurking in ſecret places. Ariſe, O Lord, diſappoint him, caſt him down; deliver my ſoul from the wicked which is thy ſword [f]. Gather not my ſoul with ſinners, nor my life with bloody men; in whoſe hand is miſchief; and their right hand is full of bribes [g]. Deliver me, O my God, out of the hand of the wicked, out of the hand of the unrighteous, and cruel man [h]. Leave me not to mine oppreſſors. Deliver me from the oppreſſion of man [i]. O deliver not the ſoul of thy turtle dove unto the multitude of the wicked; forget not the congregation of thy poor for ever. Have reſpect unto the covenant; for the dark places of the earth are full of the habitations of cruelty. O Let not the oppreſſed return aſhamed; let the poor and needy praiſe thy name [k].

Examples.

"CRUELTY and violence ſoon took place in the world, and their dreadful "effects have been felt in all ages. Inſtead of mentioning ſome flagitious per- "ſons of this character, noted with infamy in ſacred writ, let me remind the "reader of the compaſſionate tenderneſs and generous forgiveneſs which the "injured Joſeph manifeſted to his offending brethren." Then Joſeph could not refrain himſelf before all them that ſtood by him; and he cried, Cauſe every man go out from me: And there ſtood no man with him while Joſeph made himſelf known unto his brethren. And he wept aloud: And Joſeph ſaid unto his brethren, I am Joſeph, doth my father yet live? and his brethren could not anſwer him, for they were troubled at his preſence, *&c.* [a]. As for you, ye thought evil againſt me; but God meant it unto good, to bring to paſs as it is this day. Now therefore, fear ye not: I will nouriſh you, and your little ones; and he comforted them, and ſpake kindly unto them [b].

"ZACCHEUS, immediately on his converſion, ſhows his happy turn of mind." Behold, Lord, the half of my goods I give to the poor, and if I have taken any thing from any man by falſe accuſation, I reſtore him fourfold [c].

"CORNELIUS was a perſon diſtinguiſhed by his devotion to God, and bene- "ficence to men. God was pleaſed to honour him by ſending a meſſenger from heaven

[c] Pſal. xvii. 7, 8, 9. [f] Pſal. xvii. 11, 12, 13. [g] Pſal. xxvi. 9, 10. [h] Pſal. lxxi. 4.
[i] Pſal. cxix. 121, 134. [k] Pſal lxxiv. 19, 20, 21.

[a] Gen. xlv. 1,—5. [b] Gen. l. 20, 21. [c] Luke xix. 8.

" heaven," who ſaid unto him. Thy prayers and thine alms are come up for a memorial before God [d]. " The greateſt of all bleſſings was conferred on him, " even, The knowledge of the way of ſalvation by Chriſt."

" We need hardly mention, that, ſympathy, kindneſs, and generous benefi- " cence were eminently manifeſted by the apoſtles of our Lord, in the whole " courſe of their miniſtry, and in their active ſervice for the good of men; " and we have ſeen with what earneſtneſs they enjoined a tender compaſſion, " a kind attention to the diſtreſſes of their brethren, and liberality to the poor." Then the diſciples, every man according to his ability, determined to ſend relief unto the brethren which dwelt in Judea, which alſo they did, and ſent unto the elders by the hands of Barnabas and Saul [e]. " What we read in this paſ- " ſage was a frame of ſpirit common to the firſt chriſtians."

" THE ſpirit of charity and of mutual love was indeed ſo remarkable in the " firſt ages, that even their enemies ſaid, with admiration and ſome degree of " eſteem," Behold theſe chriſtians! How they love one another?

[d] Acts x. 4. [e] Acts xi. 29, 30.

CHAP. V.

Of CENSORIOUSNESS, *or judging others raſhly.*

SECT. 1. Cenſorioufneſs is a diſpoſition quite oppoſite to the ſpirit of the goſpel. 2. Its nature and conſequences ſtated by the apoſtles. 3. A charitable manner of ſpeaking and acting recommended. 4. The complaints and prayers of the people of God relating to this ſubject.

SECT. 1. *Cenſorioufneſs is a diſpoſition quite oppoſite to the ſpirit of the goſpel.*

JUDGE not, and ye ſhall not be judged; condemn not, and ye ſhall not be condemned [a]. For with what judgment ye judge, ye ſhall be judged; and with what meaſure ye mete, it ſhall be meaſured to you again. And why beholdeſt thou the mote that is in thy brother's eye, but conſidereſt not the beam that is in thine own eye? Or how wilt thou ſay to thy brother, Let me pull out the mote out of thine eye, and behold a beam is in thine own eye? Thou hypocrite, firſt caſt out the beam out of thine own eye, and then ſhalt thou ſee clearly to caſt out the mote out of thy brother's eye [b]. Judge not according to the appearance, but judge righteous judgment [c]. Yea, and why even of yourſelves judge ye not what is right [d].

SECT. 2. *Its nature and conſequences ſtated by the apoſtles.*

THERE were preſent at that ſeaſon ſome that told him of the Galileans, whoſe blood Pilate had mingled with their ſacrifices. And Jeſus anſwering ſaid unto them, Suppoſe ye that theſe Galileans were ſinners above all the Galileans, becauſe they ſuffered ſuch things? I tell you, Nay; but except ye repent, ye ſhall all likewiſe periſh.—Or thoſe eighteen upon whom the tower in Siloam fell, and ſlew them, think ye that they were ſinners above all men that dwelt in Jeruſalem? I tell you, Nay; but except ye repent, ye ſhall all likewiſe periſh [a].

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§ 1. [a] Luke vi. 37. [b] Matth. vii. 2,—5. [c] John vii. 24. [d] Luke xii. 57.

§ 2. [a] Luke xiii. 1,—5.

One believeth that he may eat all things; another who is weak eateth herbs. Let not him that eateth deſpiſe him that eateth not, and let not him who eateth not judge him that eateth; for God hath received him. Who art thou that judgeſt another man's ſervant? To his own maſter he ſtandeth or falleth [b]. But why doſt thou judge thy brother? or why doſt thou ſet at nought thy brother? For we ſhall all ſtand before the judgment-ſeat of Chriſt [c]. Let us not therefore judge one another any more; but judge this rather, that no man put a ſtumbling block, or an occaſion to fall in his brother's way [d]. For why is my liberty judged of another man's conſcience [e]? But with me it is a very ſmall thing that I ſhould be judged of you, or of man's judgment: For I know nothing by myſelf, yet am I not hereby juſtified; but he that judgeth me is the Lord. Therefore judge nothing before the time, until the Lord come, who will bring to light the hidden things of darkneſs, and will make manifeſt the counſels of the hearts; and then ſhall every man have praiſe of God [f]. For what have I to do to judge them alſo that are without? Do not ye judge them that are within? but them that are without God judgeth [g]. If we would judge ourſelves, we ſhould not be judged [h]. Do ye look on things after the outward appearance? If any man truſt to himſelf that he is Chriſt's, let him of himſelf think this again, that as he is Chriſt's, even ſo are we Chriſt's [i]. Speak not evil one of another, brethren; he that ſpeaketh evil of his brother, and judgeth his brother, ſpeaketh evil of the law, and judgeth the law; but if thou judge the law, thou art not a doer of the law, but a judge [k]. Grudge not one againſt another, brethren, leſt ye be condemned; behold the judge ſtandeth before the door [l]. Therefore thou art inexcuſable, O man, whoſoever thou art that judgeſt; for wherein thou judgeſt another, thou condemneſt thyſelf [m]. Behold thou art called a Jew, and reſteſt in the law, and makeſt thy boaſt of God [n]; and art confident, that thou thyſelf art a guide of the blind, a light of them which ſit in darkneſs, an inſtructor of the fooliſh, a teacher of babes, which haſt the form of knowledge, and of the truth in the law. Thou therefore which teacheſt another, teacheſt thou not thyſelf [o]? That makeſt thy boaſt of the law, through breaking the law, diſhonoureſt thou God [p]?

[b] Rom. xiv. 2, 3, 4.
[c] Rom. xiv. 10.
[d] Rom. xiv. 13.
[e] 1 Cor. x. 29.
[f] 1 Cor. iv. 3, 4, 5.
[g] 1 Cor. v. 12, 13.
[h] 1 Cor. xi. 31.
[i] 2 Cor. x. 7.
[k] James iv. 11.
[l] James v. 9.
[m] Rom. ii. 1.
[n] Rom. ii. 17.
[o] Rom. ii. 19,—21.
[p] Rom. ii. 23.

SECT. 3. *A charitable manner of ſpeaking and acting recommended.*

WHEREFORE lay aſide all malice, and all guile, and hypocriſies, and envies, and evil ſpeaking [a]. Put them in mind to ſpeak evil of no man [b]. *For ſome* learn to be idle, wandering about from houſe to houſe; and not only idle, but tatlers alſo, and buſy bodies, ſpeaking things which they ought not [c]. They are not afraid to ſpeak evil of dignities, of things that they underſtand not [d]. If thy brother ſhall treſpaſs againſt thee, go and tell him his fault between him and thee alone. If he ſhall hear thee, thou haſt gained thy brother; but if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witneſſes every word may be eſtabliſhed. And if he ſhall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as a heathen man and a publican [e]. Charity ſuffereth long, and is kind; charity envieth not, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth [f]. Above all things have fervent charity among yourſelves; for charity ſhall cover the multitude of ſins [g]. He that covereth a tranſgreſſion ſeeketh love; but he that repeateth a matter, ſeparateth very friends [h].

SECT. 4. *The complaints and prayers of the people of God relating to this ſubject.*

O GOD, we are become a reproach to our neighbours, a ſcorn and deriſion to them that are round about us [a]. Thou haſt heard their reproach, O Lord [b]. O God, how long ſhall the adverſary reproach [c]? Remember, O Lord, what is come upon us; conſider and behold our reproach [d].

Save me, O God; for the waters are come in unto my ſoul [e]. Reproach hath broken my heart, and I am full of heavineſs [f]. I am a reproach of men, and deſpiſed of the people. All they that ſee me, laugh me to ſcorn; they ſhoot out the lip, they ſhake the head [g]. For mine enemies ſpeak againſt me; and they that lay wait for my ſoul take counſel together, ſaying, God hath forſaken him; perſecute and take him, for there is none to deliver him. O God, be not far from me; O my God, make haſte for my help [h]. When they looked upon me, they ſhaked their heads [i]. Mine enemies reproach me all the day; and they that are mad againſt me, are ſworn againſt me [k]. O Lord, thou knoweſt; remember me, and viſit me; take me not away in thy long-ſuffering; know that for

§ 3. [a] 1 Pet. ii. 1. [b] Tit. iii. 1, 2. [c] 1 Tim. v. 13. [d] 2 Pet. ii. 10, 12.
[e] Matth. xviii. 15,—17. [f] 1 Cor. xiii. 4,—6. [g] 1 Pet. iv. 8. [h] Prov. xvii. 9.

§ 4. [a] Pſal. lxxix. 1, 4. [b] Lam. iii. 61. [c] Pſal. lxxiv. 10. [d] Lam. v. 1.
[e] Pſal. lxix. 1. [f] Pſal. lxix. 20. [g] Pſal. xxii. 6, 7. [h] Pſal. lxxi. 10, 11, 12.
[i] Pſal. cix. 25. [k] Pſal. cii. 8.

for thy ſake I have ſuffered rebuke [l]. Thou haſt known my reproach, and my ſhame, and my diſhonour; mine adverſaries are all before thee [m]. Remember, Lord, the reproach of thy ſervants; how I do bear in my boſom the reproach of all the mighty people, wherewith thine enemies have reproached, O Lord [n]. Deliver me from all my tranſgreſſions; make me not the reproach of the fooliſh [o]. Remove from me reproach and contempt [p]. I have ſtuck unto thy teſtimonies, O Lord, put me not to ſhame [q]. Turn away my reproach which I fear; for thy judgments are good [r].

CHAP. VI.

Of giving and taking REPROOF.

SECT. 1. To admoniſh and reprove our brethren is a part of our duty towards them. 2. To hearken to juſt reproof is true wiſdom;—to reject it is a plain evidence of folly. 3. To reprove with tenderneſs and love, is an important injunction of the goſpel. 4. To give and to ſubmit to ſuch reproof, is one conſiderable part of chriſtian communion. 5. This temper examplified in the diſpoſition of the Pſalmiſt.

SECT. 1. *To admoniſh and reprove our brethren is a part of our duty towards them.*

THOU ſhalt not hate thy brother in thine heart; thou ſhalt in any wiſe rebuke thy neighbour, and not ſuffer ſin upon him [a]. Reprove not a ſcorner, leſt he hate thee; rebuke a wiſe man, and he will love thee. Give inſtruction to a wiſe man, and he will be yet wiſer; teach a juſt man, and he will increaſe in learning [b]. A reproof entereth more into a wiſe man, than an hundred ſtripes into a fool [c]. Debate thy cauſe with thy neighbour himſelf; and diſcover not a ſecret to another, leſt he that heareth it put thee to ſhame, and thine infamy turn not away [d]. Smite a ſcorner, and the ſimple will beware; and

[l] Jer. xv. 15. [m] Pſal. lxix. 19. [n] Pſal. lxxxix. 50, 51. [o] Pſal. xxxix. 8.
[p] Pſal. cxix. 22. [q] Pſal. cxix. 31. [r] Pſal. cxix. 39.

§ 1. [a] Lev. xix. 17. [b] Prov. ix. 8, 9. [c] Prov. xvii. 10. [d] Prov. xxv. 9, 10.

and reprove one that hath underſtanding, and he will underſtand knowledge [e]. Open rebuke is better than ſecret love. Faithful are the wounds of a friend; but the kiſſes of an enemy are deceitful [f]. He that rebuketh a man, afterwards ſhall find more favour than he that flattereth with the tongue [g]. Therefore meddle not with him that flattereth with his lips [h]. He that ſaith unto the wicked, Thou art righteous, him ſhall the people curſe; nations ſhall abhor him. But to them that rebuke him ſhall be delight; and a good bleſſing ſhall come upon them [i]. As an ear-ring of gold, and an ornament of fine gold, ſo is a wiſe reprover upon an obedient ear [k]. For the reproofs of inſtruction are the way of life [l].

SECT. 2. *To hearken to juſt reproof, is true wiſdom;—to reject it, is a plain evidence of folly.*

A WISE ſon heareth his father's inſtruction; but a ſcorner heareth not rebuke [a]. Poverty and ſhame ſhall be to him that refuſeth inſtruction; but he that regardeth reproof, ſhall be honoured [b]. He is in the way of life that keepeth inſtruction; but he that refuſeth reproof erreth [c]. Whoſo loveth inſtruction, loveth knowledge; but he that hateth reproof is brutiſh [d]. A fool deſpiſeth his father's inſtruction; but he that regardeth reproof, is prudent [e]. Correction is grievous unto him that forſaketh the way; and he that hateth reproof ſhall die [f]. A ſcorner loveth not one that reproveth him; neither will he go unto the wiſe [g]. The ear that heareth the reproof of life, abideth among the wiſe. He that refuſeth inſtruction, deſpiſeth his own ſoul; but he that heareth reproof getteth underſtanding [h]. He that being often reproved, hardneth his neck, ſhall ſuddenly be deſtroyed, and that without remedy [i]. It is better to hear the rebuke of the wiſe, than for a man to hear the ſong of fools [k]. For the rod and reproof give wiſdom [l].

SECT. 3. *To reprove with tenderneſs and love, is an important injunction of the goſpel.*

BRETHREN, if a man be overtaken in a fault, ye which are ſpiritual, reſtore ſuch an one in the ſpirit of meekneſs; conſidering thy ſelf, leſt thou alſo be tempt-

[e] Prov. xix. 25. [f] Prov. xxvii. 5, 6. [g] Prov. xxviii. 23. [h] Prov. 20. 19.
[i] Prov. xxiv. 24, 25. [k] Prov. xxv. 12. [l] Prov. vi. 23.

§ 2. [a] Prov. xiii. 1. [b] Prov. xiii. 18. [c] Prov. x. 17. [d] Prov. xii. 1.
[e] Prov. xv. 5. [f] Prov. xv. 10. [g] Prov. xv. 12. [h] Prov. xv. 31, 32.
[i] Prov. xxix. 1. [k] Eccl. vii. 5. [l] Prov. xxix. 15.

tempted[a]. Warn them that are unruly, comfort the feeble-minded, ſupport the weak[b]. Of ſome have compaſſion, making a difference; and others ſave with fear, pulling them out of the fire[c]. Yet count him not as an enemy, but admoniſh him as a brother[d]. And have no fellowſhip with the unfruitful works of darkneſs, but rather reprove them[e]. Brethren, if any of you do err from the truth, and one convert him; let him know, that he who converteth a ſinner from the error of his way, ſhall ſave a ſoul from death, and ſhall hide a multitude of ſins[f]. Take heed to yourſelves; if thy brother treſpaſs againſt thee, rebuke him; and if he repent, forgive him[g]. But exhort one another daily, while it is called, To day; leſt any of you be hardned through the deceitfulneſs of ſin[h].

I charge thee before God, and the Lord Jeſus Chriſt, preach the word, reprove, rebuke, exhort, with all long-ſuffering and doctrine[i]. All ſcripture is given by inſpiration of God, and is profitable for doctrine, for reproof, for correction, for inſtruction in righteouſneſs; that the man of God may be perfect, thoroughly furniſhed unto all good works[k]. Theſe things ſpeak, and exhort, and rebuke with all authority; let no man deſpiſe thee[l]. Them that ſin, rebuke before all, that others may fear[m]. Rebuke not an elder, but intreat him as a father; and the younger men as brethren; the elder women as mothers; the younger as ſiſters with all purity[n]: In meekneſs inſtructing thoſe that oppoſe themſelves; if God peradventure will give them repentance, to the acknowledging of the truth; that they may recover themſelves out of the ſnare of the devil.

SECT. 4. *To give and to ſubmit to ſuch reproof, is one conſiderable part of chriſtian communion.*

WE beſeech you, brethren, to know them which labour among you, and are over you in the Lord, and admoniſh you[a]. Obey them that have the rule over you, and ſubmit yourſelves; for they watch for your ſouls[b]. Confeſs your faults one to another, and pray one for another, that ye may be healed[c]. Submitting yourſelves one to another, in the fear of God[d]. And I myſelf alſo am perſuaded of you, my brethren, that ye alſo are full of goodneſs, filled with all knowledge, able alſo to admoniſh one another[e]. Let the word of Chriſt dwell in

§ 3. [a] Gal. vi. 1. [b] 1 Theſſ v. 14. [c] Jude 22, 23. [d] 2 Theſſ. iii. 15.
[e] Eph. v. 11. [f] James v. 19, 20. [g] Luke xvii. 3. [h] Heb. iii 13.
[i] 2. Tim. iv. 1, 2. [k] 2 Tim. iii. 16, 17. [l] Tit. ii. 15. [m] 1 Tim. v. 20.
[n] 1 Tim. v. 1, 2. [o] 2 Tim. ii 25, 26.

§ 4. [a] 1 Theſſ. v. 12. [b] Heb. xiii. 17. [c] James v. 16. [d] Eph. v. 21.
[e] Rom. xv. 14.

in you richly; teaching and admoniſhing one another in pſalms, and hymns, and ſpiritual ſongs, ſinging with grace in your hearts to the Lord [f]. Exhorting one another, and ſo much the more, as ye ſee the day approaching [g].

SECT. 5. *This temper examplified in the diſpoſition of the Pſalmiſt.*

LET the righteous ſmite me, it ſhall be a kindneſs; and let him reprove me, it ſhall be an excellent oil, which ſhall not break my head; for yet my prayer alſo ſhall be in their calamities. They ſhall hear my words for they are ſweet [a].

" EXAMPLES of courage in giving, and wiſdom in taking reproof, frequent-
" ly occur in ſcripture."

" THERE is a peculiar addreſs, and at the ſame time, a noble firmneſs in the
" rebuke given by the prophet Nathan to David, for his dreadful crime in the
" matter of Uriah; and the humility, and penitent ſubmiſſion of that great
" prince, in receiving the reproof, is a memorable example of an ear open to
" inſtruction. Nathan having ſpoken his parable to David, after his crime with
" the wife of Uriah." David ſaid to Nathan, as the Lord liveth, the man that hath done this thing ſhall ſurely die. And Nathan ſaid to David, Thou art the man. And David ſaid unto Nathan, I have ſinned againſt the Lord [a].

" WE cannot but remark the ſpirit, the invincible reſolution with which the
" prophets, (particularly Iſaiah and Jeremiah) teſtified to Judah of their tranſ-
" greſſions, and to Jeruſalem of their ſins. Happy had it been for that people,
" could we have quoted them as examples of attention and obedience."

" The great apoſtle Paul gives a noble pattern of adminiſtring reproofs.
" When cenſuring the church of Corinth on account of the diſorders that pre-
" vailed amongſt them, he diſcovers the greateſt tenderneſs and delicacy; and
" by expreſſions of his love, and peculiar concern for them, makes the reproof
" at once leſs diſtaſteful, and more prevalent."

" SAMUEL the prophet may be juſtly conſidered as one of the boldeſt re-
" provers. The royal dignity of Saul could not diſmay him. See his rebuke
" to

[f] Col. iii. 16. [g] Heb. x. 25.

§ 5. [a] Pſal. cxli. 5, 6.

[a] 2 Sam. xii. 5, 7, 13.

" to that prince, when he had preſumed to act as a prieſt, 1 Sam. xiii. 13, 14.
" In like manner when he brought home the ſpoil of Amalek, 1 Sam. xv. 16,
" —19, 22, 23. The prophet Elijah, fearleſs of the pride and cruelty of A-
" hab, roundly rebuked that monarch for his own great ſins, and reminded him
" of thoſe of his father's houſe. The ſpirit of Elijah reſted on Eliſha; who
" with the ſame intrepid boldneſs reproved that wicked prince, for the murder
" of Naboth; and foretold the impending judgments that were to fall on him
" and his family, 1 Kings, xxi. 18,—24. The reproof, and advice given
" by the prophet Daniel to Nebuchadnezzar, that proud and deſpotick monarch,
" is expreſſive both of courage and compaſſion. After giving a faithful expli-
" cation of his dream; and mentioning the purpoſe of God to puniſh him for his
" haughtineſs, he concludes, by ſaying," Wherefore, O king, let my counſel be acceptable unto thee, and break off thy ſins by righteouſneſs, and thine iniquities, by ſhewing mercy to the poor, if it may be a lengthning of thy tranquillity[b]. " That ſame prophet when called to read the writing of the hand
" that had appeared unto Belſhazzar the king, expreſſes a temper ſuperior to his
" flatteries or frowns." Let thy gifts (ſaid he) be to thy ſelf, and give thy rewards to another; yet I will read the writing unto the king, and make known unto him the interpretation[c]. " He then puts him in mind of the iniquities of
" his father, and the puniſhment inflicted on him; reproves the king for not
" taking warning from that example, but continuing with his heart lifted up a-
" gainſt God, in the practice of wickedneſs and impiety; and he lets him know
" that his kingdom was come to an end, and that deſtruction was at hand.
" Dan. 5. 18,—28."

" I CONCLUDE this article by obſerving, that candour and freedom in repro-
" ving, mingled with prudence, is expreſsly required of all the miniſters of re-
" ligion in every age; whoſe lives indeed ſhould be ſo regulated, as to be a
" ſtanding reproof to the vicious and ungodly."

[b] Dan. iv. 27. [c] Dan v. 17.

ART. IV.

Of RELATIVE DUTIES.

CHAP. I.

Of MAGISTRATES *and* SUBJECTS, *and their reciprocal* DUTIES.

SECT. 1. All power and authority is derived from God, and is dependent on him. 2. The duty of magiſtrates and judges. 3. Of kings. 4. He has ſhown them what is unbecoming their dignity. 5. A tyrant deſcribed by Samuel. 6. Seen in the characters of Rehoboam, Nebuchadnezzar and Belchazzar. 7. The wrath of God is denounced againſt unjuſt judges and tyrants. 8. Motives to reclaim oppreſſors,—and the purpoſes of a wiſe and pious prince. 9. Subjects are obliged to honour their rulers. 10. To abſtain from every thing injurious to them. 11. To obey all their lawful commands. 12. To ſubmit to their deciſions. 13. To pay tribute. 14. To pray for them. 15. The lamentations and prayers of the ſaints on this head.

SECT. 1. *All power and authority is derived from God, and is dependent on him.*

THE Lord your God is God of gods, and Lord of lords, a great God, a mighty and a terrible, who regardeth not perſons, nor taketh reward [a]. For promotion cometh neither from the eaſt, nor from the weſt, nor from the ſouth; but God is judge; he putteth down one and ſetteth up another [b]. He removeth kings, and ſetteth up kings [c]. The Moſt High ruleth in the kingdom of men, and giveth it to whomſoever he will [d]. His dominion is an everlaſting dominion, and his kingdom is from generation to generation. And all the inhabitants of the earth are reputed as nothing; and he doth according to his will in

§ 1. [a] Deut. x. 17. [b] Pſal. lxxv. 6, 7. [c] Dan. ii. 21. [d] Dan. iv. 17.

in the army of heaven, and among the inhabitants of the earth; and none can ſtay his hand, nor ſay unto him, What doſt thou [c]? It is he that ſitteth upon the circle of the earth, and the inhabitants thereof are as graſshoppers; that bringeth the princes to nothing; he maketh the judges of the earth as vanity [i]. The king's heart is in the hand of the Lord; as the rivers of water, he turneth it whitherſoever he will [g]. He leadeth counſellors away ſpoiled, and maketh the judges fools. He looſeth the bond of kings, and girdeth their loins with a girdle. He leadeth princes away ſpoiled, overthroweth the mighty. He removeth away the ſpeech of the truſty, and taketh away the underſtanding of the aged. He poureth contempt upon princes, and weakneth the ſtrength of the mighty [h]. He taketh away the heart of the chief of the people of the earth, and cauſeth them to wander in a wilderneſs where there is no way [i]. He raiſeth up the poor out of the duſt, and lifteth up the beggar from the dunghill, to ſet them among princes, and to make them inherit the throne of glory [k], that he may ſet them with princes, even with the princes of his people [l]. If thou ſeeſt the oppreſſion of the poor, and violent perverting of judgment and juſtice in a province, marvel not at the matter; for he that is higher than the higheſt regardeth, and there be higher than they [m]. He ſhall cut off the ſpirits of princes; he is terrible to the kings of the earth [n].

Thus ſaith the Lord God unto the prince of Tyrus, Becauſe thine heart is lifted up, and thou haſt ſaid, I am a god, I ſit in the ſeat of God, in the midſt of the ſeas; yet thou art a man, and not God, though thou ſet thine heart as the heart of God [o]. By thy great wiſdom, and by thy traffick haſt thou increaſed thy riches, and thine heart is lifted up; therefore thus ſaith the Lord God, Becauſe thou haſt ſet thine heart as the heart of God; behold therefore, I will bring ſtrangers upon thee, the terrible of the nations; they ſhall bring thee down to the pit, and thou ſhalt die the deaths of them that are ſlain in the midſt of the ſeas. Wilt thou yet ſay before him that ſlayeth thee, I am a God? but thou ſhalt be a man, and no God in the hand of him that ſlayeth thee. Thou ſhalt die the deaths of the uncircumciſed, by the hands of ſtrangers; for I have ſpoken it, ſaith the Lord God [p]. Be wiſe now therefore, O ye kings; be inſtructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling [q]. Pride and arrogancy do I hate. Counſel is mine, and ſound wiſdom. By me kings reign, and princes decree juſtice. By me princes rule, and

[c] Dan. iv. 34, 35. [i] Job xii. 24. [g] Pſal. lxxvi. 12. [f] Iſa. xl. 22, 23. [k] 1 Sam. ii. 8. [o] Ezek. xxviii. 2. [g] Prov. xxi. 1. [l] Pſal. cxiii 8. [p] Ezek. xxviii. 5,—10. [h] Job xii. 17,—21. [m] Eccl. v. 8. [q] Pſal. ii. 10, 11.

nobles, even all the judges of the earth[r]. For there is no power but of God: the powers that be are ordained of God [f].

SECT. 2. *The duty of magiſtrates and judges.*

THOU ſhalt provide out of the people able men, ſuch as fear God, men of truth, hating covetouſneſs; and place ſuch over them, to be rulers of thouſands, and rulers of hundreds, rulers of fifties, and rulers of tens. And let them judge the people at all ſeaſons[a]. And I ſpake unto you at that time, ſaying, Take ye wiſe men and underſtanding, and known among your tribes, and make them rulers over you[b]. And I charged your judges at that time, ſaying, Hear the cauſes between your brethren, and judge righteouſly between every man and his brother, and the ſtranger that is with him[c]. Ye ſhall not reſpect perſons in judgment; but ye ſhall hear the ſmall as well as the great; ye ſhall not be afraid of the face of man; for the judgment is God's[d]. Ye ſhall do no unrighteouſneſs in judgment; thou ſhalt not reſpect the perſon of the poor, nor honour the perſon of the mighty; but in righteouſneſs ſhalt thou judge thy neighbour[e]. Judges and officers ſhalt thou make thee in all thy gates which the Lord thy God giveth thee throughout thy tribes; and they ſhall judge the people with juſt judgment. Thou ſhalt not wreſt judgment; thou ſhalt not reſpect perſons, neither take a gift; for a gift doth blind the eyes of the wiſe, and pervert the words of the righteous. That which is altogether juſt ſhalt thou follow, that thou mayeſt live[f]. If there be a controverſy between men, and they come unto judgment, that the judges may judge them; then they ſhall juſtify the righteous, and condemn the wicked[g]. Take head what ye do; for ye judge not for man, but for the Lord, who is with you in judgment. Wherefore now let the fear of the Lord be upon you, take heed and do it; for there is no iniquity with the Lord our God, nor reſpect of perſons, nor taking of gifts[h]. Thus ſhall you do in the fear of the Lord, faithfully, and with a perfect heart. And whatſoever cauſe ſhall come to you, of your brethren that dwell in their cities, between blood and blood, between law and commandment, ſtatutes and judgments; ye ſhall even warn them that they treſpaſs not againſt the Lord, and ſo wrath come upon you and upon your brethren; this do and ye ſhall not treſpaſs[i] And Samuel ſaid unto all Iſrael, Behold here I am, witneſs againſt me be-

[r] Prov viii. 13,—16. [f] Rom. xiii. 1.

§ 2. [a] Exod. xviii. 21, 22. [b] Deut. i. 9, 13. [c] Deut. i. 16. [d] Deut. i. 17.
[e] Lev. xix. 15. [f] Deut. xvi. 18, 19, 20. [g] Deut. xxv. 1. [h] 2 Chron. xix. 6, 7.
[i] 2 Chron. xix. 9, 10.

before the Lord, and before his Anointed, whoſe ox have I taken, or whoſe aſs have I taken, or whom have I defrauded, whom have I oppreſſed, or of whoſe hand have I received any bribe to blind mine eyes therewith, and I will reſtore it you. And they ſaid, thou haſt not defrauded us, nor oppreſſed us, neither haſt thou taken ought of any man's hand [k]. The God of Iſrael ſaid, the rock of Iſrael ſpoke to me, He that ruleth over men muſt be juſt, ruling in the fear of God; and he ſhall be as the light of the morning, when the ſun riſeth, even a morning without clouds; as the tender graſs ſpringeth out of the earth by clear ſhining after rain [l].

SECT. 3. *Of kings.*

WHEN thou art come unto the land which the Lord thy God giveth thee, and ſhall ſay, I will ſet a king over me, like as all the nations that are about me; thou ſhalt in any wiſe ſet him king over thee whom the Lord thy God ſhall chooſe; one from among thy brethren ſhalt thou ſet king over thee; thou mayeſt not ſet a ſtranger over thee, who is not thy brother [a]. But he ſhall not multiply horſes to himſelf; neither ſhall he multiply wives to himſelf that his heart turn not away; neither ſhall he greatly multiply to himſelf ſilver and gold [b]. Moreover the prince ſhall not take of the peoples inheritance by oppreſſion, to thruſt them out of their poſſeſſion; that my people be not ſcattered every man from his poſſeſſion [c]. And it ſhall be when he ſitteth upon the throne of his kingdom, that he ſhall write him a copy of this law in a book, out of that which is before the prieſts the Levites; and it ſhall be with him, and he ſhall read therein all the days of his life; that he may learn to fear the Lord his God, to keep all the words of this law, and theſe ſtatutes to do them; that his heart be not lifted up above his brethren, and that he turn not aſide from the commandment, to the right hand or to the left; to the end that he may prolong his days in his kingdom; he, and his children in the midſt of Iſrael [d]. When the righteous are in authority, the people rejoice; but when the wicked beareth rule, the people mourn [e]. The king by judgment ſtabliſheth the land; but he that receiveth gifts overthroweth it [f]. The king that faithfully judgeth the poor, his throne ſhall be eſtabliſhed for ever [g]. A king that ſitteth on the throne of judgment, ſcattereth away all evil with his eyes [h]. A wiſe king ſcattereth the wicked, and bringeth the wheel over them [i]. Mercy and truth preſerve the

[k] 1 Sam. xii. 1, 3, 4. [l] 2 Sam. xxiii. 3, 4.

§ 3. [a] Deut. xvii. 14, 15. [b] Deut. xvii. 16, 17. [c] Ezek. xlvi. 18. [d] Deut. xvii. 18, 19, 20. [e] Prov. xxix. 2. [f] Prov. xxix. 4. [g] Prov. xxix. 14. [h] Prov. xx. 8. [i] Prov. xx. 26.

the king; and his throne is upholden by mercy [k]. Take away the wicked from before the king, and his throne ſhall be eſtabliſhed in righteouſneſs [l]. To do juſtice and judgment, is more acceptable to the Lord than ſacrifice [m]. It is the glory of God to conceal a thing; but the honour of kings is to ſearch out a matter [n]. Let it ſuffice you, O princes of Iſrael, remove violence and ſpoil, and execute judgment and juſtice, and take away your exactions [o]. Let judgment run down as waters, and righteouſneſs as a mighty ſtream [p].

SECT. 4. *He hath ſhown them what is unbecoming their dignity.*

IT is an abomination to kings to commit wickedneſs; for the throne is eſtabliſhed by righteouſneſs [a]. If a ruler hearken to lies, all his ſervants are wicked [b]. It is not good to accept the perſon of the wicked to overthrow the righteous in judgment [c]. He that juſtifieth the wicked, and he that condemneth the juſt, even they both are an abomination to the Lord [d]. Excellent ſpeech becometh not a fool; much leſs do lying lips a prince [e]. Better is a poor and a wiſe child, than an old and fooliſh king, who will no more be admoniſhed [f]. It is not for kings, O Lemuel, it is not for kings to drink wine, nor for princes ſtrong drink; leſt they drink and forget the law, and pervert the judgment of any of the afflicted [g]. Bleſſed art thou, O land, when thy king is the ſon of nobles, and thy princes eat in due ſeaſon, for ſtrength and not for drunkenneſs [h]. For the tranſgreſſion of a land, many are the princes thereof; but by a man of underſtanding and knowledge, the ſtate thereof ſhall be prolonged [i].

SECT. 5. *A tyrant deſcribed by the prophet Samuel.*

ALL the elders of Iſrael gathered themſelves together, and came to Samuel unto Ramah, and ſaid unto him, Behold thou art old, and thy ſons walk not in thy ways; now make us a king to judge us, like all the nations. But the thing diſpleaſed Samuel; and Samuel prayed unto the Lord. And the Lord ſaid unto Samuel, Harken to the voice of the people in all that they ſay unto thee; for they have not rejected thee, but they have rejected me, that I ſhould not reign over

[k] Prov. xx. 28. [l] Prov. xxv. 5. [m] Prov. xxi. 3. [n] Prov. xxv. 2.
[o] Ezek. xlv. 9. [p] Amos v. 24.

§ 4. [a] Prov. xvi. 12. [b] Prov. xxix 12. [c] Prov. xviii. 5. [d] Prov xvii. 15.
[e] Prov. xvii. 7. [f] Eccl. iv. 13. [g] Prov. xxxi. 4, 5. [h] Eccl. x. 17.
[i] Prov. xxviii. 2.

over them[a]. Now therefore, hearken unto their voice; howbeit, yet proteſt ſolemnly unto them, and ſhew them the manner of the king that ſhall rule over them. And Samuel told all the words of the Lord unto the people. And he ſaid, This will be the manner of the king that ſhall reign over you; He will take your ſons and appoint them for himſelf, for his chariots, and to be his horſemen, and ſome ſhall run before his chariots; and he will appoint him captains over thouſands, and captains over fifties, and will ſet them to ear his ground, and to reap his harveſt, and to make his inſtruments of war, and inſtruments of his chariots; and he will take your daughters to be confectionaries, and to be cooks, and to be bakers. And he will take your fields and your vineyards, and your oliveyards, even the beſt of them, and give them to his ſervants. And he will take the tenth of your ſeed, and of your vineyards, and give to his officers, and to his ſervants. And he will take your men ſervants, and your maid ſervants, and your goodlieſt young men, and your aſſes, and put them to his work. He will take the tenth of your ſheep, and ye ſhall be his ſervants. And ye ſhall cry out in that day becauſe of your king which ye ſhall have choſen you; and the Lord will not hear you in that day[b].

SECT. 6. *Seen in the characters of Rehoboam, Nebuchadnezzar, and Belchazzar.*

JEROBOAM, and all the congregation of Iſrael came and ſpake to unto Rehoboam, ſaying, Thy father made our yoke grievous; now therefore make thou the grievous ſervice of thy father, and his heavy yoke which he put upon us, lighter; and we will ſerve thee[a]. And king Rehoboam conſulted with the old men that ſtood before Solomon his father. And they ſpake unto him, ſaying, If thou wilt be a ſervant unto this people this day, and wilt ſerve them, and anſwer them, and ſpeak good words to them, then they will be thy ſervants for ever. But he forſook the counſel of the old men, and conſulted with the young men that were grown up with him[b]. And the young ſpake unto him, ſaying, Thus ſhalt thou ſpeak unto this people, my little finger ſhall be thicker than my father's loins. And now whereas my father did lade you with a heavy yoke, I will add to your yoke; my father hath chaſtiſed you with whips, but I will chaſtiſe you with ſcorpions[c]. And the king anſwered the people roughly, and forſook

§ 5. [a] 1 Sam. viii. 4,—7. [b] 1 Sam. viii. 9,—18.

§ 6. [a] 1 Kings xii. 3, 4. [b] 1 Kings xii. 6, 7, 8. [c] 1 Kings xii. 10, 11.

forſook the old mens counſel [d]. So Iſrael rebelled againſt the houſe of David unto this day [e].

O thou king, the moſt high God gave Nebuchadnezzar thy father a kingdom, and majeſty, and glory, and honour; and for the majeſty that he gave him, all people, and nations, and languages, trembled and feared before him. Whom he would he ſlew, and whom he would he kept alive; and whom he would he ſet up, and whom he would he put down. But when his heart was lifted up, and his mind hardned in pride, he was depoſed from his kingly throne, and they took his glory from him; till he knew that the Moſt High God ruled in the kingdom of men, and that he appointeth over it whomſoever he will. And thou his ſon, O Belſhazzar, haſt not humbled thine heart, though thou kneweſt all this; but haſt lifted up thyſelf againſt the Lord of heaven; and the God, in whoſe hand thy breath is, and whoſe are all thy ways, haſt thou not glorified [f]. God hath numbred thy kingdom, and finiſhed it; thy kingdom is divided, and given to the Medes and Perſians [g].

SECT. 7. *The wrath of God is denounced againſt unjuſt judges, and tyrants.*

HEAR this, I pray you, ye heads of the houſe of Jacob, and princes of the houſe of Iſrael, that abhor judgment, and pervert all equity [a]: Is it not for you to know judgment [b]? The heads thereof judge for reward, and the prieſts thereof teach for hire, and the prophets thereof divine for money [c]. The prince aſketh, and the judge aſketh for a reward; and the great man he uttereth his miſchievous deſire [d] Her princes within her are roaring lions, her judges are evening wolves [e]. Thy princes are rebellious, and companions of thieves; every one loveth gifts, and followeth after rewards; they judge not the fatherleſs, neither doth the cauſe of the widow come unto them [f]. Wo unto them that decree unrighteous decrees, and that write grievouſneſs which they have preſcribed; to turn aſide the needy from judgment, and to take away the right from the poor of my people [g]. Therefore the law is ſlacked, and judgment doth never go forth; for the wicked doth compaſs about the righteous, therefore wrong judgment proceedeth [h]. Wo be to the ſhepherds of Iſrael, that do feed themſelves. Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed; but ye feed not the flock, but with force and with cruelty have ye ruled them [i].

Thus

[d] 1 Kings xii. 13. [e] 1 Kings xii. 19. [f] Dan. v. 18,—23. [g] Dan. v. 26, 28.

§ 7. [a] Mic iii. 9. [b] Mic. iii. 1. [c] Mic. iii. 11. [d] Mic vii. 3.
[e] Zeph iii. 3. [f] Iſa. i. 23. [g] Iſa. x. 1, 2. [h] Hab. i. 4.
[i] Ezek. xxxiv. 2, 3, 4.

Thus ſaith the Lord, Hear the word of the Lord, O king of Judah, that ſitteſt upon the throne of David, thou and thy ſervants: Thus ſaith the Lord, Execute ye judgment and righteouſneſs, and deliver the ſpoiled out of the hand of the oppreſſor; and do no wrong, no violence to the ſtranger, the fatherleſs, nor the widow; neither ſhed innocent blood in this place. For if ye do this thing indeed, then ſhall there enter in, by the gates of this houſe, kings ſitting upon the throne of David, riding in chariots, and upon horſes, he and his ſervants. But if ye will not hear theſe words, I ſwear by myſelf, ſaith the Lord, that this houſe ſhall become a deſolation [k]. Shalt thou reign becauſe thou cloſeſt thyſelf in cedar? Did not thy father eat and drink, and do judgment and juſtice, and then it was well with him [l]? But thine eyes and thy heart are not but for thy covetouſneſs, and for to ſhed innocent blood, and for oppreſſion, and for violence to do it. Therefore thus ſaith the Lord [m], I will give thee into the hand of them that ſeek thy life, and into the hand of them whoſe face thou feareſt [n]. Becauſe he enlargeth his deſire as hell, and is as death, and cannot be ſatisfied: Shall they not riſe up ſuddenly that ſhall bite thee, and awake that ſhall vex thee, and thou ſhalt be for booties unto them [o]? The Lord hath broken the ſtaff of the wicked, and the ſcepter of the rulers. He who ſmote the people in wrath with a continual ſtroke; he that ruled the nations in anger is perſecuted, and none hindreth [p].

SECT. 8. *Motives to reclaim oppreſſors,—and the purpoſes of a wiſe and pious prince.*

O ISRAEL, thou haſt deſtroyed thyſelf; but in me is thine help. I will be thy king. Where is any other that may ſave thee in all thy cities? and thy judges, of whom thou ſaidſt, Give me a king and princes [a]? As a roaring lion, and a ranging bear, ſo is a wicked ruler over the poor people. The prince that wanteth underſtanding is alſo a great oppreſſor; but he that hateth covetouſneſs ſhall prolong his days [b]. God ſtandeth in the congregation of the mighty; he judgeth among the gods. How long will ye judge unjuſtly, and accept the perſon of the wicked? Defend the poor and fatherleſs; do juſtice to the afflicted and needy; rid them out of the hand of the wicked [c]. And I will reſtore thy judges as at the firſt, and thy counſellors as at the beginning [d]. In that day ſhall the Lord of hoſts be for a crown of glory, and for a diadem of

[k] Jer. xxii. 1,—5. [l] Jer. xxii. 15. [m] Jer. xxii. 17, 18. [n] Jer. xxii. 25.
[o] Hab. ii. 5, 7. [p] Iſa. xiv. 5, 6.

§ 8. [a] Hoſ. xiii. 9, 10. [b] Prov. xxviii. 15, 16. [c] Pſal. lxxxii. 1,—4. [d] Iſa. i. 26.

beauty unto the reſidue of his people, and for a ſpirit of judgment to him that ſitteth in judgment, and for ſtrength to them that turn the battle to the gate [e].

When I ſhall receive the congregation, I will judge uprightly [f]. I will behave myſelf wiſely in a perfect way; I will ſet no wicked thing before mine eyes. A froward heart ſhall depart from me; I will not know a wicked perſon. Mine eyes ſhall be upon the faithful of the land, that they may dwell with me: He that walketh in a perfect way, he ſhall ſerve me [g]. All the horns of the wicked alſo will I cut off; but the horns of the righteous ſhall be exalted [h].

SECT. 9. *Subjects are bound to honour their rulers.*

PUT not forth thyſelf in the preſence of the king, and ſtand not in the place of great men [a]. The king's wrath is as the roaring of a lion; but his favour is as dew upon the graſs [b]. Where the word of a king is, there is power; and who may ſay unto him, What doſt thou [c]? The wrath of a king is as a meſſenger of death; but a wiſe man will pacify it. In the light of the king's countenance is life, and his favour is as a cloud of the latter rain [d]. If the ſpirit of the ruler riſe up againſt thee, leave not thy place; for yielding pacifieth great offences [e]. By long forbearing is a prince perſuaded; and a ſoft tongue breaketh the bone [f]. My ſon, fear thou the Lord and the king; and meddle not with them that are given to change [g]. Fear God: Honour the king [h].

SECT. 10.—*To abſtain from every thing injurious to them.*

WHO can ſtretch forth his hand againſt the Lord's anointed, and be guiltleſs [a]? When they went from one nation to another, from one kingdom to another people, he ſuffered no man to do them wrong; yea he reproved kings for their ſakes, ſaying, Touch not mine anointed, and do my prophets no harm [b].

The Lord knoweth how to reſerve the unjuſt unto the day of judgment, to be puniſhed. But chiefly them that deſpiſe government; preſumptuous are they, ſelf-willed; they are not afraid to ſpeak evil of dignities [c] *. Thou ſhalt not revile the gods, nor curſe the ruler of thy people [d] †. Curſe not the king, no not in thy thought; and curſe not the rich in thy bed-chamber, for a bird of the air ſhall carry the voice, and that which hath wings ſhall tell the matter [e].

SECT.

[e] Iſa. xxviii. 5, 6. [f] Pſal. lxxv. 2. [g] Pſal. ci. 2,—4, 6. [h] Pſal. lxxv. 10.

§ 9. [a] Prov. xxv. 6. [b] Prov. xix. 12. [c] Eccleſ. viii. 4. [d] Prov. xvi. 14, 15.
[e] Eccleſ. x. 4. [f] Prov. xxv. 15. [g] Prov. xxiv. 21. [h] 1 Pet. ii. 17.

§ 10. [a] 1 Sam. xxvi. 9. [b] Pſal. cv. 13, 14, 15. [c] 2 Pet. ii. 9, 10. [d] Exod. xxii, 28.
[e] Eccleſ. x. 20.

* See Jude 8. † See Acts xxiii. 5.

SECT. 11.—*To obey all their lawful commands.*

I COUNSEL thee to keep the king's commandment, and that in regard of the oath of God [a]. And whoſoever will not do the law of thy God, and the law of the king, let judgment be executed ſpeedily upon him, whether it be unto death, or to baniſhment, or to confiſcation of goods, or to impriſonment [b].

Let every ſoul be ſubject to the higher powers: For there is no power, but of God; the powers that be, are ordained of God. Whoſoever therefore reſiſteth the power, reſiſteth the ordinance of God; and they that reſiſt, ſhall receive to themſelves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? Do that which is good, and thou ſhalt have praiſe of the ſame: For he is a miniſter of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the ſword in vain; for he is the miniſter of God, a revenger to execute wrath upon him that doth evil. Wherefore ye muſt needs be ſubject, not only for wrath, but alſo for conſcience ſake. For this cauſe pay you tribute alſo; for they are God's miniſters, attending continually upon this very thing. Render therefore to all their dues; tribute, to whom tribute is due; cuſtom, to whom cuſtom; fear, to whom fear; honour, to whom honour [c]. Put them in mind to be ſubject to principalities and powers, to obey magiſtrates, to be ready to every good work [d]. Submit yourſelves to every ordinance of man for the Lord's ſake; whether it be to the king as ſupreme, or unto governors, as unto them that are ſent by him for the puniſhment of evil doers, and for the praiſe of them that do well. For ſo is the will of God, that with well-doing ye may put to ſilence the ignorance of fooliſh men; as free, and not uſing your liberty for a cloke of maliciouſneſs, but as the ſervants of God [e].

SECT. 12.—*To ſubmit to their deciſions.*

IF there ariſe a matter in judgment between blood and blood, between plea and plea, and between ſtroke and ſtroke, being matters of controverſy within thy gates; then ſhalt thou come to the prieſts the Levites, and to the judge that ſhall be in thoſe days, and enquire; and they ſhall ſhew thee the ſentence of judgment. And thou ſhalt do according to the ſentence which they ſhall ſhew thee; and thou ſhalt obſerve to do according to all that they inform thee. According to the ſentence of the law, which they ſhall teach thee, and accord-

§ 11. [a] Eccleſ. viii. 2. [b] Ezra vii. 26. [c] Rom. xiii. 1,—7. [d] Tit iii. 1. [e] 1 Pet. ii. 13,—16.

ing to the judgment which they ſhall tell thee, thou ſhalt do; thou ſhalt not decline from the ſentence which they ſhall ſhew thee, to the right hand nor to the left [a].

SECT. 13.—*To pay tribute.*

THE phariſees took counſel how they might entangle *Jeſus* in his talk. And they ſent unto him their diſciples with the Herodians, ſaying, Maſter, we know that thou art true, and teacheſt the way of God in truth, neither careſt thou for any man; for thou regardeſt not the perſon of men. Tell us therefore, What thinkeſt thou? Is it lawful to give tribute unto Ceſar, or not? But Jeſus perceived their wickedneſs, and ſaid, Why tempt ye me, ye hypocrites? Shew me the tribute-money. And they brought unto him a penny. And he ſaith unto them, Whoſe is this image and ſuperſcription? They ſay unto him, Ceſar's. Then ſaith he unto them, Render therefore unto Ceſar, the things that are Ceſar's; and unto God the things that are God's [a]. And when they were come to Capernaum, they that received tribute-money came to Peter, and ſaid, Doth not your maſter pay tribute? He ſaith, Yes. And when he was come into the houſe, Jeſus prevented him, ſaying, What thinkeſt thou, Simon? Of whom do the kings of the earth take cuſtom, or tribute? Of their own children or of ſtrangers? Peter ſaith unto him, Of ſtrangers. Jeſus ſaith unto him, Then are the children free: Notwithſtanding, leſt we offend them, go thou to the ſea, and caſt an hook, and take up the fiſh that firſt cometh up; and when thou haſt opened his mouth, thou ſhalt find a piece of money; that take, and give unto them for me and thee [b].

SECT. 14.—*To pray for them.*

THAT they may pray for the life of the king and his ſons [a]. I exhort therefore, that firſt of all, ſupplications, prayers, interceſſions, and giving of thanks be made for all men. For kings, and all that are in authority; that we may lead a quiet and peaceable life, in all godlineſs and honeſty. For this is good and acceptable in the ſight of God our Saviour [b].

SECT.

§ 12. [a] Deut. xvii. 8,—11.

§ 13. [a] Matth. xxii. 15,—21. [b] Matth. xvii. 24,—27.

§ 14. [a] Ezra. vi. 10. [b] 1 Tim. ii. 1, 2, 3.

SECT. 15. *The lamentations and prayers of the ſaints on this head.*

How doth the city ſit ſolitary that was full of people! She that was great among the nations, and princeſs among the provinces, how is ſhe become tributary[a]! Her adverſaries are the chief, her enemies proſper; her princes are become like harts that find no paſture, and they are gone without ſtrength before the purſuer[b]; her kings and princes are among the Gentiles[c]. Howbeit thou art juſt in all that is brought upon us; for we have done wickedly. Neither have our kings, our princes, our prieſts, nor our fathers kept thy law. For they have not ſerved thee in their kingdom. Behold, we are ſervants this day; and for the land that thou gaveſt unto our fathers to eat the fruit thereof and the good thereof, behold, we are ſervants in it. And it yieldeth much increaſe unto the kings whom thou haſt ſet over us, becauſe of our ſins; alſo, they have dominion over our bodies, and over our cattle at their pleaſure, and we are in great diſtreſs[d]. Now therefore, our God, the great, the mighty, and the terrible God, who keepeſt covenant and mercy; let not all the trouble ſeem little before thee, that hath come upon us, on our kings, and our princes, and on our prieſts, and on our prophets, and on our fathers, and on all thy people[e]. Remember, Lord, the reproach of thy ſervants; wherewith thine enemies, O Lord, have reproached the footſteps of thine anointed[f].

Give the king thy judgments, O God, and thy righteouſneſs unto the king's ſon. He ſhall judge thy people with righteouſneſs, and thy poor with judgment[g]. He ſhall judge the poor of the people, he ſhall ſave the children of the needy, and ſhall break in pieces the oppreſſor[h]. In his days ſhall the righteous flouriſh, and abundance of peace. He ſhall have dominion alſo from ſea to ſea, and from the river unto the ends of the earth. They that dwell in the wilderneſs ſhall bow before him; and his enemies ſhall lick the duſt[i]. He ſhall deliver the needy when he crieth; the poor alſo, and him that hath no helper[k]. He ſhall redeem their ſoul from deceit and violence; and precious ſhall their blood be in his ſight. And he ſhall live, and to him ſhall be given of the gold of Sheba; prayer alſo ſhall be made for him continually; and daily ſhall he be praiſed[l]. Save, Lord; let the king hear us when we call[m].

CHAP.

§ 15. [a] Lam. i. 1. [b] Lam. i. 5, 6. [c] Lam. ii. 9. [d] Neh. ix. 33,—37. [e] Neh ix 32. [f] Pſal. lxxxix. 50, 51. [g] Pſal lxxii 1, 2. [h] Pſal lxxii. 4. [i] Pſal. lxxii. 7,—9. [k] Pſal. lxxii. 12. [l] Pſal. lxxii. 14, 15. [m] Pſal. xx. 9.

CHAP. II.

Of the reciprocal DUTIES *of* PARENTS *and* CHILDREN.

SECT. 1. Of parental affection, and ſome of its fruits. 2. That parents ought to give their children religious inſtruction, and a good example. 3.—Should provide for them. 4.—And adminiſter neceſſary reproof and correction to them. 5. That honour and obedience are due from children to parents. 6. Diſobedience, diſregard, and doing injury to parents are crimes of the deepeſt dye. 7. That it is of the greateſt importance to young perſons to be attentive to the inſtructions of wiſe and pious parents, and to conform to them in their early days.

SECT. 1. *Of parental affection, and ſome of its fruits.*

LO, children are an heritage of the Lord; and the fruit of the womb is his reward [a]. Can a woman forget her ſucking child, that ſhe ſhould not have compaſſion on the ſon of her womb [b]? A father pitieth his children [c]. Teach the young women to love their children [d].—When eight days were accompliſhed for the circumciſion of the child, his name was called Jeſus, and they brought him to Jeruſalem to preſent him to the Lord, as it is written in the law of the Lord [e]. There were brought unto him little children, that he ſhould put his hands on them and pray; and Jeſus ſaid, Suffer little children to come unto me; for of ſuch is the kingdom of heaven [f]. And behold there cometh one of the rulers of the ſynagogue, and, when he ſaw him, he fell at his feet, and beſought him greatly, ſaying, My little daughter lieth at the point of death, I pray thee come and lay thy hands on her, that ſhe may be healed, and ſhe ſhall live; and Jeſus went with him [g]. And one of the multitude ſaid, Maſter, I have brought unto thee my ſon, which hath a dumb ſpirit, and oft-times it hath caſt him into the fire and into the waters to deſtroy him; if thou canſt do any thing, have compaſſion on us and help us [h]. When he came nigh to the gate of the city (*Nain*)

§ 1. [a] Pſal. cxxvii. 3. [b] Iſa. xlix. 15. [c] Pſal. ciii. 13. [d] Tit. ii. 4.
[e] Luke ii. 21, 22, 23. [f] Matth. xix. 13, 14. [g] Mark v. 22, 23, 24. [h] Mark ix. 17, 22.

(*Nain*) behold there was a dead man carried out, the only ſon of his mother, and ſhe was a widow, and much people of the city was with her. And when the Lord ſaw her, he had compaſſion on her, and ſaid unto her, Weep not; and he came and touched the bier, and he ſaid, Young man, I ſay unto thee, Ariſe; and he that was dead ſat up, and began to ſpeak; and he delivered him to his mother[j]. You know how we exhorted and comforted, and charged every one of you, as a father doth his children[k].

SECT. 2. *That parents ought to give their children religious inſtruction and a good example.*

FATHERS, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord[a]. The Lord ſaid, I know him, (*Abraham*) that he will command his children and his houſhold after him, and they ſhall keep the way of the Lord to do juſtice and judgment[b]. Ye ſhall lay up theſe words in your heart and in your ſoul, and ye ſhall teach them to your children, ſpeaking of them when thou ſitteſt in thine houſe, and when thou walkeſt by the way, when thou lieſt down, and when thou riſeſt up[c]. And that thou mayeſt tell in the ears of thy ſon, and of thy ſon's ſon, what things I have wrought in Egypt, and my ſigns which I have done amongſt them, that ye may know how that I am the Lord[d]. And theſe words which I have commanded thee this day, ſhall be in thine heart, and thou ſhalt teach them diligently unto thy children[e]. That your days may be multiplied, and the days of your children, as the days of heaven, upon earth[f]. Gather the people together, men, women, and children, that they may hear, and that they may learn and fear the Lord your God, and obſerve to do all the words of this law, and that their children which have not known any thing, may hear and learn to fear the Lord your God[g]. And thou, Solomon, my ſon, know thou the God of thy father, and ſerve him with a perfect heart, and with a willing mind, for the Lord ſearcheth all hearts, and underſtandeth all the imaginations of the thoughts[h]. The father to the children ſhall make known thy truth[i]. I will open my mouth in parables, I will utter dark ſayings of old; which we have heard and known, and our fathers have told us; we will not hide them from their children, ſhowing to the generation to come the praiſes of the Lord, and his ſtrength and his wonderful works that he hath done; for he eſtabliſhed a teſtimony in Jacob, and he appointed

[j] Luke vii. 12,—15. [k] 1 Theſſ. ii. 11.

§ 2. [a] Eph. vi. 4. [b] Gen. xviii. 17, 19. [c] Deut. xi. 18, 19. [d] Exod. x. 2.
[e] Deut. vi 6, 7. [f] Deut. xi. 21. [g] Deut. xxxi, 12, 13. [h] 1 Chron. xxviii. 9.
[i] Iſa. xxxviii. 19.

pointed a law in Iſrael, which he commanded our fathers, that they ſhould make them known to their children, that the generation to come might know them, even the children which ſhould be born, who ſhould ariſe and declare them to their children, that they might ſet their hope in God, and not forget the works of God, but keep his commandments [k]. If it ſeem evil unto you to ſerve the Lord, chooſe you this day whom you will ſerve; but as for me and my houſe, we will ſerve the Lord [l]. The voice of ſalvation and rejoicing is in the tabernacles of the righteous [m]. I will behave myſelf wiſely in a perfect way; I will walk within my houſe with a perfect heart. I will ſet no wicked thing before mine eyes. A froward heart ſhall depart from me [n]. My ſon, keep thy father's commandment, and forſake not the law of thy mother [o]. Hear ye children the inſtruction of a father, and attend to know underſtanding. For I give you good doctrine; forſake not my law, for I was my father's ſon, tender and only beloved in the ſight of my mother; he taught me alſo, and ſaid unto me, Let thine heart retain my words, keep my commandments, and live [p].

SECT. 3.—*And ſhould provide for them.*

IF a ſon ſhall aſk bread of any of you that is a father, will he give him a ſtone? Or if he aſk a fiſh, will he for a fiſh give him a ſerpent? Or if he aſk him an egg, will he offer him a ſcorpion? Ye then being evil give good gifts unto your children [a]. But if any provide not for his own, and eſpecially for thoſe of his own houſe, he hath denied the faith, and is worſe than an infidel [b]. For the children ought not to lay up for the parents, but the parents for the children [c].

SECT. 4.—*And adminiſter neceſſary reproof and correction to them.*

THE rod and reproof give wiſdom: but a child left to himſelf bringeth his mother to ſhame [a]. The commandment is a lamp, and the law is light; and reproofs of inſtruction are the way of life [b] Fooliſhneſs is bound in the heart of a child, but the rod of correction ſhall drive it far from him [c]. He that ſpareth his rod, hateth his ſon; but he that loveth him, chaſteneth him betimes [d]. A fool deſpiſeth his father's inſtruction; but he that regardeth reproof is prudent [e]. Correction is grievous unto him that forſaketh the way, and he that hateth reproof

[k] Pſal. lxxviii. 2,—7. [l] Joſh. xxiv. 15. [m] Pſal. cxviii. 15. [n] Pſal. ci. 2,—4. [o] Prov. vi. 20. [p] Prov. iv. 1,—4.

§ 3. [a] Luke xi. 11, 12, 13. [b] 1 Tim. v. 8. [c] 2 Cor. xii. 14.

§ 4. [a] Prov. xxix. 15. [b] Prov. vi. 23. [c] Prov. xxii. 15. [d] Prov. xiii. 24. [e] Prov. xv. 5.

proof ſhall die. The ear that heareth the reproof of life abideth among the wiſe. He that refuſeth inſtruction deſpiſeth his own ſoul; but he that heareth reproof getteth underſtanding [f]. Chaſten thy ſon while there is hope [g]. We have had fathers of our fleſh, which corrected us, and we gave them reverence. For what ſon is he whom the Father chaſtneth not [h]? Correct thy ſon, and he ſhall give thee reſt; yea he ſhall give delight unto thy ſoul [i]. A wiſe ſon maketh a glad father; but a fooliſh ſon is the heavineſs of his mother [k].

SECT. 5. *That honour and obedience are due from children to their parents.*

HONOUR thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee [a]. Ye ſhall fear every man his father, and his mother, I am the Lord your God [b]. A ſon honoureth his father, and a ſervant his maſter [c]. Hearken unto thy father that begat thee; and deſpiſe not thy mother when ſhe is old [d]. Thou ſhalt riſe up before the hoary head, and honour the face of the old man, and fear thy God [e]. Children, obey your parents in the Lord, for this is right: Honour thy father and mother, which is the firſt commandment with promiſe, that it may be well with thee, and thou mayeſt live long on the earth [f]. Children obey your parents in all things, for this is well-pleaſing unto the Lord [g]. If any widow have children, let them learn firſt to ſhow piety at home, and to requite their parents; for that is good and acceptable before God [h].

SECT. 6. *Diſobedience, diſregard, and doing injury to parents, are crimes of the deepeſt dye.*

IN the laſt days, perilous times ſhall come; for men ſhall be lovers of their own ſelves, covetous, boaſters, proud, blaſphemers, diſobedient to parents, unthankful, unholy, without natural affection, from ſuch turn away [a]. There is a generation that curſeth their father, and doth not bleſs their mother [b]. Inventors of evil things, diſobedient to parents; without underſtanding, covenant-breakers, without natural affection: They that commit ſuch things are worthy of death [c]. Why do you tranſgreſs the commandment of God by your tradition;

[f] Prov. xv. 10, 31, 32. [g] Prov. xix. 18. [h] Heb. xii. 9, 7. [i] Prov. xxix. 17. [k] Prov. x. 1.

§ 5. [a] Exod. xx. 12. [b] Lev. xix. 3. [c] Mal. i. 6. [d] Prov. xxiii. 22. [e] Lev. xix. 32. [f] Eph. vi. 1, 2, 3. [g] Col. iii. 20. [h] 1 Tim. v. 4.

§ 6. [a] 2 Tim. iii. 1, 2, 3, 5. [b] Prov. xxx. 11. [c] Rom. i. 30, 31, 32.

tion; for God commanded, ſaying, Honour thy father and thy mother; and he that curſeth father or mother, let him die the death: But ye ſay, whoſoever ſhall ſay to his father or mother, It is a gift by whatſoever thou mightſt be profited by me, and honour not his father or his mother, he ſhall be free. Thus have ye made the commandment of God of none effect by your tradition [d]. And ye ſuffer him no more to do ought for his father or his mother, making the word of God of none effect [e].

He that waſteth his father, and chaſeth away his mother, is a ſon that cauſeth ſhame, and bringeth reproach [f]. The eye that mocketh at his father, and deſpiſeth to obey his mother, the ravens of the valley ſhall pick it out, and the young eagles ſhall eat it [g]. And he that curſeth his father or his mother, ſhall ſurely be put to death [k]. Whoſo robbeth his father or his mother, and ſaith, it is no tranſgreſſion, the ſame is the companion of a deſtroyer [i]. Whoſo curſeth his father or his mother, his lamp ſhall be put out in obſcure darkneſs [k]. For every one that curſeth his father or his mother, ſhall be ſurely put to death: He hath curſed his father or his mother; his blood ſhall be upon him [l]. If a man have a ſtubborn and rebellious ſon, which will not obey the voice of his father, or the voice of his mother, and that when they have chaſtned him, will not hearken unto them; then ſhall his father, and his mother lay hold on him, and bring him out unto the elders of the city, and ſhall ſay, This our ſon is ſtubborn and rebellious, and will not obey our voice; and all the men of the city ſhall ſtone him with ſtones that he die; ſo ſhalt thou put evil away from among you [m]. Curſed be he that ſetteth light by his father, or his mother: And all the people ſhall ſay, Amen [n].

SECT. 7. *That it is of the greateſt importance to young perſons to be attentive to the inſtructions of wiſe and pious parents, and to conform to them in their early days.*

MY ſon, if thou wilt receive my words and hide my commandments with thee, ſo that thou incline thine ear unto wiſdom, and apply thine heart to underſtanding, Then ſhalt thou underſtand the fear of the Lord, and find the knowledge of God [a]. If thou ſeek him he will be found of thee, but if thou forſake him he will caſt thee off for ever [b]. My ſon forget not my law, but let thine heart keep my

[d] Matth xv. 3,—6. [e] Mark vii. 12, 13. [f] Prov. xix. 26. [g] Prov. xxx. 17.
[h] Exod. xxi. 17. [i] Prov. xxviii. 24. [k] Prov. xx. 20. [l] Levit. xx. 9.
[m] Deut. xxi. 18,—21. [n] Deut. xxvii. 16.

§ 7. [a] Prov. ii. 1, 2, 5. [b] 1 Chron. xxviii. 9.

my commandments, for length of days, and long life, and peace ſhall they add to thee. Let not mercy and truth forſake thee, bind them about thy neck, write them upon the table of thine heart, ſo ſhalt thou find favour and good underſtanding in the ſight of God[c]. My ſon, let not them depart from thine eyes; keep ſound wiſdom and diſcretion, ſo ſhall they be life to thy ſoul, and grace to thy neck, then ſhalt thou walk in thy way ſafely, and thy foot ſhall not ſtumble[d]. Hear, O my ſon, and receive my ſayings; and the years of thy life ſhall be many. I have taught thee in the way of wiſdom, I have led thee in right paths; when thou goeſt, thy ſteps ſhall not be ſtraitned; and when thou runneſt, thou ſhalt not ſtumble. Take faſt hold of inſtruction, let her not go, keep her, for ſhe is thy life[e]. Doth not wiſdom cry? Unto you, O men, I call,—I love them that love me, and thoſe that ſeek me early ſhall find me; for whoſo findeth me, findeth life, and ſhall obtain the favour of the Lord; but he that ſinneth againſt me wrongeth his own ſoul; all they that hate me love death[f].

Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou ſhalt ſay I have no pleaſure in them[g]. Train up a child in the way he ſhould go, and when he is old he will not depart from it[h]. For thou art my hope, O Lord God, thou art my truſt from my youth; thou haſt taught me alſo from my youth. Now alſo when I am old and grey-headed, O God forſake me not, until I have ſhowed thy ſtrength unto this generation, and thy power unto every one that is to come[i]. While Joſiah was yet young, he began to ſeek after the God of David his father, and he did that which was right in the ſight of the Lord[k]. Continue thou in the things which thou haſt learned, and haſt been aſſured of, knowing of whom thou haſt learned them; and that from a child thou haſt known the holy ſcriptures which are able to make thee wiſe unto ſalvation[l]. Flee alſo youthful luſts[m], which war againſt the ſoul[n]. Hear me now therefore, O ye children, and depart not from the words of my mouth, leſt thou give thine honour unto others, and thy years unto the cruel, leſt ſtrangers be filled with thy wealth, and thou mourn at the laſt when thy fleſh and thy body are conſumed, and ſay, How have I hated inſtruction, and my heart deſpiſed reproof; and have not obeyed the voice of my teachers, nor inclined mine ear to them that inſtructed me[o]? His bones are full of the ſins of his youth, which ſhall ly down with him in the duſt[p]. A certain man had two ſons, and the younger of them ſaid to his father, Father, give me the portion of goods that falleth to me; and he divided to them his living. And the younger ſon gathered all together,

[c] Prov iii. 1,—4. [d] Prov. iii. 21, 22, 23. [e] Prov. iv. 10,—13. [f] Prov. viii. 1, 4, 17. 35, 36.
[g] Eccleſ. xii. 1. [h] Prov. xxii. 6. [i] Pſal lxxi. 5, 17, 18. [k] 2 Chron. xxxiv. 3, 2.
[l] 2 Tim. iii. 14, 15. [m] 2 Tim. ii. 22. [n] 1 Pet. ii. 11. [o] Prov. v. 7, 9,—13.
[p] Job xx. 11.

and took his journey into a far country, and there waſted his ſubſtance with riotous living. And when he had ſpent all, there aroſe a mighty famine in the land, and he began to be in want, and he went and joined himſelf to a certain citizen of that country, and he ſent him into his fields to feed ſwine. And he would fain have filled his belly with the huſks that the ſwine did eat; and no man gave unto him[q]. Wiſdom crieth without, ſhe uttereth her voice in the ſtreets. How long, ye ſimple ones, will ye love ſimplicity, and fools hate knowledge? Turn you at my reproof.—Becauſe you have ſet at nought all my counſel, and would have none of my reproof. I alſo will laugh at your calamity, and mock when your fear cometh. When your fear cometh as deſolation, when diſtreſs and anguiſh cometh upon you: Then they ſhall call upon me, but I will not anſwer, they ſhall ſeek me early, but they ſhall not find me. They would none of my counſel, they deſpiſed all my reproof. Therefore ſhall they eat of the fruit of their own way, and be filled with their own devices[r].

CHAP.

[q] Luke xv. 11,—16. [r] Prov. i. 20, 22,—31.

CHAP. III.

Of MARRIAGE, *and the reciprocal Duties of* HUSBANDS *and* WIVES.

SECT. 1. Marriage is an inſtitution of the great Creator. 2. Ordinances relating to marriage under the Old and New Teſtament. 3. Duties incumbent both on huſbands and wives. 4.—On huſbands to be dutiful and affectionate. 5.—On wives not to aſſume power. 6.—To be obedient to their huſbands, and adorned with modeſty and meekneſs. 7. The amiable character of a virtuous and induſtrious wife.

SECT. 1. *Marriage is an inſtitution of the great Creator.*

THE Lord God formed man of the duſt of the ground, and breathed into his noſtrils the breath of life; and man became a living ſoul [a]. And the Lord God ſaid, It is not good that the man ſhould be alone; I will make him an help meet for him [b]. And the Lord God cauſed a deep ſleep to fall upon Adam, and he ſlept; and he took one of his ribs, and cloſed up the fleſh inſtead thereof. And the rib which the Lord God had taken from man, made he a woman, and brought her unto the man. And Adam ſaid, This is now bone of my bones, and fleſh of my fleſh: She ſhall be called Woman, becauſe ſhe was taken out of man. Therefore ſhall a man leave his father and his mother, and ſhall cleave unto his wife; and they ſhall be one fleſh [c]. And unto the woman he ſaid, Thy deſire ſhall be to thy huſband, and he ſhall rule over thee [d].

Now the Spirit ſpeaketh expreſsly, that in the latter times ſome ſhall depart from the faith, giving heed to ſeducing ſpirits, and doctrines of devils; forbidding to marry [e]. Marriage is honourable in all, and the bed undefiled; but whoremongers and adulterers God will judge [f]. I will therefore that the younger women marry, bear children, guide the houſe, give none occaſion to the adverſary to ſpeak reproachfully [g].

SECT.

§ 1. [a] Gen. ii. 7. [b] Gen. ii. 18. [c] Gen. ii. 21,—24. [d] Gen. iii. 16.
[e] 1 Tim. iv. 1, 3. [f] Heb. xiii. 4. [g] 1 Tim. v. 14.

SECT. 2. *Ordinances relating to marriage under the Old and New Teſtament.*

IF a man entice a maid that is not betrothed, and lie with her; he ſhall ſurely endow her to be his wife [a]. When a man hath taken a wife, and married her, and it come to paſs that ſhe find no favour in his eyes, becauſe he hath found ſome uncleanneſs in her; then let him write her a bill of divorcement, and give it in her hand, and ſend her out of his houſe. And when ſhe is departed out of his houſe, ſhe may go and be another man's wife. And if the latter huſband hate her, and write her a bill of divorcement; or if the latter huſband die, which took her to be his wife, her former huſband, which ſent her away, may not take her again to be his wife, after that ſhe is defiled; for that is abomination before the Lord [b].

The phariſees came unto *Jeſus*, tempting him, and ſaying unto him, Is it lawful for a man to put away his wife for every cauſe? And he anſwered and ſaid unto them, Have ye not read, that he which made them at the beginning, made them male and female? For this cauſe ſhall a man leave father and mother, and ſhall cleave to his wife; and they twain ſhall be one fleſh. Wherefore they are no more twain, but one fleſh. What therefore God hath joined together, let no man put aſunder. They ſay unto him, Why did Moſes command to give a writing of divorcement, and to put her away? He ſaith unto them, Moſes, becauſe of the hardneſs of your hearts, ſuffered you to put away your wives; but from the beginning it was not ſo. And I ſay unto you, Whoſoever ſhall put away his wife, except it be for fornication, and ſhall marry another, committeth adultery; and whoſoever marrieth her which is put away, doth commit adultery [c]. And if a woman ſhall put away her huſband, and be married to another, ſhe committeth adultery [d] *.

SECT. 3. *Duties incumbent both on huſbands and wives.*

To avoid fornication, let every man have his own wife, and let every woman have her own huſband. Let the huſband render unto the wife due benevolence; and likewiſe the wife unto the huſband. The wife hath not power of her own body, but the huſband; and likewiſe alſo the huſband hath not power of his own body, but the wife. Defraud you not one the other, except it be with conſent for a time, that ye may give yourſelves to faſting and prayer; and come together

§ 2. [a] Exod. xxii. 16. [b] Deut. xxiv. 1,—4. [c] Matth. xix. 3,---9. [d] Mark x. 12.

* See Mark x. 2,—11. and Matth. v. 31, 32.

ther again, that Satan tempt you not for your incontinency [a]. And unto the married I command, yet not I but the Lord, Let not the wife depart from her husband. But and if she depart, let her remain unmarried, or be reconciled to her husband; and let not the husband put away his wife. If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away. And the woman which hath a husband that believeth not, and if he be pleased to dwell with her, let her not leave him: For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; else were your children unclean, but now are they holy. For what knowest thou, O wife, whether thou shalt save thy husband? Or how knowest thou, O man, whether thou shalt save thy wife [b]? Be ye not unequally yoked with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness [c]? For the woman which hath an husband, is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then, if while her husband liveth, she be married to another man, she shall be called an adulteress; but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man [d].

SECT. 4.—*On husbands to be dutiful and affectionate.*

HUSBANDS, love your wives, and be not bitter against them [a]. So ought men to love their wives, even as their own bodies; he that loveth his wife, loveth himself. For no man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the church [b]. She is thy companion, and the wife of thy covenant [c]. And did not he make one? and wherefore one? that he might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth [d]. Drink waters out of thine own cistern, and running waters out of thine own well [e]. Let them be only thine own, and not strangers with thee. Let thy fountain be blessed, and rejoice with the wife of thy youth. Let her be as the loving hind and pleasant roe, and be thou ravish'd always with her love. And why wilt thou, my son, be ravish'd with a strange woman, and embrace the bosom of a stranger [f]? Live joyfully with the wife whom thou lovest, all the days of the life of thy vanity; for that is thy portion under the sun [g]. Ye husbands, dwell with them according to knowledge, giving honour unto the wife as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindred [h]. Husbands love your

§ 3. [a] 1 Cor. vii. 2,---5. [b] 1 Cor. vii. 10,---14, 16. [c] 2 Cor. vi. 14. [d] Rom. vii. 2, 3.

§ 4. [a] Col. iii. 19. [b] Eph. v. 28, 29. [c] Mal. ii. 14. [d] Mal. ii. 15.
[e] Prov. v. 15. [f] Prov. v. 16,---20. [g] Eccles. ix. 9. [h] 1 Pet. iii. 7.

your wives, even as Chriſt alſo loved the church, and gave himſelf for it [i]. Let every one of you in particular ſo love his wife even as himſelf, and the wife ſee that ſhe reverence her huſband [k].

SECT. 5.—*On wives not to aſſume power.*

I WOULD have you know, that the head of every man is Chriſt; and the head of the woman is the man; and the head of Chriſt is God [a]. For a man is the image and glory of God; but the woman is the glory of the man. For the man is not of the woman, but the woman of the man. Neither was the man created for the woman, but the woman for the man [b]. Nevertheleſs neither is the man without the woman, neither the woman without the man in the Lord. for as the woman is of the man, even ſo is the man alſo by the woman; but all things of God [c]. Let the woman learn in ſilence with all ſubjection. But I ſuffer not a woman to teach, nor to uſurp authority over the man, but to be in ſilence [d]. Let your women keep ſilence in the churches, for it is not permitted unto them to ſpeak; but they are commanded to be under obedience, as alſo ſaith the law. And if they will learn any thing, let them aſk their huſbands at home [e]. For Adam was firſt formed, then Eve. And Adam was not deceived; but the woman being deceived, was in the tranſgreſſion [f]. A virtuous woman is a crown to her huſband; but ſhe that maketh aſhamed is rottenneſs in his bones [g]; and the contentions of a wife are a continual dropping [h]. It is better to dwell in a corner of the houſe-top, than with a brawling woman in a wide houſe [i]. Better to dwell in the wilderneſs, than with a contentious and angry woman [k].

SECT. 6.—*To be obedient to their huſbands, and adorned with modeſty and meekneſs.*

SPEAK thou the things which become ſound doctrine; that the aged women be in behaviour as becometh holineſs; that they may teach the young women to be ſober, to love their huſbands, to love their children, to be diſcreet, chaſte, keepers at home, good, obedient to their own huſbands; that the word of God be not blaſphemed [a]. A biſhop muſt be the huſband of one wife [b]: Even ſo muſt their wives be grave, not ſlanderers, ſober, faithful in all things [c].

Wives,

[i] Eph. v. 25. [k] Eph. v. 33.

§ 5. [a] 1 Cor. xi. 3. [b] 1 Cor. xi. 7, 8, 9. [c] 1 Cor. xi. 11. 12. [d] 1 Tim. ii. 11, 12.
[e] 1 Cor. xiv. 34, 35. [f] 1 Tim. ii. 13, 14. [g] Prov. xii. 4. [h] Prov. xix. 13.
[i] Prov. xxi. 9. [k] Prov. xxi. 19.

§ 6. [a] Tit. ii. 1,---5. [b] 1 Tim. iii. 2. [c] 1 Tim. iii. 11.

Wives, ſubmit yourſelves unto your own huſbands, as unto the Lord. For the huſband is the head of the wife, even as Chriſt is the head of the church; and he is the Saviour of the body. Therefore, as the church is ſubject unto Chriſt, ſo let the wives be to their own huſbands in every thing [d]. The wife is bound by the law as long as her huſband liveth [e]. Wives, ſubmit yourſelves unto your own huſbands, as it is fit in the Lord [f].

I will therefore, that women adorn themſelves in modeſt apparel, with ſhamefacedneſs and ſobriety; not with broidered hair, or gold, or pearls, or coſtly array; but (which becometh women profeſſing godlineſs) with good works [g]. Ye wives, be in ſubjection to your own huſbands; that if any obey not the word, they alſo may without the word be won by the converſation of the wives, while they behold your chaſte converſation, coupled with fear. Whoſe adorning, let it not be that outward adorning of plaiting the hair, and of wearing gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet ſpirit, which is in the ſight of God of great price. For after this manner, in the old time, the holy women alſo who truſted in God adorned themſelves, being in ſubjection to their own huſbands; even as Sara obeyed Abraham, calling him lord; whoſe daughters ye are as long as ye do well [h].

SECT. 7. *The deſcription of a virtuous and induſtrious wife.*

A GRACIOUS woman retaineth honour; and ſtrong men retain riches [a]. Houſe and riches are the inheritance of fathers; and a prudent wife is from the Lord [b]. Who can find a virtuous woman? for her price is far above rubies. The heart of her huſband doth ſafely truſt in her, ſo that he ſhall have no need of ſpoil. She will do him good, and not evil, all the days of her life. She ſeeketh wool and flax, and worketh willingly with her hands. She is like the merchants ſhips; ſhe bringeth her food from afar. She riſeth alſo while it is yet night, and giveth meat to her houſhold, and a portion to her maidens. She conſidereth a field, and buyeth it; with the fruit of her hands ſhe planteth a vineyard. She girdeth her loins with ſtrength, and ſtrengthneth her arms. She perceiveth that her merchandize is good; her candle goeth not out by night. She layeth her hands to the ſpindle, and her hands hold the diſtaff. She ſtretcheth out her hand to the poor; yea ſhe reacheth forth her hands to the needy. She is not afraid of the ſnow for her houſhold; for all her houſhold are clothed with ſcarlet. She maketh herſelf coverings of tapeſtry; her clothing is ſilk and purple [c].

[d] Eph. v. 22, 23, 24. [e] 1 Cor. vii. 39. [f] Col. iii. 18. [g] 1 Tim. ii. 8,---10. [h] 1 Pet. iii. 1,---6.

§ 7. [a] Prov. xi. 16. [b] Prov. xi. 14. [c] Prov. xxxi. 10,---22.

ple. Her huſband is known in the gates, when he ſitteth among the elders of the land. She maketh fine linen, and ſelleth it; and delivereth girdles unto the merchant. Strength and honour are her clothing, and ſhe ſhall rejoice in time to come. She openeth her mouth with wiſdom, and in her tongue is the law of kindneſs. She looketh well to the ways of her houſhold, and eateth not the bread of idleneſs. Her children ariſe up, and call her bleſſed; her huſband alſo, and he praiſeth her [d]. Favour is deceitful, and beauty is vain; but a woman that feareth the Lord, ſhe ſhall be praiſed. Give her of the fruit of her hands, and let her own works praiſe her in the gates [e].

CHAP. IV.

Of MASTERS *and* SERVANTS.

SECT. 1. Inſtitutions of God concerning hired ſervants. And 2. Concerning bond-men, and bond-maids. 3. The indignation of God againſt oppreſſive maſters. 4. The duties of maſters toward their ſervants. 5. Servants are bound to honour their maſters. 6. And to obey them, and be faithful in their ſervice.

SECT. 1. *Inſtitutions of God concerning hired ſervants.*

IF thy brother that dwelleth by thee be waxen poor, and be ſold unto thee; thou ſhalt not compel him to ſerve as a bond-ſervant; but as an hired ſervant, and a ſojourner he ſhall be with thee; and ſhall ſerve thee unto the year of jubilee; and then ſhall he depart from thee; both he and his children with him, and ſhall return, and unto the poſſeſſion of his fathers ſhall he return [a]. And when thou ſendeſt him out from thee, thou ſhalt not let him go away empty; thou ſhalt furniſh him liberally out of thy flock, and out of thy floor, and out of thy wine-preſs; of that wherewith the Lord thy God hath bleſſed thee, thou ſhalt give unto him [b]. And it ſhall be if he ſay unto thee, I will not go away from thee (becauſe he loveth thee and thine houſe, becauſe he is well with thee.) Then thou

[d] Prov. xxxi. 23,—28.

[e] Prov. xxxi. 30, 31.

§ 1. [a] Lev. xxv. 39, 40, 41.

[b] Deut. xv. 13, 14.

thou ſhalt take an awl, and thruſt it through his ear unto the door, and he ſhall be thy ſervant for ever; and alſo unto thy maid-ſervant thou ſhalt do likewiſe [c]*. Thou ſhalt not rule over him with rigour; but ſhall fear thy God [d].

And if a ſojourner or ſtranger wax rich by thee, and thy brother that dwelleth by him wax poor, and ſell himſelf unto the ſtranger or ſojourner by thee, or to the ſtock of the ſtranger's family; after that he is ſold, he may be redeemed again; one of his brethren may redeem him; or if he be able he may redeem himſelf [e]. And he ſhall reckon with him that bought him from the year that he was ſold to him, unto the year of jubilee [f]. And if he be not redeemed in theſe years, then he ſhall go out in the year of jubilee, both he and his children with him [g]. Thou ſhalt not oppreſs an hired ſervant that is poor and needy, whether he be of thy brethren, or of thy ſtrangers that are in thy land, within thy gates. At his day thou ſhalt give him his hire, neither ſhall the ſun go down upon it, for he is poor and ſetteth his heart upon it: leſt he cry againſt thee unto the Lord, and it be ſin unto thee [h].

SECT. 2. —*Concerning bond-men and bond-maids.*

BOTH thy bond-men, and thy bond-maids which thou ſhalt have, ſhall be of the heathen that are round about you; of them ſhall ye buy bond-men, and bond-maids. Moreover, of the children of the ſtrangers that do ſojourn among you, of them ſhall ye buy, and of their families that are with you, which they begat in your land; and they ſhall be your poſſeſſion. And ye ſhall take them as an inheritance for your children after you, to inherit them for a poſſeſſion; they ſhall be your bond-men for ever. But over your brethren the children of Iſrael, ye ſhall not rule one over another with rigour [a]. Thou ſhalt not deliver unto his maſter, the ſervant which is eſcaped from his maſter unto thee †. He ſhall dwell with thee, even among you, in that place which he ſhall chooſe, in one of thy gates where it liketh him beſt; thou ſhalt not oppreſs him [b]. If a man ſmite the eye of his ſervant, or the eye of his maid that it periſh; he ſhall let him go free for his eye's ſake. And if he ſmite out his man-ſervants tooth or his maid-ſervant's tooth; he ſhall let him go free for his tooth's ſake [c].

[c] Deut. xv. 16, 17. [d] Lev. xxv. 43. [e] Lev. xxv. 47, 48, 49. [f] Lev. xxv. 50.
[g] Lev. xxv. 54. [h] Deut. xxiv. 14, 15.

§ 2. [a] Lev. xxv. 44, 45, 46. [b] Deut. xxiii. 15, 16. [c] Exod. xxi. 26, 27.

* See Exod. xxi. 2,——11.

† This, it would appear, is to be underſtood of a ſervant whom his maſter would compel to go out of the country.

SECT. 3. *The indignation of God againſt oppreſſive maſters.*

ZEDEKIAH made a covenant with all the people that were at Jeruſalem, to proclaim liberty unto them; that every man ſhould let his man-ſervant, and every man his maid-ſervant, being an Hebrew or an Hebreweſs, go free; that none ſhould ſerve himſelf of them; to wit of a Jew his brother [a]. Now when all the princes, and all the people which had entered into the covenant, heard that every one ſhould let his man-ſervant, and every one his maid-ſervant go free, that none ſhould ſerve themſelves of them any more; then they obeyed, and let them go. But afterwards they turned, and cauſed the ſervants and the handmaids whom they had let go free, to return; and brought them into ſubjection for ſervants and for handmaids. Therefore, thus ſaith the Lord, the God of Iſrael, I made a covenant with your fathers in the day that I brought them forth out of the land of Egypt, out of the houſe of bondmen, ſaying, At the end of ſeven years, let ye go every man his brother an Hebrew, which hath been ſold unto thee; and when he hath ſerved ſix years, thou ſhalt let him go free from thee. But your fathers hearkned not unto me, neither inclined their ear. And ye were now turned, and had done right in my ſight, in proclaiming liberty every man to his neighbour; and ye had made a covenant before me in the houſe that is called by my name. But ye turned and polluted my name; and cauſed every man his ſervant, and every man his handmaid, whom he had ſet at liberty, at their pleaſure to return, and brought them into ſubjection, to be unto you for ſervants, and for handmaids. Therefore thus ſaith the Lord, Ye have not hearkned unto me in proclaiming liberty, every one to his brother, and every man to his neighbour; behold I proclaim a liberty unto you, ſaith the Lord, to the ſword, to the peſtilence, and to the famine, and I will give the men which have tranſgreſſed the covenant [b], into the hand of their enemies, and into the hand of them that ſeek their life [c]. And the Egyptians made the children of Iſrael to ſerve with rigour. And they made their lives bitter with hard bondage; all their ſervice wherein they made them ſerve, was with rigour [d]. And the children of Iſrael ſighed by reaſon of the bondage, and they cried; and their cry came up unto God [e]. And the Lord ſaid, I have ſurely ſeen the affliction of my people which are in Egypt, and have heard their cry by reaſon of their taſk-maſters, for I know their ſorrows. And I am come down to deliver them [f]. Behold the hire of the labourers which have reaped down your fields, which is of you kept back by fraud, crieth: And the cries of them which have reaped, are

§ 3. [a] Jer. xxxiv. 8, 9. [b] Jer. xxxiv. 10,—18. [c] Jer. xxxiv. 20. [d] Exod. i. 13, 14. [e] Exod. ii. 23. [f] Exod. iii. 7, 8.

are entred into the ears of the Lord of Sabaoth [g]. And I will come near to you to judgment, and I will be a ſwift witneſs againſt the ſorcerers, and againſt falſe ſwearers, and againſt thoſe that oppreſs the hireling in his wages [h].

SECT. 4. *The duties of maſters toward their ſervants.*

ACCUSE not a ſervant unto his maſter; leſt he curſe thee, and thou be found guilty [a]. Maſters, forbear threatning; knowing alſo that your maſter is in heaven, neither is their reſpect of perſons with him [b]. Maſters, give unto your ſervants that which is juſt and equal, knowing that ye alſo have a maſter in heaven [c]. Wo unto him that uſeth his neighbour's ſervice without wages, and giveth him not for his work [d]. And when Jeſus was entred into Capernaum, there came unto him a centurion, beſeeching him, and ſaying, Lord, my ſervant lieth at home, ſick of the palſy, grievouſly tormented. Lord, I am not worthy that thou ſhouldſt come under my roof: but ſpeak the word only, and my ſervant ſhall be healed [e].

If I did deſpiſe the cauſe of my man-ſervant, or of my maid-ſervant, when they contended with me; what then ſhall I do when God riſeth up? And when he viſiteth, What ſhall I anſwer him? Did not he that made me in the womb, make him? Did not one faſhion us in the womb [f]?

SECT. 5. *Servants are bound to honour their maſters.*

THE diſciple is not above his maſter, nor the ſervant above his Lord. It is enough for the diſciple that he be as his maſter, and the ſervant as his Lord [a]. But which of you having a ſervant plowing, or feeding cattle, will ſay unto him by and by, when he is come from the field, Go and ſit down to meat? And will not rather ſay unto him, Make ready wherewith I may ſup, and gird thyſelf, and ſerve me, till I have eaten and drunken; and afterward thou ſhalt eat and drink? Doth he thank that ſervant, becauſe he did the things that were commanded him: I trow not [b]. A ſon honoureth his father, and a ſervant his maſter [c]. The eyes of ſervants look unto the hand of their maſters, and the eyes of

[g] James v. 4. [h] Mal. iii. 5.

§ 4. [a] Prov. xxx. 10. [b] Eph. vi. 9. [c] Col. iv. 1. [d] Jer. xxii. 13.
[e] Matth. viii. 5, 6, 8. [f] Job xxxi. 13, 14, 15.

§ 5. [a] Matth. x. 24, 25. [b] Luke xvii. 7, 8, 9. [c] Mal. i. 6.

of a maiden unto the hands of her miſtreſs[d]. The king's favour is toward a wiſe ſervant; but his wrath is againſt him that cauſeth ſhame[e]. A wiſe ſervant ſhall have rule over a ſon that cauſeth ſhame; and ſhall have part of the inheritance among the brethren[f].

SECT. 6.—*And to obey them, and be faithful in their ſervice.*

EXHORT ſervants to be obedient unto their own maſters, and to pleaſe them well in all things; not anſwering again, not purloining, but ſhewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things[a]. Servants, be ſubject to your maſters, with all fear,; not only to the good and gentle, but alſo to the froward; for this is thank-worthy, if a man for conſcience toward God endure grief, ſuffering wrongfully[b]. For what glory is it, if when ye be buffeted for your faults, ye ſhall take it patiently? but if when ye do well, and ſuffer for it, ye take it patiently, this is acceptable with God[c]. Servants, be obedient to your maſters according to the fleſh, with fear and trembling in ſingleneſs of your heart, as unto Chriſt; not with eye-ſervice, as men-pleaſers, but as the ſervants of Chriſt, doing the will of God from the heart; with good will doing ſervice, as to the Lord, and not to men*; knowing, that whatſoever good thing any man doth, the ſame ſhall he receive of the Lord, whether he be bond or free[d]. But he that doth wrong, ſhall receive for the wrong which he hath done; and there is no reſpect of perſons[e]. To whom ye yield yourſelves ſervants to obey, his ſervants ye are to whom you obey[f]. That ſervant which knew his lord's will, and prepared not himſelf, neither did according to his will, ſhall be beaten with many ſtripes; but he that knew not and did things worthy of ſtripes, ſhall be beaten with few ſtripes[g]. He that walketh in a perfect way, he ſhall ſerve me. He that worketh deceit, ſhall not dwell within my houſe: He that telleth lies ſhall not tarry in my ſight[h]. Art thou called being a ſervant? care not for it; but if thou mayſt be made free, uſe it rather. For he that is called in the Lord, being a ſervant, is the Lord's freeman; likewiſe alſo, he that is called, being free, is Chriſt's ſervant[i]. Let as many ſervants as are under the yoke, count their own maſters worthy of all honour; that the name of God and his doctrine be not blaſphemed. And they that

[d] Pſal. cxxiii. 2. [e] Prov. xiv. 35. [f] Prov. xvii. 2.

§ 6. [a] Tit. ii. 9, 10. [b] 1 Pet. ii. 18, 19. [c] 1 Pet. ii. 20. [d] Eph. vi. 5,—8.
[e] Col. iii. 25. [f] Rom. vi. 16. [g] Luke xii. 47, 48. [h] Pſal. ci. 6, 7.
[i] 1 Cor. vii. 21, 22.

* Col. iii. 22,——24.

that have believing maſters, let them not deſpiſe them, becauſe they are brethren; but rather do them ſervice, becauſe they are faithful, and beloved, partakers of the benefit [k]. Servants, obey in all things your maſters according to the fleſh, not with eye-ſervice, as men-pleaſers, but in ſingleneſs of heart fearing God. And whatſoever ye do, do it heartily as to the Lord, and not unto men, knowing that of the Lord you ſhall receive the reward of the inheritance, for ye ſerve the Lord Chriſt. But he that doth wrong ſhall receive for the wrong that he hath done; and there is no reſpect of perſons [l]. Theſe things teach and exhort [m].

PART

[k] 1 Tim. vi. 1, 2. [l] Col. iii. 22,—24. [m] 1 Tim. vi. 2.

PART VII.

Of the CHURCH *of* GOD.

CHAP. I.

Of the CHURCH *of* GOD *under the* OLD TESTAMENT *Diſpenſation.*

SECT. 1. Of the origin of the church of God after the fall. 2. The covenant of God with Noah. 3. The calling of Abraham, and the covenant of God with him. 4. The covenant renewed with Iſaac. 5.—And with Jacob. 6. The children of Iſrael called to be a peculiar people unto the Lord. 7. The covenant at Sinai. 8. The obligations on the children of Iſrael to keep this covenant. 9. The goodneſs and condeſcenſion of God in this diſpenſation to Iſrael, celebrated by his ſaints. 10. Special promiſes given to that people, of God's peculiar favour and protection. 11. The praiſes and prayers of the Old Teſtament ſaints on this head.

SECT. 1. *Of the origin of the church of God after the fall.*

AND the Lord God called unto Adam, and ſaid unto him, Where art thou? And he ſaid, I heard thy voice in the garden, and I was afraid, becauſe I was naked; and I hid myſelf. And he ſaid, Who told thee that thou waſt naked? Haſt thou eaten of the tree, whereof I commanded thee, that thou ſhouldſt not eat? And the man ſaid, The woman whom thou gaveſt me to be with me, ſhe gave me of the tree, and I did eat. And the Lord God ſaid unto the woman, What is this that thou haſt done? And the woman ſaid, The

The ſerpent beguiled me, and I did eat. And the Lord God ſaid unto the ſerpent, Becauſe thou haſt done this, thou art curſed above all cattle, and above every beaſt of the field. And I will put enmity between thee and the woman, " and between thy ſeed and her ſeed; it ſhall bruiſe thy head, and thou ſhalt " bruiſe his heel [a]."

And *Eve* bare a ſon, and called his name Seth. And to Seth, to him alſo there was born a ſon; and he called his name Enos. " Then men began to call " upon the name of the Lord [b]." And it came to paſs, when men began to multiply on the face of the earth, and daughters were born unto them, that the ſons of God ſaw the daughters of men, that they were fair; and they took them wives of all which they choſe [c]. And God ſaw that the wickedneſs of man was great in the earth; and that every imagination of the thoughts of his heart was only evil continually [d]. And the Lord ſaid; I will deſtroy man, whom I have created, from the face of the earth; for it repenteth me that I have made them. " But Noah found grace in the eyes of the Lord [e]."

SECT. 2. *The covenant of God with Noah.*

NOAH was a juſt man and perfect in his generations; and Noah walked with God [a]. And God looked upon the earth, and behold it was corrupt; for all fleſh had corrupted his way upon the earth. And God ſaid unto Noah, The end of all fleſh is come before me; and behold, I will deſtroy them with the earth. Make thee an ark of Gopher-wood [b]. And behold I, even I, do bring a flood of waters upon the earth, to deſtroy all fleſh wherein is the breath of life, from under heaven. But with thee will I eſtabliſh my covenant; and thou ſhalt come into the ark; thou, and thy ſons, and thy wife, and thy ſons wives with thee [c]. And Noah did according unto all that the Lord commanded him [d]. And it came to paſs after ſeven days, that the waters of the flood were upon the earth [e]. And all fleſh died that moved upon the earth. All in whoſe noſtrils was the breath of life, of all that was in the dry land died [f]. And God remembred Noah; and made a wind to paſs over the earth; and the waters aſſwaged, and the earth was dried [g]. And Noah went forth, and his ſons, and his wife, and his ſons wives with him [h]. And Noah builded an altar unto the Lord, and offered burnt-offerings on the altar [i]. And God bleſſed Noah, and his ſons, and ſaid unto them [k],

§ 1. [a] Gen. iii. 9,—15. [b] Gen. iv. 25, 26. [c] Gen. vi. 1, 2. [d] Gen. vi. 5. [e] Gen. vi. 7, 8.

§ 2. [a] Gen. vi. 9. [b] Gen. vi. 12, 13, 14. [c] Gen. vi. 17, 18. [d] Gen. vii. 5. [e] Gen. vii. 10. [f] Gen. vii 21, 22. [g] Gen. viii. 1, 14. [h] Gen. viii. 18. [i] Gen. viii. 20. [k] Gen. ix. 1.

Behold, I eſtabliſh my covenant with you, and with your ſeed after you [l].—*Thus* by faith, Noah being warned of God, of things not ſeen as yet, moved with fear, prepared an ark to the ſaving of his houſe; by the which he condemned the world, and became heir of the righteouſneſs which is by faith [m].

SECT. 3. *The calling of Abram, and the covenant of God with him.*

Now the Lord had ſaid unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's houſe, unto a land that I will ſhew thee. And I will make of thee a great nation, and I will bleſs thee, and make thy name great; and thou ſhalt be a bleſſing. And I will bleſs them that bleſs thee; and curſe him that curſeth thee; and in thee ſhall all families of the earth be bleſſed. So Abram departed as the Lord had ſpoken unto him [a]. By faith, when he was called to go out into a place, which he ſhould after receive for an inheritance, he obeyed; and he went out, not knowing whither he went. By faith he ſojourned in the land of promiſe, as in a ſtrange country [b]; and there he builded an altar unto the Lord; and called upon the name of the Lord [c]. And the Lord appeared unto Abram, and ſaid unto him, I am the Almighty God; walk before me, and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly [d]. As for me, behold my covenant is with thee, and thou ſhalt be a father of many nations. Neither ſhall thy name any more be called Abram; but thy name ſhall be Abraham; for a father of many nations have I made thee. And I will eſtabliſh my covenant between me and thee, and thy ſeed after thee, in their generations for an everlaſting covenant; to be a God unto thee, and thy ſeed after thee. And I will give unto thee, and to thy ſeed after thee, the land wherein thou art a ſtranger, for an everlaſting poſſeſſion; and I will be their God. Thou ſhalt keep my covenant therefore, thou and thy ſeed after thee in their generations [e]. Sarah thy wife ſhall bear thee a ſon indeed; and thou ſhalt call his name Iſaac; and I will eſtabliſh my covenant with him for an everlaſting covenant, and with his ſeed after him. And as for Iſhmael, I have heard thee; behold, I have bleſſed him, and will make him fruitful, and will multiply him exceedingly. But my covenant will I eſtabliſh with Iſaac, whom Sarah ſhall bear unto thee at this ſet time, in the next year [f]. By myſelf have I ſworn, ſaith the Lord, That in bleſſing I will bleſs thee, and in multiplying I will multiply thy ſeed as the ſtars of heaven, and as the ſand which is upon the ſea-ſhore; and

[l] Gen. ix. 9. [m] Heb. xi. 7.

§ 3. [a] Gen. xii. 1,—4. [b] Heb. xi. 8, 9. [c] Gen. xii. 8. [d] Gen. xvii. 1, 2.
[e] Gen. xvii. 4,—9. [f] Gen. xvii. 19, 20, 21.

and in thy ſeed ſhall all the nations of the earth be bleſſed [g]. And *Abraham* believed in the Lord; and he counted it to him for righteouſneſs [h]. And ſo, after he had patiently endured, he obtained the promiſe [i].

SECT. 4. *The covenant renewed with Iſaac.*

AND there was a famine in the land; and Iſaac went unto Abimelech king of the Philiſtines, unto Gerar. And the Lord appeared unto him, and ſaid, Go not down into Egypt; dwell in the land which I ſhall tell thee of. Sojourn in this land, and I will be with thee, and will bleſs thee; for unto thee, and unto thy ſeed I will give all theſe countries. And I will perform the oath which I ſware unto Abraham thy father. And I will make thy ſeed to multiply as the ſtars of heaven, and will give unto thy ſeed all theſe countries; and in thy ſeed ſhall all the nations of the earth be bleſſed; becauſe that Abraham obeyed my voice, and kept my charge, my commandments, my ſtatutes, and my laws [a].

SECT. 5.—*And with Jacob.*

AND Iſaac called Jacob, and bleſſed him, and ſaid unto him [a], God Almighty bleſs thee, and make thee fruitful, and multiply thee, that thou mayſt be a multitude of people; and give thee the bleſſings of Abraham, to thee and to thy ſeed with thee; that thou mayſt inherit the land wherein thou art a ſtranger, which God gave unto Abraham. And Iſaac ſent away Jacob [b]. And Jacob went out from Beerſheba, and went towards Haran. And he lighted upon a certain place, and tarried there all night, and lay down in that place to ſleep. And he dreamed, and behold, a ladder ſet upon the earth, and the top of it reached to heaven; and behold, the angels of God aſcending and deſcending on it. And behold, the Lord ſtood above it, and ſaid, I am the Lord God of Abraham thy father, and the God of Iſaac; the land whereon thou lyeſt, to thee will I give it, and to thy ſeed. And thy ſeed ſhall be as the duſt of the earth; and thou ſhalt ſpread abroad, to the weſt, and to the eaſt, and to the north, and to the ſouth; and in thee, and in thy ſeed ſhall all the families of the earth be bleſſed *. And behold I am with thee, and will keep thee in all places whither

[g] Gen. xxii. 16, 17, 18. [h] Gen. xv. 6. [i] Heb. vi. 15.

§ 4. [a] Gen. xxvi. 1,—5.

§ 5. [a] Gen. xxviii. 1. [b] Gen. xxviii. 3, 4, 5.

" * Theſe promiſes to Jacob we find repeated at Peniel, Gen. xxxii. 24,——30 " and again at Bethel, Gen. xxxv. 9,——12."

thou goeſt, and will bring thee again into this land; for I will not leave thee, until I have done that which I have ſpoken to thee of. And Jacob awaked out of his ſleep, and he ſaid, Surely the Lord is in this place; and I knew it not. And he was afraid, and ſaid, How dreadful is this place! this is none other but the houſe of God, and this is the gate of heaven [c].

SECT. 6. *The children of Iſrael called to be a peculiar people unto the Lord.*

AND God ſpake unto Moſes, and ſaid unto him, I am the Lord; and I appeared unto Abraham, unto Iſaac, and unto Jacob, by the name of God Almighty; but by my name JEHOVAH was I not known to them. And I have alſo eſtabliſhed my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were ſtrangers [a]. Wherefore, ſay unto the children of Iſrael, I am the Lord; and I will bring you out from under the burdens of the Egyptians; and I will take you to me for a people, and I will be to you a God; and ye ſhall know that I am the Lord your God. And I will bring you in unto the land, concerning the which I did ſwear to give it to Abraham, to Iſaac, and to Jacob; and I will give it you for an heritage [b]. And I will dwell amongſt the children of Iſrael, and will be their God; and they ſhall know that I am the Lord their God, that brought them forth out of the land of Egypt, that I may dwell amongſt them. I am the Lord their God [c]. And I will ſet my tabernacle amongſt you; and I will walk among you, and be your God, and ye ſhall be my people [d].

SECT. 7. *The covenant at Sinai.*

AND Moſes went up unto God; and the Lord called unto him out of the mountain, ſaying, Thus ſhalt thou ſay to the houſe of Jacob, and tell the children of Iſrael, Ye have ſeen what I did to the Egyptians, and how I bare you on eagles wings, and brought you unto myſelf. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye ſhall be a peculiar treaſure unto me, above all people; for all the earth is mine. And ye ſhall be unto me a kingdom of prieſts, and an holy nation. Theſe are the words which thou ſhalt ſpeak unto the children of Iſrael [a]. And Moſes came, and called for the elders of the people, and laid before their faces all theſe words, which the Lord

[c] Gen. xxviii. 10,—17.

§ 6. [a] Exod. vi. 2, 3, 4. [b] Exod. vi. 6, 7, 8. [c] Exod. xxix. 45, 46. [d] Lev. xxvi. 11, 12,

§ 7. [a] Exod. xix. 3,—6.

Lord commanded him. And all the people anſwered together, and ſaid, All that the Lord hath ſpoken will we do. And Moſes returned the words of the people unto the Lord [b]. And he took the book of the covenant, and read in the audience of the people; and they ſaid, All that the Lord hath ſaid will we do, and be obedient. And Moſes took the blood and ſprinkled it on the people, and ſaid, Behold the blood of the covenant, which the Lord hath made with you concerning all theſe words [c]. When Moſes had ſpoken every precept to all the people according to the law, he took the blood of calves and of goats, with water and ſcarlet wool and hyſſop, and ſprinkled both the book and all the people, ſaying, This is the blood of the teſtament, (*or covenant*) which God hath enjoined unto you [d]. And the Lord ſaid, I have heard the voice of the words of this people; they have well ſaid, all that they have ſpoken. O that there were ſuch an heart in them; that they would fear me and keep all my commandments always; that it might be well with them, and with their children for ever [e]! O that they were wiſe, that they underſtood this, that they would conſider their latter end [f]!

SECT. 8. *The obligations on the children of Iſrael to keep this covenant.*

Now therefore hearken, O Iſrael, unto the ſtatutes, and unto the judgments which I teach you [a]. For what nation is there ſo great, who hath God ſo nigh unto them, as the Lord our God is in all things that we call upon him for [b]? The Lord ſpake unto you out of the midſt of the fire; ye heard the voice of the words, but ſaw no ſimilitude; only ye heard a voice. And he declared unto you his covenant, which he commanded you to perform, even ten commandments, and he wrote them upon two tables of ſtone [c]. I am the Lord thy God, which have brought thee out of the land of Egypt, out of the houſe of bondage [d]. The Lord hath taken you, and brought you forth out of the iron furnace, to be unto him a people of inheritance [e]. The Lord thy God will not forget the covenant of thy fathers which he ſware unto them. For, aſk now of the days that are paſt, which were before thee, ſince the day that God created man upon the earth; and aſk from the one ſide of heaven unto the other, whether there hath been any ſuch thing as this great thing is, or hath been heard like it? Did ever people hear the voice of God, ſpeaking out of the midſt of the fire, as thou haſt heard and live? or hath God aſſayed to go and take

[b] Exod. xix. 7, 8. [c] Exod. xxiv. 7, 8. [d] Heb. ix. 19, 20. [e] Deut. v. 28. 29. [f] Deut. xxxii. 29.

§ 8. [a] Deut. iv. 1. [b] Deut. iv. 7. [c] Deut. iv. 12, 13. [d] Exod. xx. 2. [e] Deut. iv. 20.

take him a nation, from the midſt of another nation, by temptations, by ſigns, and by wonders, and by war, and by great terrors, according to all that the Lord God did for you[f]? Out of heaven he made thee to hear his voice, that he might inſtruct thee[g]; for thou art a holy people unto the Lord thy God. The Lord thy God hath choſen thee to be a ſpecial people unto himſelf, above all the people that are upon the face of the earth[h]. Becauſe he loved thy fathers, therefore he choſe their ſeed after them[i]. The Lord did not ſet his love upon you, nor chooſe you, becauſe ye were more in number than any people, (for ye were the feweſt of all people) but becauſe the Lord loved you, and becauſe he would keep the oath which he had ſworn unto your fathers[k]. *For* the Lord had a delight in thy fathers to love them[l]; and it hath pleaſed the Lord to make you his people[m]. Only fear the Lord, and ſerve him in truth with all your heart; for, conſider how great things he hath done for you[n].

SECT. 9. *The goodneſs and condeſcenſion of God in this diſpenſation to Iſrael, celebrated by his ſaints.*

GIVE thanks unto the Lord, call upon his name, make known his deeds among the people; talk of all his wondrous works[a]. Remember his marvellous works that he hath done, his wonders, and the judgments of his mouth, O ye ſeed of Iſrael his ſervant, ye children of Jacob his choſen ones[b]. Be ye mindful always of his covenant; the word which he commanded to a thouſand generations; even of the covenant which he made with Abraham, and of his oath unto Iſaac; and hath confirmed the ſame to Jacob for a law, and to Iſrael for an everlaſting covenant[c]. He brought forth his people with joy, and his choſen with gladneſs; and gave them the lands of the heathen, that they might keep his ſtatutes and obſerve his law[d]. For he eſtabliſhed a teſtimony in Jacob, and appointed a law in Iſrael, which he commanded our fathers, that they ſhould make them known to their children; that the generation to come might know them, even the children which ſhould be born; who ſhould ariſe and declare them unto their children, that they might ſet their hope in God[e]. He made known his ways unto Moſes, his acts unto the children of Iſrael[f]. He hath not dealt ſo with any nation[g]. For the Lord's portion is his people; Jacob is the lot of his inheritance. He found him in a deſart land, and in the waſte howling wilderneſs; he led him about, he inſtructed him, he kept him as the apple

[f] Deut. iv. 31,—34. [g] Deut. iv. 36. [h] Deut. vii. 6. [i] Deut. iv. 37.
[k] Deut. vii. 7, 8. [l] Deut. x. 15. [m] 1 Sam. xii. 22. [n] 1 Sam. xii. 24.

§ 9. [a] 1 Chron. xvi. 8, 9. [b] 1 Chron. xvi. 12, 13. [c] 1 Chron. xvi. 15,—17. [d] Pſal. cv. 43, 44, 45.
[e] Pſal. lxxviii. 5, 6, 7. [f] Pſal. ciii. 7. [g] Pſal. cxlvii. 20.

apple of his eye. As an eagle ſtirreth up her neſt, fluttereth over her young, ſpreadeth abroad her wings, taketh them, beareth them on her wings; ſo the Lord alone did lead him, and there was no ſtrange god with him [h]. There is none like unto the God of Jeſhurun, who rideth upon the heaven in thy help, and in his excellency on the ſky. The eternal God is thy refuge, and underneath are the everlaſting arms [i]. O Iſrael, truſt thou in the Lord; he is their help and ſhield. O houſe of Aaron, truſt in the Lord. Ye that fear the Lord, truſt in the Lord. The Lord hath been mindful of us, he will bleſs us; he will bleſs the houſe of Iſrael, he will bleſs the houſe of Aaron, he will bleſs them that fear the Lord both ſmall and great [k]. He alſo exalteth the horn of his people, the praiſe of all his ſaints; even of the children of Iſrael, a people near unto him [l]. For the Lord taketh pleaſure in his people; he will beautify the meek with ſalvation [m]. O come, and let us worſhip and bow down; let us kneel before the Lord our Maker; for he is our God, and we are the people of his paſture and the ſheep of his hand [n]. Walk about Zion, and go round about her; tell the towers thereof. Mark ye well her bulwarks, conſider her palaces; that ye may tell it to the generation following. For this God is our God for ever and ever; he will be our guide even unto death [o].

SECT. 10. *Special promiſes given to that people of God's peculiar favour and protection.*

WHEN Iſrael was a child I loved him, and called my ſon out of Egypt. I taught Ephraim alſo to go, taking them by their arms; I drew them with cords of a man, with bands of love; and I was to them as they that take off the yoke on their jaws [a]. Thou, Iſrael, art my ſervant, Jacob whom I have choſen, the ſeed of Abraham my friend. Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof, and ſaid unto thee, Thou art my ſervant, I have choſen thee, and not caſt thee away [b]. Therefore, fear thou not, O my ſervant Jacob, ſaith the Lord, neither be diſmayed, O Iſrael; for I am with thee, ſaith the Lord, to ſave thee: Though I make a full end of all nations whither I have ſcattered thee, yet will I not make a full end of thee; but I will correct thee in meaſure, and will not leave thee altogether unpuniſhed [c]. Sing ye unto her, A vineyard of red wine. I the Lord do keep it; I will water it every moment; leſt any man ſhould hurt it, I will keep it night and day [d]. For the vineyard of the Lord of hoſts is the houſe of Iſrael, and the men

[h] Deut. xxxii. 9,—12. [i] Deut. xxxiii. 26, 27. [k] Pſal. cxv. 9,—13. [l] Pſal. cxlviii. 14.
[m] Pſal. cxlix. 4. [n] Pſal. xcv. 6, 7. [o] Pſal. xlviii. 12,—14.

§ 1. [a] Hoſ. xi. 1, 3, 4. [b] Iſa. xli. 8. 9. [c] Jer. xxx. 10, 11. [d] Iſa. xxvii. 2, 3.

men of Judah his pleaſant plant [e]. Ye ſhall be named the prieſts of the Lord; men ſhall call you the miniſters of our God [f]. For I the Lord will direct their work in truth; and I will make an everlaſting covenant with them, and their ſeed ſhall be known among the Gentiles, and their offspring among the people; all that ſee them, ſhall acknowledge them, that they are the ſeed which God hath bleſſed [g]. But Zion ſaid, The Lord hath forſaken me, and my Lord hath forgotten me. Can a woman forget her ſucking child, that ſhe ſhould not have compaſſion on the ſon of her womb? Yea, they may forget, yet will not I forget thee. Behold I have graven thee upon the palms of my hands; thy walls are continually before me [h].

SECT. II. *The praiſes and prayers of the Old Teſtament ſaints on this head.*

WE have heard with our ears, O God, our fathers have told us what work thou didſt in their days, in the times of old [a]. Thou art the Lord, the God who didſt chooſe Abram, and broughteſt him forth out of Ur of the Chaldees; and foundeſt his heart faithful before thee, and madeſt a covenant with him to give the land of the Canaanites to his ſeed; and didſt ſee the affliction of our fathers in Egypt, and heardſt their cry by the Red Sea; and thou didſt divide the ſea before them [b]. Thou cameſt down alſo upon Mount Sinai, and ſpakeſt with them from heaven, and gaveſt them right judgments, and true laws, good ſtatutes and commandments [c]. Thou in thy mercy haſt led forth the people which thou haſt redeemed; thou haſt guided them in thy ſtrength unto thy holy habitation [d]. O God, when thou wentſt forth before thy people; when thou didſt march through the wilderneſs, the earth ſhook, the heavens alſo dropped at the preſence of God; even Sinai itſelf was moved at the preſence of God, the God of Iſrael. Thou, O God, didſt ſend a plentiful rain, whereby thou didſt confirm thine inheritance when it was weary. Thy congregation hath dwelt therein; thou, O God, haſt prepared of thy goodneſs for the poor [e]. *But* our fathers dealt proudly, and hardned their necks, and hearkned not to thy commandments, neither were mindful of thy wonders that thou didſt among them; therefore gaveſt thou them into the hands of the people of the lands [f]. O Lord, my Lord, I pray thee go amongſt us, and pardon our iniquity, and our ſin, and take us for thine inheritance [g]. Give ear, O Shepherd of Iſrael, thou that leadeſt Joſeph like a flock, thou that dwelleſt between the cherubims, ſhine forth; ſtir up thy ſtrength and come and ſave us. Turn us again, O God; and cauſe thy face to ſhine, and we

[e] Iſa. v. 7. [f] Iſa. lxi. 6. [g] Iſa. lxi. 8, 9. [h] Iſa. xlix. 14, 15, 16.

§ II. [a] Pſal. xliv. 1. [b] Neh. ix. 7, 8, 9, 11. [c] Neh. ix. 13. [d] Exod. xv. 13.
[e] Pſal. lxviii. 7,—10. [f] Neh. ix. 16, 17, 30. [g] Exod. xxxiv. 9.

we ſhall be ſaved[h]. Look down from thy holy habitation, from heaven, and bleſs thy people Iſrael[i]. Let thy Thummim and thy Urim be with thy Holy One[k]. For what one nation in the earth is like thy people, even like Iſrael, whom God went to redeem for a people unto himſelf? For thou haſt confirmed to thyſelf thy people Iſrael, to be a people unto thee for ever; and thou, Lord, art become their God[l]. Do good in thy good pleaſure unto Zion; build thou the walls of Jeruſalem[m]; ſo we thy people, and the ſheep of thy paſture, will give thee thanks for ever[n]. The Lord our God be with us, as he was with our fathers; let him not leave us, nor forſake us; that he may incline our heart unto him, to walk in all his ways, and to keep his commandments and his ſtatutes[o]. Thou ſhalt ariſe, and have mercy upon Zion; for the time to favour her, yea the ſet time is come[p]. Remember me, O Lord, with the favour that thou beareſt unto thy people; O viſit me with thy ſalvation; that I may ſee the good of thy choſen, that I may rejoice in the gladneſs of thy nation; that I may glory with thine inheritance[q].

[h] Pſal. lxxx. 1, 2, 3.
[i] Deut. xxvi. 15.
[k] Deut. xxxiii. 8.
[l] 2 Sam. vii. 23, 24.
[m] Pſal. li. 18.
[n] Pſal. lxxix. 13.
[o] 1 Kings viii. 57, 58.
[p] Pſal. cii. 13.
[q] Pſal. cvi. 4, 5.

CHAP. II.

Of thoſe that miniſtred in the CHURCH *of* GOD *under the* DISPENSATION *of the* LAW.

SECT. 1. The conſecration of Aaron and his ſons to the prieſthood. 2. The tribe of Levi ſeparated to the ſervice of the ſanctuary. 3. The different offices of the prieſts and Levites. 4. The peculiar charge given to the prieſts. 5. Of prophets under the diſpenſation of the law. 6. The happineſs of Iſrael, when attending duly to theſe ſacred meſſengers. 7. The ſin and fatal conſequences of diſregarding the meſſage of the prophets. 8. The juſt indignation of God againſt falſe prophets, and impious prieſts. 9. The joy of the ſaints in the pure ordinances and miniſters of the ſanctuary. 10. Their prayers, &c.

SECT. 1. *The conſecration of Aaron and his ſons to the prieſthood.*

AND the Lord ſpake unto Moſes, ſaying [a]. Take thou unto thee Aaron thy brother, and his ſons with him, from among the children of Iſrael, that he may miniſter unto me in the prieſt's office. And thou ſhalt make holy garments for Aaron thy brother, for glory and for beauty. And thou ſhalt ſpeak unto all that are wiſe-hearted, whom I have filled with the ſpirit of wiſdom, that they may make Aaron's garments to conſecrate him, that he may miniſter unto me in the prieſt's office [b]. And thou ſhalt make a plate of pure gold, and grave upon it, like the engravings of a ſignet, HOLINESS TO THE LORD. And it ſhall be upon Aaron's forehead, that Aaron may bear the iniquity of the holy things which the children of Iſrael ſhall hallow, in all their holy gifts; and it ſhall always be upon his forehead, that they may be accepted before the Lord [c]. And for Aaron's ſons thou ſhalt make coats, and thou ſhalt make for them girdles, and bonnets ſh. lt thou make for them, for glory and for beauty; and thou ſhalt put them upon Aaron thy brother, and his ſons with him; and ſhalt anoint them, and conſecrate them, and ſanctify them, that they may miniſter unto me in the prieſt's office [d]. And they ſhall be upon Aaron, and upon his ſons

§ 1. [a] Exod. xxv. 1. [b] Exod. xxviii. 1, 2, 3. [c] Exod. xxviii. 36, 38. [d] Exod. xxviii. 40, 41.

ſons when they come into the tabernacle of the congregration, or when they come near unto the altar to miniſter in the holy place; that they bear no iniquity and die. It ſhall be a ſtatute for ever unto him, and his ſeed after him [e]. And I will ſanctify the tabernacle of the congregation, and the altar; I will ſanctify alſo both Aaron and his ſons to miniſter unto me in the prieſt's office [f]. And thou ſhalt bring Aaron and his ſons unto the door of the tabernacle of the congregation and waſh them with water. And thou ſhalt put upon Aaron the holy garments, and anoint him, and ſanctify him. And thou ſhalt bring his ſons, and clothe them with coats; and thou ſhalt anoint them, as thou didſt anoint their father; for their anointing ſhall ſurely be an everlaſting prieſthood throughout their generations [g].

SECT. 2. *The tribe of Levi ſeparated to the ſervice of the ſanctuary.*

AND the Lord ſpake unto Moſes, ſaying, Bring the tribe of Levi near, and preſent them before Aaron the prieſt, that they may miniſter unto him. And they ſhall keep his charge, and the charge of the whole congregation, before the tabernacle of the congregation, to do the ſervice of the tabernacle. And they ſhall keep all the inſtruments of the tabernacle of the congregation, and the charge of the children of Iſrael. And thou ſhalt give the Levites unto Aaron, and his ſons; they are wholly given unto him out of the children of Iſrael [a]. And I, behold I have taken the Levites from among the children of Iſrael, inſtead of all the firſt born that openeth the matrice among the children of Iſrael; therefore the Levites ſhall be mine; becauſe all the firſt born are mine. For on the day that I ſmote all the firſt born in the land of Egypt, I hallowed unto me all the firſt born in Iſrael, both man and beaſt [b]. And thou ſhalt take the Levites for me, inſtead of all the firſt born among the children of Iſrael; and the cattle of the Levites, inſtead of all the firſtlings among the cattle of the children of Iſrael [c], and the Levites ſhall be mine [d]. At that time the Lord ſeparated the tribe of Levi, to bear the ark of the covenant of the Lord, to ſtand before the Lord to miniſter unto him, and to bleſs in his name. Wherefore Levi hath no part nor inheritance with his brethren. The Lord is his inheritance, according as the Lord God promiſed him [e].

SECT.

[e] Exod. xxviii. 43. [f] Exod. xxix. 44. [g] Exod. xl. 12,—15.

§ 2. [a] Num. iii. 5,—9. [b] Num. iii. 12, 13. [c] Num. iii. 41. [d] Num. iii. 45.
[e] Deut. x. 8, 9.

SECT. 3. *The different offices of the prieſts and Levites.*

AND the Lord ſaid unto Aaron, Thou, and thy ſons, and thy father's houſe with thee, ſhall bear the iniquity of the ſanctuary; and thou, and thy ſons with thee ſhall bear the iniquity of the prieſthood. And thy brethren alſo of the tribe of Levi, the tribe of thy father, bring thou with thee, that they may be joined unto thee, and miniſter unto thee. But thou, and thy ſons with thee, ſhall miniſter before the tabernacle of witneſs. And they ſhall keep thy charge, and the charge of all the tabernacle; only they ſhall not come nigh the veſſels of the ſanctuary, and the altar; that neither they nor you alſo die [a]. And behold, your brethren the Levites; to you they are given as a gift for the Lord, to do the ſervice of the tabernacle of the congregation [b]. They ſhall be miniſters in my ſanctuary, having the charge at the gates of the houſe, and miniſtring to the houſe. They ſhall ſlay the burnt offering, and the ſacrifice for the people; and they ſhall ſtand before them, to miniſter unto them [c]. And they ſhall not come near unto me to do the office of a prieſt unto me, nor come near to any of my holy things, in the moſt holy place. But I will make them keepers of the charge of the houſe for all the ſervice thereof, and for all that ſhall be done therein [d]. Therefore, thou, and thy ſons with thee, ſhall keep your prieſts office for every thing of the altar, and within the vail, and ye ſhall ſerve; I have given your prieſts office unto you, as a ſervice of gift; and the ſtranger that cometh nigh ſhall be put to death [e]. And behold, I have given the children of Levi all the tenth in Iſrael for an inheritance, for their ſervice which they ſerve, even the ſervice of the tabernacle of the congregation [f].

SECT. 4. *The peculiar charge given to the prieſts.*

And the Lord ſaid unto Moſes, Speak unto the prieſts the ſons of Aaron, and ſay unto them [a], They ſhall be holy unto their God, and not profane the name of their God; for the offerings of the Lord made by fire, and the bread of their God they do offer; therefore they ſhall be holy [b]. Thou ſhalt ſanctify him therefore; for he offereth the bread of thy God; he ſhall be holy unto thee; for I the Lord which ſanctify you am holy [c]. Neither ſhall he go out of the ſanctuary, nor profane the ſanctuary of his God; for the crown of the anointing oyl of his God is upon him [d]. If there ariſe a matter too hard for thee in judgment, thou ſhalt come unto the prieſts the Levites, and unto the judge that ſhall be in thoſe days, and enquire;

§ 3. [a] Num. xviii. 1, 2, 3. [b] Num, xviii. 6. [c] Ezek. xliv. 11. [d] Ezek. xliv. 13, 14. [e] Num. xviii. 7. [f] Num. xviii. 21.

§ 4. [a] Lev. xxi. 1. [b] Lev. xxi. 6. [c] Lev. xxi. 8. [d] Lev. xxi. 12.

enquire; and they ſhall ſhew the ſentence of judgment. And thou ſhalt do according to the ſentence which they ſhall ſhew thee; and thou ſhalt obſerve to do according to all that they inform thee; thou ſhalt not decline from the ſentence which they ſhew thee, to the right hand, nor to the left. And the man that will do preſumptuouſly, and will not hearken unto the prieſt that ſtandeth to miniſter before the Lord thy God, even that man ſhall die [c]. For them the Lord thy God hath choſen to miniſter unto him, and to bleſs in the name of the Lord; and by their word ſhall every controverſy, and every ſtroke be tried [f].

The prieſts ſhall come near to me, to miniſter unto me; and they ſhall ſtand before me, to offer unto me the fat and the blood, ſaith the Lord God. They ſhall enter into my ſanctuary, and they ſhall come near to my table to miniſter unto me, and they ſhall keep my charge [g]. And they ſhall teach my people the difference between the holy and profane, and cauſe them diſcern between the unclean and the clean. And in controverſy they ſhall ſtand in judgment, and they ſhall judge it according to my judgments; and they ſhall keep my laws and my ſtatutes in all mine aſſemblies, and they ſhall hallow my Sabbaths [h]. And now, O ye prieſts, this commandment is for you [i]. And ye ſhall know that I have ſent this commandment unto you, that my covenant might be with Levi, ſaith the Lord of hoſts. My covenant was with him of life and peace, and I gave them to him, for the fear wherewith he feared me, and was afraid before my name. The law of truth was in his mouth, and iniquity was not found in his lips; he walked with me in peace and equity, and did turn many away from iniquity. For the prieſt's lips ſhould keep knowledge, and they ſhould ſeek the law at his mouth; for he is the meſſenger of the Lord of hoſts [k].

SECT. 5. *Of prophets under the diſpenſation of the law.*

THE word of the Lord came unto me, ſaying, Son of man, I have made thee a watchman unto the houſe of Iſrael; therefore hear the word at my mouth, and give them warning from me [a]. When I ſay unto the wicked, thou ſhalt ſurely die; and thou giveſt him not warning to ſave his life; the ſame wicked man ſhall die in his iniquity; but his blood will I require at thy hand. Yet if thou warn the wicked, and he turn not from his wickedneſs, he ſhall die in his iniquity; but thou haſt delivered thy ſoul. Again, when a righteous man doth turn from his righteouſneſs, becauſe thou haſt not given him warning, he ſhall die in his ſin; but his blood will I require at thy hand. Nevertheleſs, if thou warn

[c] Deut. xvii. 8,—12. [f] Deut. xxi. 5. [g] Ezek. xliv. 15, 16. [h] Ezek. xliv. 23, 24.
[i] Mal. ii. 1. [k] Mal. ii. 4,—7.

§ 5. [a] Ezek. iii. 16, 17.

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[i] Mal. ii. 1. [k] Mal. ii. 4,—7.

§ 5. [a] Ezek. iii. 16, 17.

warn the righteous man, that the righteous ſin not; he ſhall ſurely live, becauſe he is warned; alſo thou haſt delivered thy ſoul [b]. Thou ſhalt ſpeak my words unto them, whether they will hear, or whether they will forbear [c]; and they ſhall know that there hath been a prophet among them [d]. Thou ſhalt go to all that I ſhall ſend thee, and whatſoever I command thee, that ſhalt thou ſpeak. Be not afraid of their faces; for I am with thee to deliver thee, ſaith the Lord. Then the Lord put forth his hand, and touched my mouth, and the Lord ſaid unto me, Behold I have put my words in thy mouth [e]. The prophet that hath a dream, let him tell a dream; and he that hath my word, let him ſpeak my word faithfully. What is the chaff to the wheat? ſaith the Lord. Is not my word like as a fire, ſaith the Lord? and like a hammer that breaketh the rock in pieces [f]? Since the day that your fathers came forth out of the land of Egypt unto this day, I have even ſent you all my ſervants the prophets [g]. The Lord God of their fathers, ſent to them by his meſſengers, becauſe he had compaſſion on his people [h]. He ſent prophets to them, to bring them again unto the Lord [i].

SECT. 6. *The happineſs of Iſrael when attending duly to theſe ſacred meſſengers.*

I HAVE ſet watchmen upon thy walls, O Jeruſalem, who ſhall never hold their peace day nor night; ye that make mention of the Lord, keep not ſilence [a]. Though the Lord give you the bread of adverſity, and the water of affliction, yet ſhall not thy teachers be removed into a corner any more, but thine eyes ſhall ſee thy teachers [b]. How beautiful upon the mountains are the feet of him that bringeth good tidings, that publiſheth peace, that bringeth good tidings of good, that publiſheth ſalvation, that ſaith unto Zion, Thy God reigneth. Thy watchmen ſhall lift up the voice, with the voice together ſhall they ſing [c]. The watchmen upon the mount Ephraim, ſhall cry, Ariſe ye, and let us go up to Zion, unto the Lord our God [d]. Therefore they ſhall come and ſing in the height of Zion, and ſhall flow together to the goodneſs of the Lord; and their ſoul ſhall be as a watered garden, and they ſhall not ſorrow any more at all [e]. And I will ſatiate the ſoul of the prieſts with fatneſs, and my people ſhall be ſatisfied with my goodneſs [f]. I will ſatisfy her poor with bread; I will alſo

[b] Ezek. iii. 18,—21. [c] Ezek. ii. 7. [d] Ezek. ii. 5. [e] Jer. i. 7, 8, 9.
[f] Jer. xxiii. 28, 29. [g] Jer. vii. 25. [h] 2 Chron. xxxvi. 15. [i] 2 Chron. xxiv. 19.

§ 6. [a] Iſa. lxii. 6. [b] Iſa. xxx. 20. [c] Iſa. lii. 7, 8. [d] Jer. xxxi. 6.
[e] Jer. xxxi. 12. [f] Jer. xxxi. 14.

ſo clothe her prieſts with ſalvation; and her ſaints ſhall ſhout aloud for joy [g]. And I will ſet up ſhepherds over them, which ſhall feed them, and they ſhall fear no more, nor be diſmayed, neither ſhall they be lacking, ſaith the Lord [h].

SECT. 7. *The ſin and fatal conſequences of diſregarding the meſſage of the prophets.*

THUS ſaith the Lord of hoſts, the God of Iſrael [a], I ſpake unto you, riſing up early, and ſpeaking, but ye heard not; and I called you, but ye anſwered not [b]. How do ye ſay, We are wiſe, and the law of the Lord is with us? The wiſe men are aſhamed, they are diſmayed and taken. Lo, they have rejected the word of the Lord, and what wiſdom is in them [c]? Now go, write it before them in a table, and note it in a book; that this is a rebellious people, children that will not hear the law of the Lord. Who ſay to the ſeers, See not; and to the prophets, Propheſy not unto us right things, ſpeak unto us ſmooth things, propheſy deceits. Get you out of the way, turn aſide out of the path, cauſe the Holy One of Iſrael to ceaſe from before us [d]. Therefore this iniquity ſhall be to you as a breach ready to fall, whoſe breaking cometh ſuddenly at an inſtant [e]. They dealt proudly and hearkned not unto thy commandments; yet many years didſt thou forbear them, and teſtifiedſt againſt them by thy Spirit in thy prophets: Yet would they not give ear: Therefore gaveſt thou them into the hands of the people of the lands [f]. Hear, O earth, behold I will bring evil upon this people, becauſe they have not hearkned unto my words, nor to my law, but rejected it [g]. Thus ſaith the Lord, If ye will not hearken to me to walk in my law, which I have ſet before you, to hearken to the words of my ſervants the prophets, whom I ſent unto you, then will I make this houſe like Shiloh, and will make this city a curſe to all the nations of the earth [h].

SECT. 8. *The juſt indignation of God againſt falſe prophets and impious prieſts.*

A WONDERFUL and horrible thing is committed in the land. The prophets propheſy falſely, and the prieſts bear rule by their means, and my people love to have it ſo; and what will ye do in the end thereof [a]? The prieſts ſaid not, Where

[g] Pſal cxxxii. 15, 16. [h] Jer. xxiii. 4.

§ 7. [a] Jer. vii. 3. [b] Jer vii. 13. [c] Jer. viii. 8, 9. [d] Iſa. xxx. 8,—11.
[e] Iſa. xxx. 13. [f] Neh. ix. 29, 30. [g] Jer. vi. 19. [h] Jer. xxvi. 4, 5, 6.

§ 8. [a] Jer. v. 30, 31.

Where is the Lord? and they that handle the law knew me not; the paſtors alſo tranſgreſſed againſt me, and the prophets propheſied by Baal, and walked after things that do not profit [b]. For, from the leaſt of them even unto the greateſt of them, every one is given to covetouſneſs; and from the prophet even unto the prieſt, every one dealeth falſely [c]. Her prophets are light and treacherous perſons; her prieſts have polluted the ſanctuary, they have done violence to the law [d]. Ye are departed out of the way; ye have cauſed many to ſtumble at the law; ye have corrupted the covenant of Levi, ſaith the Lord of hoſts. Therefore have I alſo made you contemptible and baſe before all the people, according as ye have not kept my ways, but have been partial in the law [e]. For both prophet and prieſt are profane; yea in mine houſe have I found their wickedneſs, ſaith the Lord [f]. For the ſins of her prophets, and the iniquities of her prieſts that have ſhed the blood of the juſt in the midſt of her [g], their ways ſhall be unto them as ſlippery ways in the darkneſs; they ſhall be driven on, and fall therein; for I will bring evil upon them, even the year of their viſitation [h]. There is a conſpiracy of her prophets in the midſt thereof; her prieſts have violated my law, and have profaned my holy things; they have put no difference between the holy and profane, neither have they ſhewed difference betwen the unclean and the clean, and have hid their eyes from my Sabbaths, and I am profaned among them [i]. Therefore have I poured out mine indignation upon them, I have conſumed them with the fire of my wrath; their own way have I recompenſed upon their heads, ſaith the Lord God [k].

Wo be unto the paſtors that deſtroy and ſcatter the ſheep of my paſture, ſaith the Lord. Therefore thus ſaith the Lord God of Iſrael againſt the paſtors that feed my people, Ye have ſcattered my flock, and driven them away, and have not viſited them; behold, I will viſit upon you the evil of your doings, ſaith the Lord [l]. Son of man, propheſy againſt the ſhepherds of Iſrael, and ſay unto them, Thus ſaith the Lord God unto the ſhepherds, Wo be to the ſhepherds of Iſrael that do feed themſelves; ſhould not the ſhepherds feed the flocks? Ye eat the fat, and ye clothe you with the wool; ye kill them that are fed, but ye feed not the flock. The diſeaſed have ye not ſtrengthned, neither have ye healed that which was ſick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye ſought that which was loſt; but with force, and with cruelty have ye ruled them, and they were ſcattered, becauſe there is no ſhepherd [m]. Therefore, ye ſhepherds, hear

[b] Jer. ii. 8. [c] Jer. vi. 13. [d] Zeph iii. 4. [e] Mal. ii. 8, 9.
[f] Jer. xxiii. 11. [g] Lam. iv. 13. [h] Jer. xxiii. 12. [i] Ezek. xxii. 25, 26.
[k] Ezek. xxii. 31. [l] Jer. xxiii. 1, 2. [m] Ezek. xxxiv. 2,—5.

hear the word of the Lord [n]; Thus ſaith the Lord God, Behold I am againſt the ſhepherds, and I will require my flock at their hand, and cauſe them to ceaſe from feeding the flock, neither ſhall the ſhepherds feed themſelves any more [o].

SECT. 9. *The joy of the ſaints in the pure ordinances and miniſters of the ſanctuary.*

THE Lord gave the word; great was the company of thoſe that publiſhed it [a]. Moſes and Aaron among his prieſts, and Samuel among them that call upon his name; they called upon the Lord, and he anſwered them. He ſpake unto them in the cloudy pillar; they kept his teſtimonies, and the ordinance that he gave them [b]. O houſe of Aaron, truſt in the Lord; he is their help and ſhield [c]. The Lord hath been mindful of us, he will bleſs us; he will bleſs the houſe of Iſrael, he will bleſs the houſe of Aaron [d]. Pray for the peace of Jeruſalem: They ſhall proſper that love thee. Peace be within thy walls, and proſperity within thy palaces. For my brethren and companions ſakes, I will now ſay, Peace be within thee. Becauſe of the houſe of the Lord our God, I will ſeek thy good [e]. Bleſs ye the Lord, all ye ſervants of the Lord, who by night ſtand in the houſe of the Lord. Lift up your hands in the ſanctuary; and bleſs the Lord [f]. Praiſe ye the Lord. Praiſe ye the name of the Lord; praiſe him, O ye ſervants of the Lord; ye that ſtand in the houſe of the Lord, in the courts of the houſe of our God. Bleſs the Lord, O houſe of Iſrael; bleſs the Lord, O houſe of Aaron; bleſs the Lord, O houſe of Levi; ye that fear the Lord, bleſs the Lord [g].

SECT. 10. *The prayers of the ſervants of God for the proſperity of his ſanctuary, and the miniſters thereof.*

FOR Zion's ſake will I not hold my peace, and for Jeruſalem's ſake I will not reſt, until the righteouſneſs thereof go forth as brightneſs, and the ſalvation thereof as a lamp that burneth [a]. Bleſſed are they that dwell in thy houſe; they will be ſtill praiſing thee. Bleſſed is the man whoſe ſtrength is in thee; in whoſe heart are the ways of them, who paſſing through the valley of Baca make it a well; the rain alſo filleth the pools. They go from ſtrength to

[n] Ezek. xxxiv. 7. [o] Ezek. xxxiv. 10.

§ 9. [a] Pſal. lxviii. 11. [b] Pſal. xcix. 6, 7. [c] Pſal. cxv. 10. [d] Pſal. cxv. 12.
[e] Pſal. cxxii. 6,—9. [f] Pſal. cxxxiv. 1, 2. [g] Pſal. cxxxv. 1, 2. 19, 20.

§ 10. [a] Iſa. lxii. 1.

ſtrength, every one of them in Zion appeareth before God [b]. For the Lord hath choſen Zion; he hath deſired it for his habitation [c]. Ariſe, O Lord, into thy reſt; thou and the ark of thy ſtrength. Let thy prieſts be clothed with righteouſneſs; and let thy ſaints ſhout for joy. For thy ſervant David's ſake, turn not away the face of thine Anointed [d]. I was glad when they ſaid unto me, Let us go into the houſe of the Lord [e]. How amiable are thy tabernacles, O Lord of hoſts! My ſoul longeth, yea even fainteth for the courts of the Lord [f]. O God, thou art my God; early will I ſeek thee: My ſoul thirſteth for thee: My fleſh longeth for thee in a dry and thirſty land, where no water is: To ſee thy power and thy glory, ſo as I have ſeen thee in the ſanctuary [g]. As the hart panteth after the water-brooks, ſo panteth my ſoul after thee, O God. My ſoul thirſteth for God, for the living God: When ſhall I come and appear before God [h]? O ſend out thy light and thy truth: Let them lead me, let them bring me unto thine holy hill, and to thy tabernacles. Then will I go unto the altar of God, unto God my exceeding joy: Yea, upon the harp will I praiſe thee, O God, my God [i].

CHAP.

[b] Pſal. lxxxiv. 4.—7. [c] Pſal. cxxxii. 13. [d] Pſal. cxxxii. 8. 9, 10. [e] Pſal. cxxii. 1.
[f] Pſal. lxxxiv. 1, 2. [g] Pſal. lxiii. 1, 2. [h] Pſal. xlii. 1, 2. [i] Pſal. xliii. 3, 4.

CHAP. III.

Of the CHURCH *of* GOD *under the* GOSPEL.

SECT. 1. It was revealed unto the fathers, that the Gentiles ſhould be called into the church of God at the coming of the Meſſiah. 2. The opening of the diſpenſation of the goſpel by the preaching of John the Baptiſt. 3. A general idea of the church of Chriſt. 4. It is founded upon this great and comprehenſive truth, that Jeſus is the Son of God. 5. The commiſſion given by our Lord Jeſus to his apoſtles. 6. The effuſion of the Holy Ghoſt, and the eſtabliſhment of the church at Jeruſalem. 7. The goſpel preached firſt to the Jews. 8.—To the family of Cornelius, as the firſt fruits of the Gentiles. 9.—Preached to all the Gentiles. 10. The change of the diſpenſation, the abolition of the Levitical law, and the decree concerning Gentile converts, particularly, the proſelytes of the gate. 11. The ſuperior glory of the diſpenſation of the goſpel above that of the law. 12. Jews and Gentiles have equal acceſs to the privileges of the church of Chriſt. 13. The bleſsful change to the Gentiles, in virtue of the diſpenſation of the goſpel. 14. Jeſus Chriſt is the Lord and head of the church. 15. The church conſidered as eſpouſed unto Chriſt. 16. The intimate relation of all the members of the church of God to one another. 17. The dignity of all the members of the church of Chriſt, even in this militant ſtate. 18. Their relation to the bleſſed in heaven. 19. Of the church triumphant.—Concerning the Catholic church and churches eſtabliſhed in different places.

SECT. 1. *It was revealed unto the fathers, that the Gentiles ſhould be called into the church of God at the coming of the Meſſiah.*

IN thee ſhall all families of the earth be bleſſed [a]. There ſhall come forth a rod out of the ſtem of Jeſſe, and a branch ſhall grow out of his roots [b]. And the ſpirit of the Lord ſhall reſt upon him, the ſpirit of wiſdom and underſtanding, the ſpirit of council and might, the ſpirit of knowledge, and of the

§ 1. [a] Gen. xii. 3. [b] Iſa. xi. 1.

fear of the Lord [c]. And righteouſneſs ſhall be the girdle of his loins, and faithfulneſs the girdle of his reins [d]. And the earth ſhall be full of the knowledge of the Lord [e]. In that day there ſhall be a root of Jeſſe, which ſhall ſtand for an enſign of the people; to it ſhall the Gentiles ſeek, and his reſt ſhall be glorious [f]. He will deſtroy the face of the covering caſt over all people, and the vail that is ſpread over all nations [g]. For as the earth bringeth forth her bud, and as the garden cauſeth the things that are ſown in it to ſpring forth; ſo the Lord God will cauſe righteouſneſs and praiſe to ſpring forth before all the nations [h]. And it ſhall come to paſs, that the mountain of the Lord's houſe ſhall be eſtabliſhed in the top of the mountains, and ſhall be exalted above the hills; and all nations ſhall flow unto it. And many people ſhall go and ſay, Come ye, and let us go up to the mountain of the Lord, to the houſe of the God of Jacob, and he will teach us of his ways, and we will walk in his paths; for out of Zion ſhall go forth the law, and the word of the Lord from Jeruſalem [i].

I am ſought of them that aſked not for me; I am found of them that ſought me not; I ſaid, Behold me, behold me, unto a nation that was not called by my name [k]. Behold my ſervant whom I uphold, mine elect in whom my ſoul delighteth; I have put my ſpirit upon him, he ſhall bring forth judgment to the Gentiles [l]. He ſhall not fail nor be diſcouraged, till he have ſet judgment in the earth; and the iſles ſhall wait for his law [m]. I the Lord have called thee in righteouſneſs, and will keep thee, and give thee for a covenant of the people; for a light of the Gentiles [n]. And the glory of the Lord ſhall be revealed, and all fleſh ſhall ſee it together; for the mouth of the Lord hath ſpoken it [o]. Thus ſaith the Lord of hoſts, It ſhall yet come to paſs, that there ſhall come people, and the inhabitants of many cities; and the inhabitants of one city ſhall go to another, ſaying, Let us go ſpeedily to pray before the Lord, and to ſeek the Lord of hoſts; I will go alſo. Yea, many people, and ſtrong nations ſhall come to ſeek the Lord of hoſts in Jeruſalem, and to pray before the Lord [p]. And many nations ſhall be joined unto the Lord in that day, and ſhall be my people [q]. For it ſhall come, that I will gather all nations and tongues, and they ſhall come and ſee my glory [r]. For from the riſing of the ſun, even unto the going down of the ſame, my name ſhall be great among the Gentiles; and in every place, incenſe ſhall be offered unto my name, and a pure offering; for my name ſhall be great among the Heathen, ſaith the Lord of hoſts [s].

SECT.

[c] Iſa. xi. 2. [d] Iſa. xi. 5. [e] Iſa. xi. 9. [f] Iſa. xi. 10.
[g] Iſa. xxv. 7. [h] Iſa. lxi. 11. [i] Iſa. ii. 2, 3. [k] Iſa. lxv. 1.
[l] Iſa. xlii. 1. [m] Iſa. xlii. 4. [n] Iſa. xlii. 6. [o] Iſa. xl. 5.
[p] Zech. viii. 20,—22. [q] Zech. ii. 11. [r] Iſa. lxvi. 18. [s] Mal. i. 11.

SECT. 2. *The opening of the diſpenſation of the goſpel by the preaching of John the Baptiſt.*

Now in the fifteenth year of the reign of Tiberius Cæſar, the word of God came unto John the ſon of Zacharias, in the wilderneſs. And he came into all the country about Jordan, preaching the baptiſm of repentance, for the remiſſion of ſins[a]; and ſaying, Repent ye, for the kingdom of heaven is at hand[b]. And as the people were in expectation, and all men muſed in their hearts of John, whether he were the Chriſt or not; John anſwered, ſaying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whoſe ſhoes I am not worthy to unlooſe; he ſhall baptize you with the Holy Ghoſt, and with fire. Whoſe fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable[c] *.

SECT. 3. *A general idea of the church of Chriſt.*

WHEN *Jeſus* was demanded of the phariſees, When the kingdom of God ſhould come? he anſwered them, and ſaid, The kingdom of God cometh not with obſervation. Neither ſhall they ſay, Lo here, or lo there; for behold the kingdom of God is within you[a]. The kingdom of heaven is like a grain of muſtard ſeed, which a man took, and ſowed in his field; which indeed is the leaſt of all ſeeds; but when it is grown, it is the greateſt among herbs, and becometh a tree; ſo that the birds of the air come and lodge in the branches thereof[b]. Again, the kingdom of heaven is like unto a net that was caſt into the ſea, and gathered of every kind; which, when it was full, they drew to ſhore, and ſat down, and gathered the good into veſſels, but caſt the bad away[c]. My kingdom is not of this world[d]. Bleſſed are the poor in ſpirit, for theirs is the kingdom of heaven[e].

At the ſame time came the diſciples unto Jeſus, ſaying, Who is the greateſt in the kingdom of heaven? And Jeſus called a little child unto him, and ſet him in the midſt of them, and ſaid, Verily I ſay unto you, Except ye be converted, and become as little children, ye ſhall not enter into the kingdom of heaven. Whoſoever therefore ſhall humble himſelf as this little child, the ſame is the greateſt

§ 2. [a] Luke iii. 1, 2, 3. [b] Matth. iii. 2. [c] Luke iii. 15, 16, 17.

§ 3. [a] Luke xvii. 20, 21. [b] Matth. xiii. 31, 32. [c] Matth. xiii. 47, 48. [d] John xviii. 36. [e] Matth. v. 3.

* See Part III. Art. 2. Chap. 5. "*Of the miniſtration of John as introductory to that of our Lord.*"

greateſt in the kingdom of heaven [f]. Then came unto him the mother of Zebedee's children, with her ſons, worſhipping him, and deſiring a certain thing of him. And he ſaid unto her, What wilt thou? She ſaith unto him, Grant that theſe my two ſons may ſit, the one on thy right hand, and the other on the left in thy kingdom. But Jeſus anſwered and ſaid, Ye know not what ye aſk;—to ſit on my right hand, and on my left, is not mine to give; but it ſhall be given to them for whom it is prepared of my Father. And when the ten heard it, they were moved with indignation againſt the two brethren. But Jeſus called them unto him, and ſaid, Ye know that the princes of the Gentiles exerciſe dominion over them, and they that are great, exerciſe authority upon them; but it ſhall not be ſo among you; but whoſoever will be great among you, let him be your miniſter; and whoſoever will be chief among you, let him be your ſervant [g].

SECT. 4. *It is founded upon this great and comprehenſive truth, that Jeſus is the Son of God.*

WHEN Jeſus came into the coaſts of Ceſarea Philippi, he aſked his diſciples, ſaying, Whom do men ſay that I the ſon of man am? And they ſaid, Some ſay, that thou art John the Baptiſt; ſome, Elias; and others, Jeremias, or one of the prophets. He ſaith unto them, But whom ſay ye that I am? And Simon Peter anſwered, and ſaid, Thou art Chriſt the Son of the living God. And Jeſus anſwered, and ſaid unto him, Bleſſed art thou Simon Barjona; for fleſh and blood hath not revealed it unto thee, but my Father who is in heaven. And I ſay alſo unto thee, that thou art Peter, and upon this rock will I build my church; and the gates of hell ſhall not prevail againſt it [a]. Nathanael ſaith unto him, Rabbi, Thou art the Son of God; thou art the King of Iſrael [b]. And as they went on their way, they came unto a certain water; and the eunuch ſaid, See, here is water, what doth hinder me to be baptized? And Philip ſaid, If thou believeſt with all thine heart, thou mayſt. And he anſwered and ſaid, I believe that Jeſus Chriſt is the Son of God; and he baptized him [c]. Theſe are written, that ye might believe, that Jeſus is the Chriſt, the Son of God, and that believing ye might have life through his name [d].

Say not in thine heart, Who ſhall aſcend unto heaven? (that is, to bring Chriſt down from above,) or who ſhall deſcend into the deep? (that is, to bring up Chriſt again from the dead;) but what ſaith the righteouſneſs which is of faith? The word is nigh thee, even in thy mouth, and in thy heart; that, is the word of faith which we preach; that, if thou ſhalt confeſs with thy mouth the Lord Jeſus

[f] Matth. xviii. 1,—4. [g] Matth. xx. 20,—27.

§ 4. [a] Matth. xvi. 13,—18. [b] John i. 49. [c] Acts viii. 36, 37, 38. [d] John xx. 31.

ſus, and ſhalt believe in thine heart, that God hath raiſed him from the dead, thou ſhalt be ſaved; for with the heart man believeth unto righteouſneſs, and with the mouth confeſſion is made unto ſalvation [e]. Whoſoever believeth that Jeſus is the Chriſt, is born of God [f]; for whatſoever is born of God, overcometh the world; and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jeſus is the Son of God [g]?

SECT. 5. *The commiſſion given by our Lord to his apoſtles.*

THE eleven diſciples went away into Galilee, into a mountain where Jeſus had appointed them. And Jeſus came and ſpake unto them, ſaying, All power is given unto me in heaven, and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghoſt: teaching them to obſerve all things whatſoever I have commanded you; and lo, I am with you alway even unto the end of the world [a]. Go ye into all the world, and preach the goſpel to every creature. He that believeth and is baptized, ſhall be ſaved; but he that believeth not ſhall be damned [b].

After that Jeſus, through the Holy Ghoſt, had given commandments unto the apoſtles whom he had choſen; to whom alſo he ſhewed himſelf alive after his paſſion, by many infallible proofs, being ſeen of them forty days, and ſpeaking of the things pertaining to the kingdom of God; being aſſembled together with them, he commanded them that they ſhould not depart from Jeruſalem, but wait for the promiſe of the Father, which ſaith, Ye have heard of me. For John truly baptized with water; but ye ſhall be baptized with the Holy Ghoſt, not many days hence. When they therefore were come together, they aſked of him, ſaying, Lord, wilt thou at this time reſtore again the kingdom to Iſrael? And he ſaid unto them, It is not for you to know the times or the ſeaſons which the Father hath put in his own power [c]. But ye ſhall receive power after that the Holy Ghoſt is come upon you; and ye ſhall be witneſſes unto me, both in Jeruſalem, and in all Judea, and in Samaria, and unto the outermoſt parts of the earth. And when he had ſpoken theſe things, while they beheld, he was taken up, and a cloud received him out of their ſight [d]. And they went forth, and preached every where, the Lord working with them, and confirming the word with ſigns following [e].

SECT.

[e] Rom. x. 6, —10. [f] 1 John v. 1. [g] 1 John v. 4, 5.

§ 5. [a] Matth. xxviii. 16, 18, 19, 20. [b] Mark xvi. 15, 16. [c] Acts i. 1,—7. [d] Acts i. 8, 9.
[d] Mark xvi. 20.

SECT. 6. *The effuſion of the Holy Ghoſt, and the eſtabliſhment of the church at Jeruſalem.*

AND when the day of Pentecoſt was fully come, they were all with one accord in one place. And ſuddenly there came a ſound from heaven, as of a ruſhing mighty wind, and it filled all the houſe where they were ſitting. And there appeared unto them cloven tongues, like as of fire, and it ſat upon each of them; and they were all filled with the Holy Ghoſt, and began to ſpeak with other tongues, as the Spirit gave them utterance [a]. Then they that gladly received *the* word were baptized; and the ſame day there were added to them about three thouſand ſouls. And they continued ſtedfaſt in the apoſtle's doctrine and fellowſhip, and in breaking of bread, and in prayers. And fear came upon every ſoul; and many wonders and ſigns were done by the apoſtles. And all that believed were together, and had all things common; and ſold their poſſeſſions, and goods, and parted them to all men, as every man had need. And they continuing daily with one accord in the temple, and breaking bread from houſe to houſe, did eat their meat with gladneſs and ſingleneſs of heart, praiſing God, and having favour with all the people. And the Lord added to the church daily ſuch as ſhould be ſaved [b]. And the multitude of them that believed were of one heart, and of one ſoul; neither ſaid any of them, that ought of the things which he poſſeſſed was his own, but they had all things common [c]. Neither was there any among them that lacked; for as many as were poſſeſſors of lands or houſes, ſold them and brought the prices of the things that were ſold, and laid them down at the apoſtles feet; and diſtribution was made to every man, according as he had need [d].

SECT. 7. *The goſpel preached firſt to the Jews.*

YE men of Iſrael [a], repent ye, and be converted; that your ſins may be blotted out, when the times of refreſhing ſhall come from the preſence of the Lord; and he ſhall ſend Jeſus Chriſt, which before was preached unto you [b]. For Moſes truly ſaid unto the fathers, A prophet ſhall the Lord your God raiſe up unto you, of your brethren, like unto me; him ſhall ye hear in all things whatſoever he ſhall ſay unto you. And it ſhall come to paſs, that every ſoul which will not hear that prophet, ſhall be deſtroyed from among the people. Yea, and all the prophets from Samuel, and thoſe that follow after, as many as have ſpoken, have likewiſe foretold of theſe days. Ye are the children of the prophets, and of the covenant which God made with our fathers, ſaying unto Abraham

§ 6. [a] Acts ii. 1,—4. [b] Acts ii. 41,—47. [c] Acts iv. 32. [d] Acts iv. 34, 35.

§ 7. [a] Acts iii. 12. [b] Acts iii. 19, 20.

braham, And in thy ſeed ſhall all the kindreds of the earth be bleſſed. Unto you firſt, God having raiſed up his ſon Jeſus, ſent him to bleſs you in turning away every one of you from his iniquities [c]. Men and brethren, children of the ſtock of Abraham, and whoſoever among you feareth God, to you is the word of this ſalvation ſent [d]. And we declare unto you glad tidings, how that the promiſe which was made unto the fathers, God hath fulfilled the ſame unto us their children, in that he hath raiſed up Jeſus again [e]. Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveneſs of ſins; and by him all that believe, are juſtified from all things, from which ye could not be juſtified by the law of Moſes [f].

SECT. 8.——*To the family of Cornelius, as the firſt fruits of the Gentiles.*

"WHEN Cornelius the centurion, by the viſion of an angel, had ſent for Pe-
"ter; and that apoſtle, by the peculiar direction of the Divine Spirit, had gone
"to Cæſarea; and preached the goſpel to him, and his friends preſent before
"God, to hear the things that were commanded of God, Acts x. 1,—43." While Peter yet ſpake theſe words, the Holy Ghoſt fell on all them which heard the word. And they of the circumciſion which believed were aſtoniſhed, as many as came with Peter, becauſe that on the Gentiles alſo was poured out the gift of the Holy Ghoſt, for they heard them ſpeak with tongues, and magnify God. Then anſwered Peter, Can any man forbid water, that theſe ſhould not be baptized, which have received the Holy Ghoſt as well as we? And he commanded them to be baptized in the name of the Lord [a]. And the apoſtles and brethren, that were in Judea, heard that the Gentiles had alſo received the word of God. And when Peter was come up to Jeruſalem, they that were of the circumciſion contended with him [b]. But Peter rehearſed the matter from the beginning, and expounded it by order unto them [c], *Adding*, for as much then as God gave them the like gift, as he did unto us who believed on the Lord Jeſus Chriſt, what was I that I could withſtand God? When they heard theſe things, they held their peace, and glorified God, ſaying, Then hath God alſo to the Gentiles granted repentance unto life [d].

SECT. 9.—*Preached unto all the Gentiles.*

Now they which were ſcattered abroad upon the perſecution that aroſe about Stephen, travelled as far as Phoenice and Cyprus, and Antioch, preaching the

[c] Acts iii. 22,—26. [d] Acts xiii. 26. [e] Acts xiii. 32, 33. [f] Acts xiii. 38, 39.

§ 8. [a] Acts x. 44,—48. [b] Acts xi. 1, 2. [c] Acts xi. 4. [d] Acts xi. 17, 18.

word to none, but unto the Jews only. And ſome of them were men of Cyprus and Cyrene; which, when they were come to Antioch, ſpake unto theGrecians, preaching the Lord Jeſus. And the hand of the Lord was with them, and a great number believed, and turned unto the Lord. Then tidings of theſe things came unto the ears of the church, which was in Jeruſalem; and they ſent forth Barnabas, that he ſhould go as far as Antioch. Who when he came, and had ſeen the grace of God, was glad, and exhorted them all, that with purpoſe of heart they would cleave unto the Lord [a]. Then Paul and Barnabas waxed bold, and ſaid, It was neceſſary, that the word of God ſhould firſt have been ſpoken to you: But ſeeing ye put it from you, and judge yourſelves unworthy of everlaſting life, lo! we turn to the Gentiles. For ſo hath the Lord commanded us, ſaying, I have ſet thee to be a light of the Gentiles, that thou ſhouldſt be for ſalvation unto the ends of the earth [b]. Be it known therefore unto you, that the ſalvation of God is ſent unto the Gentiles, and that they will hear it [c]. Unto me who am leſs than the leaſt of all ſaints is this grace given, that I ſhould preach among the Gentiles the unſearchable riches of Chriſt [d].

SECT. 10. *The change of the diſpenſation, the abolition of the Levitical law, and the decree concerning Gentile converts, particularly the proſelytes of the gate.*

AND certain men which came down from Judea, taught the brethren, and ſaid, Except ye be circumciſed after the manner of Moſes, ye cannot be ſaved. When therefore Paul and Barnabas had no ſmall diſſenſion and diſputation with them, they determined that Paul and Barnabas, and certain other of them ſhould go up to Jeruſalem unto the apoſtles and elders, about this queſtion [a]. And when they were come to Jeruſalem, there aroſe up certain of the ſect of the phariſees, which believed, ſaying, That it was needful to circumciſe them, and to command them to keep the law of Moſes. And the apoſtles and elders came together to conſider of this matter [b]. And when there had been much diſputing, Peter roſe up and ſaid unto them, Men and brethren, Ye know how that a good while ago, God made choice among us, that the Gentiles by my mouth ſhould hear the word of the goſpel, and believe. And God which knoweth the hearts, bare them witneſs, giving them the Holy Ghoſt, even as he did unto us, and put no difference between us and them, purifying their hearts by faith. Now therefore why tempt ye God, to put a yoke upon the neck of the diſciples, which

§ 9. [a] Acts xi. 19,—23. [b] Acts xiii. 46, 47. [c] Acts xxviii. 28. [d] Eph. iii. 8.

§ 10. [a] Acts xv. 1, 2. [b] Acts xv. 4,—6.

which neither our fathers, nor we were able to bear[c] *. Then pleaſed it the apoſtles and elders, with the whole church, to ſend choſen men of their own company to Antioch, with Paul and Barnabas, and wrote letters by them after this manner: Foraſmuch as we have heard, that certain which went out from us have troubled you with words, ſubverting your ſouls, ſaying, Ye muſt be circumciſed and keep the law; to whom we gave no ſuch commandment[d]; we have ſent therefore Judas and Silas, who ſhall tell you the ſame things by mouth. For it ſeemed good to the Holy Ghoſt, and to us, to lay upon you no greater burden than theſe neceſſary things; that ye abſtain from meats offered to idols, and from blood, and from things ſtrangled, and from fornication; from which if ye keep yourſelves, ye ſhall do well[e].

Wherefore, holy brethren, partakers of the heavenly calling, conſider the Apoſtle and High Prieſt of our profeſſion, Chriſt Jeſus; who was faithful to him that appointed him, as alſo Moſes was faithful in all his houſe[f]. And Moſes verily was faithful in all his houſe, as a ſervant, for teſtimony of thoſe things which were to be ſpoken after; but Chriſt was a Son over his own houſe; whoſe houſe are we[g]. For every high prieſt taken from among men, is ordained for men in things pertaining to God, that he may offer both gifts and ſacrifices for ſins[h]. And no man taketh this honour unto himſelf but he that is called of God, as was Aaron. So alſo Chriſt glorified not himſelf, to be made an High Prieſt; but he that ſaid, Thou art my Son, to-day have I begotten thee. As he ſaith alſo in another place, Thou art a prieſt for ever after the order of Melchiſedec[i]. If therefore perfection were by the Levitical prieſthood, (for under it the people received the law) What further need was there that another prieſt ſhould riſe after the order of Melchiſedec, and not be called after the order of Aaron? For the prieſthood being changed, there is made of neceſſity a change of the law[k]. For there is verily a diſanulling of the commandment going before, for the weakneſs, and unprofitableneſs thereof[l]. For the law made nothing perfect, but the bringing in of a better hope[l]. For if that firſt covenant had been faultleſs, then ſhould no place have been ſought for the ſecond. For finding fault with them, he ſaith, Behold the days come, when I will make a *new* covenant with the houſe of Iſrael, and with the houſe of Judah[m]. In that he ſaith, A *new* covenant, he hath made the firſt old. Now that which decayeth, and waxeth old, is ready to vaniſh away[n]. For the law having a ſhadow of good things to come, and not the very image of the things, can never with thoſe ſacrifices, which they offered year by year continually, make the comers thereunto perfect[o]. Wherefore when he cometh into the

[c] Acts xv. 7,—10. [d] Acts xv. 22. 23, 24. [e] Acts xv. 27, 28, 29. [f] Heb. iii. 1, 2.
[g] Heb. iii. 5, 6. [h] Heb. v. 1. [i] Heb. v. 4, 5, 6. [k] Heb. vii. 11, 12.
[l] Heb. vii. 18, 19. [m] Heb. viii. 7, 8. [n] Heb. viii. 13. [o] Heb. x. 1.

* See the ſpeech of the Apoſtle James on this occaſion Act xv. 13,—21.

world, he ſaith, Sacrifice and offering thou wouldſt not, but a body haſt thou prepared me; in burnt-offerings and ſacrifices for ſin thou haſt had no pleaſure [p]. Then ſaid he, Lo, I come to do thy will, O God. He taketh away the firſt, that he may eſtabliſh the ſecond [q].

SECT. II. *The ſuperior glory of the diſpenſation of the goſpel above that of the law.*

KNOW ye not, brethren, (for I ſpeak to them that know the law) how that the law hath dominion over a man as long as he liveth? for the woman which hath an huſband, is bound by the law to her huſband ſo long as he liveth; but if the huſband be dead, ſhe is looſed from the law of her huſband. So then, if while her huſband liveth, ſhe be married to another man, ſhe ſhall be called an adultereſs; but if her huſband be dead, ſhe is free from that law; ſo that ſhe is no adultereſs, though ſhe be married to another man. Wherefore, my brethren, ye alſo are become dead to the law by the body of Chriſt; that ye ſhould be married to another, even to him who is raiſed from the dead, that we ſhould bring forth fruit unto God [a].

Now of the things which we have ſpoken, this is the ſum; we have ſuch an High Prieſt, who is ſet on the right hand of the throne of the Majeſty in the heavens; a miniſter of the ſanctuary, and of the true tabernacle which the Lord pitched, and not man. For every high prieſt is ordained to offer gifts and ſacrifices; wherefore, it is of neceſſity, that this man have ſomewhat alſo to offer [b]. But now hath he obtained a more excellent miniſtry, by how much alſo he is the mediator of a better covenant, which was eſtabliſhed upon better promiſes [c]. If the miniſtration of death, written and engraven in ſtones, was glorious; ſo that the children of Iſrael could not ſtedfaſtly behold the face of Moſes, for the glory of his countenance; which glory was to be done away; how ſhall not the miniſtration of the Spirit be rather glorious? For if the miniſtration of condemnation, be glory; much more doth the miniſtration of righteouſneſs exceed in glory. For even that which was made glorious, had no glory in this reſpect, by reaſon of the glory that excelleth. For if that which is done away was glorious, much more that which remaineth is glorious [d].

SECT.

[p] Heb. x. 5, 6. [q] Heb. x. 9.

§ 11. [a] Rom. vii. 1,—4. [b] Heb. viii. 1, 2, 3. [c] Heb. viii. 6. [d] 2 Cor. iii. 7,—11.

SECT. 12. *Jews and Gentiles have equal acceſs to the privileges of the church of Chriſt.*

COMETH this bleſſedneſs then upon the circumciſion only, or upon the uncircumciſion alſo? For we ſay, that faith was reckoned to Abraham for righteouſneſs. How was it then reckoned? when he was in circumciſion, or in uncircumciſion? Not in circumciſion, but in uncircumciſion. And he received the ſign of circumciſion, a ſeal of the righteouſneſs of the faith which he had yet being uncircumciſed; that he might be the father of all them that believe, though they be not circumciſed; that righteouſneſs might be imputed unto them alſo[a]. For they are not all Iſrael, which are of Iſrael; neither becauſe they are the ſeed of Abraham, are they all children; that is, they who are the children of the fleſh, theſe are not the children of God; but the children of the promiſe are counted for the ſeed[b]. For in Jeſus Chriſt, neither circumciſion availeth any thing, nor uncircumciſion, but faith which worketh by love;—out a new creature[c]. For the kingdom of God is not meat and drink, but righteouſneſs, and peace, and joy in the Holy Ghoſt[d]. For we are the circumciſion which worſhip God in the Spirit, and rejoice in Chriſt Jeſus, and have no confidence in the fleſh[e]. For there is no difference between the Jew and the Greek; for the ſame Lord over all is rich unto all that call upon him; for whoſoever ſhall call upon the name of the Lord, ſhall be ſaved[f]. Ye are all the children of God by faith in Chriſt Jeſus[g]; where there is neither Greek nor Jew, circumciſion, nor uncircumciſion, Barbarian, Scythian, bond nor free, but Chriſt is all and in all[h]. Ye are all one in Chriſt Jeſus. And if ye be Chriſt's, then are ye Abraham's ſeed, and heirs according to the promiſe[i].

Hath God caſt away his people? God forbid. God hath not caſt away his people which he foreknew[k]. Who are Iſraelites, to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the ſervice of God, and the promiſes; whoſe are the fathers, and of whom, as concerning the fleſh, Chriſt came, who is over all God bleſſed for ever[l].

SECT.

§ 12. [a] Rom. iv. 9, 10, 11. [b] Rom. ix. 6, 7, 8. [c] Gal. v. 6, and chap. vi. 15. [d] Rom. xiv. 17.
[e] Phil. iii. 3. [f] Rom. x. 12, 13. [g] Gal. iii. 26. [h] Col. iii. 11.
[i] Gal. iii. 28, 29. [k] Rom. xi. 1, 2. [l] Rom. ix. 4, 5.

SECT. 13. *The bleſsful change to the Gentiles in virtue of the diſpenſation of the goſpel.*

AND you hath he quickned who were dead in treſpaſſes and ſins[a]; and were by nature the children of wrath even as others. But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in ſins, hath quickned us together with Chriſt, and hath raiſed us up together, and made us ſit together in heavenly places in Chriſt Jeſus[b]. Wherefore remember, that ye being, in times paſt, Gentiles in the fleſh, who are called uncircumciſion, by that which is called the circumciſion in the fleſh made by hands; that at that time ye were without Chriſt, being aliens from the commonwealth of Iſrael, and ſtrangers from the covenant of promiſe, having no hope, and without God in the world. But now in Chriſt Jeſus, ye who were ſometimes far off, are made nigh by the blood of Chriſt. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having aboliſhed in his fleſh the enmity, even the law of commandments, contained in ordinances, for to make in himſelf, of twain, one new man; ſo making peace[c]. In whom alſo ye are circumciſed with the circumciſion made without hands, in putting off the body of the ſins of the fleſh, by the circumciſion of Chriſt[d]. And you being dead in your ſins, hath he quickned together with him, having forgiven you all treſpaſſes, blotting out the hand-writing of ordinances that was againſt us, which was contrary to us, and took it out of the way, nailing it to his croſs[e]. For through him we both have an acceſs by one ſpirit unto the Father. Now therefore, ye are no more ſtrangers and foreigners, but fellow-citizens with the ſaints, and of the houſhold of God; and are built upon the foundation of the apoſtles and prophets, Jeſus Chriſt himſelf being the chief corner-ſtone; in whom all the building fitly framed together, groweth into an holy temple in the Lord; in whom ye alſo are builded together, for an habitation of God through the Spirit[f].

SECT. 14. *Jeſus Chriſt is the Lord and head of the church.*

PAUL called to be an apoſtle of Jeſus Chriſt, through the will of God, unto the church of God, to them that are ſanctified in Chriſt Jeſus, called to be ſaints, with all that in every place call upon the name of Jeſus Chriſt our Lord, both theirs and ours; grace be unto you, and peace from God our Father, and from the

§ 13. [a] Eph. ii. 1. [b] Eph. ii. 3,—6. [c] Eph. ii. 11,—15. [d] Col. ii. 11.
[e] Col. ii. 13, 14. [f] Eph. ii. 18,—22.

the Lord Jeſus Chriſt [a]. Bleſſed be the God and Father of our Lord Jeſus Chriſt, who hath bleſſed us with all ſpiritual bleſſings in heavenly places in Chriſt [b]; having made known to us the myſtery of his will; that in the diſpenſation of the fulneſs of times, he might gather in one all things in Chriſt, both which are in heaven, and which are on earth, even in him [c]. For in him dwelleth all the fulneſs of the Godhead bodily. And ye are compleat in him, who is the head of all principality and power [d]. Wherefore, I ceaſe not to give thanks for you, making mention of you in my prayers; that the eyes of your underſtanding being enlightned, ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the ſaints; and what is the exceeding greatneſs of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Chriſt, when he raiſed him from the dead, and ſet him at his own right hand in the heavenly places; far above all principalities and power, and might and dominion; and hath put all things under his feet, and gave him to be head over all things to the church which is his body, the fulneſs of him that filleth all in all [e]; to the intent, that now unto the principalities and powers, in heavenly places, might be known by the church the manifold wiſdom of God [f]. Wherefore, he ſaith, when he aſcended up on high, he led captivity captive, and gave gifts unto men [g]. And he gave ſome, apoſtles; and ſome, prophets; and ſome, evangeliſts; and ſome, paſtors and teachers; for the perfecting of the ſaints, for the work of the miniſtry, for the edifying of the body of Chriſt; till we all come to the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the meaſure of the ſtature of the fulneſs of Chriſt [h]; that we henceforth be no more children, toſſed to and fro, and carried about with every wind of doctrine; but ſpeaking the truth in love, may grow up unto him in all things, who is the head, even Chriſt; from whom the whole body fitly joined together, and compacted by that which every joint ſupplieth, according to the effectual working in the meaſure of every part, maketh increaſe of the body to the edifying of itſelf in love [i]: Holding the head, from which all the body by joints and bands having nouriſhment miniſtred, and knit together, increaſeth with the increaſe of God [k]. And he is the head of the body, the church, who is the beginning, the firſt-born from the dead; that in all things he might have the pre-eminence [l]. For to this end Chriſt both died, and roſe and revived, that he might be Lord both of the dead and living [m]. Be not moved away from the hope of the goſpel which ye have heard; whereof I Paul am made a miniſter; who now rejoice in my ſufferings for you, and fill up that

§ 14. [a] 1 Cor. i. 1, 2, 3. [b] Eph. i. 3. [c] Eph. i. 9, 10, [d] Col. ii. 9, 10.
[e] Eph. i. 15,--23. [f] Eph. iii. 10. [g] Eph. iv. 8. [h] Eph. iv. 11, 12, 13.
[i] Eph. iv. 14, 15, 16. [k] Col. ii. 19. [l] Col. i. 18. [m] Rom. xiv. 9.

that which is behind of the afflictions of Chriſt in my fleſh, for his body's ſake, which is the church [n]; the houſe of God, the church of the living God, the pillar and ground of the truth [o]; the church of God which he hath purchaſed with his own blood [p].

SECT. 15. *The church conſidered as eſpouſed unto Chriſt.*

I AM jealous over you with godly jealouſy; for I have eſpouſed you to one huſband, that I may preſent you as a chaſte virgin to Chriſt. But I fear leſt by any means, as the ſerpent beguiled Eve through his ſubtilty, ſo your minds ſhould be corrupted from the ſimplicity that is in Chriſt [a]. Wives, ſubmit yourſelves unto your own huſbands, as unto the Lord. For the huſband is the head of the wife, even as Chriſt is the head of the church; and he is the Saviour of the body. Therefore, as the church is ſubject unto Chriſt, ſo let the wives be to their own huſbands in every thing. Huſbands, love your wives, even as Chriſt loved the church, and gave himſelf for it; that he might ſanctify and cleanſe it with the waſhing of water, by the word; that he might preſent it to himſelf a glorious church, not having ſpot or wrinkle, or any ſuch thing; but that it ſhould be holy and without blemiſh. So ought men to love their wives as their own bodies. For no man yet hated his own fleſh; but nouriſheth and cheriſheth it, even as the Lord the church [b]. For we are members of his body, of his fleſh, and of his bones: I ſpeak concerning Chriſt and the church [c].

SECT. 16. *The intimate relation of all the members of the church of God to one another.*

THERE is one body, and one ſpirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptiſm, one God and Father of all, who is above all, and through all, and in you all; but unto every one of us is given grace, according to the meaſure of the gift of Chriſt [a]. For as we have many members in one body, and all members have not the ſame office; ſo we being many, are one body in Chriſt, and every one members one of another [b]. Now there are diverſities of gifts, but the ſame ſpirit; and there are differences of adminiſtrations but the ſame Lord; and there are diverſities of operations, but it

[n] Col. i. 23, 24. [o] 1 Tim. iii. 15. [p] Acts xx. 28.

§ 15. [a] 2 Cor. xi. 2, 3. [b] Eph. v. 22,—29. [c] Eph. v. 30, 32.

§ 16. [a] Eph. iv. 4,—7. [b] Rom. xii. 4, 5.

it is the ſame God who worketh all in all [c]. For to one is given by the Spirit, the word of wiſdom; to another, the word of knowledge, by the ſame Spirit; to another, faith, by the ſame Spirit; to another, the gifts of healing by the ſame Spirit; to another, the working of miracles; to another, prophecy; to another, diſcerning of ſpirits; to another, divers kinds of tongues; to another, the interpretation of tongues. But all theſe worketh that one and the ſelf ſame Spirit, dividing to every man ſeverally as he will. For as the body is one and hath many members, and all the members of that one body, being many, are one body; ſo alſo is Chriſt. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many. If the foot ſhall ſay, Becauſe I am not the hand, I am not of the body; is it therefore not of the body? And if the ear ſhall ſay, becauſe I am not the eye, I am not of the body; is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole were hearing, where were the ſmelling? But now hath God ſet the members every one of them in the body, as it hath pleaſed him. And if they were all one member, where were the body [d]? But now are they many members, yet but one body. And the eye cannot ſay unto the hand, I have no need of thee; nor again the head to the feet, I have no need of you [e]. And whether one member ſuffer, all the members ſuffer with it; or one member be honoured, all the members rejoice with it. Now ye are the body of Chriſt, and members in particular. And God hath ſet ſome in the church, firſt apoſtles, ſecondarily prophets, thirdly teachers; after that, miracles, then gifts of healings, helps, governments, diverſities of tongues. Are all apoſtles? Are all prophets? Are all teachers? Are all workers of miracles? Have all the gifts of healing? Do all ſpeak with tongues? Do all interpret [f]. Having then gifts, differing according to the grace that is given to us, whether prophecy, let us propheſy according to the proportion of faith; or miniſtry, let us wait on our miniſtring; or he that teacheth, on teaching; or he that exhorteth, on exhortation; he that giveth, let him do it with ſimplicity; he that ruleth, with diligence; he that ſheweth mercy, with chearfulneſs [g]. The cup of bleſſing which we bleſs, is it not the communion of the blood of Chriſt? The bread which we break, is it not the communion of the body of Chriſt? For we being many are one bread and one body; for we are all partakers of that one bread [h].

[c] 1 Cor. xii. 4, 5, 6. [d] 1 Cor. xii. 8,—19. [e] 1 Cor. xii. 20, 21. [f] 1 Cor. xii. 26,—30.
[g] Rom. xii. 6, 7, 8. [h] 1 Cor. x. 16, 17.

SECT. 17. *The dignity of all the members of the church of Chriſt, even in this militant ſtate.*

To the ſaints and faithful in Chriſt [a]; elect according to the foreknowledge of God the Father, through ſanctification of the Spirit unto obedience, and ſprinkling of the blood of Jeſus Chriſt; begotten again unto a lively hope, by the reſurrection of Jeſus Chriſt from the dead; to an inheritance incorruptible, and undefiled, and that fadeth not away, reſerved in heaven for you [b]; to them that are ſanctified by God the Father, and preſerved in Jeſus Chriſt, and called [c]; being born again, not of corruptible ſeed, but of incorruptible, by the word of God, which liveth and abideth for ever [d]; for both he that ſanctifieth, and they who are ſanctified, are all of one; wherefore he is not aſhamed to call them brethren [e]; ye are a choſen generation, a royal prieſthood, an holy nation, a peculiar people, that ye ſhould ſhew forth the praiſes of him who hath called you out of darkneſs into his marvellous light; which in time paſt were not a people, but are now the people of God; which had not obtained mercy, but now have obtained mercy [f]. Now are we the ſons of God [g], and if children, then heirs, heirs of God, and joint heirs with Chriſt [h].

SECT. 18. *Their relation to the bleſſed in heaven.*

THAT which we have ſeen and heard, declare we unto you, that ye alſo may have fellowſhip with us; and truly our fellowſhip is with the Father, and with his Son Jeſus Chriſt. And theſe things write we unto you, that your joy may be full [a]. For ye are not come unto the mount that might be touched, and that burned with fire; nor unto blackneſs, and darkneſs, and tempeſt, and the ſound of a trumpet, and the voice of words, which voice they that heard, intreated, that the word ſhould not be ſpoken to them any more [b]; but ye are come unto mount Zion, and unto the city of the living God, the heavenly Jeruſalem, and to an innumerable company of angels, to the general aſſembly and church of the firſt born which are written in heaven, and to God the Judge of all, and to the ſpirits of juſt men made perfect, and to Jeſus the Mediator of the new covenant [c].

SECT.

§ 17 [a] Eph. i. 1. [b] 1 Pet. i. 2, 3, 4. [c] Jude 1. [d] 1 Pet i. 23.
[e] Heb. ii 11. [f] 1 Pet ii. 9, 10. [g] 1 John iii. 2. [h] Rom. viii. 17.

§ 18. [a] 1 John i. 3, 4. [b] Heb. xii. 18, 19. [c] Heb. xii. 22, 23, 24.

SECT. 19. *Of the church triumphant.*

I *John* beheld, and lo a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, ſtood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, ſaying, Salvation to our God which ſitteth upon the throne, and unto the Lamb [a]. Bleſſing, and glory, and wiſdom, and thankſgiving, and honour, and power and might, be unto our God for ever and ever. Amen. And one of the elders anſwered, ſaying unto me, What are theſe which are arrayed in white robes? and whence came they? And I ſaid unto him, Sir, thou knoweſt. And he ſaid to me, Theſe are they which came out of great tribulation, and have waſhed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and ſerve him day and night in his temple; and he that ſitteth on the throne, ſhall dwell among them [b]. They ſhall hunger no more, neither thirſt any more, neither ſhall the ſun light on them, nor any heat. For the Lamb which is in the midſt of the throne ſhall feed them, and ſhall lead them unto living fountains of waters; and God ſhall wipe away all tears from their eyes [c].

And I heard a great voice out of heaven, ſaying, Behold the tabernacle of God is with men, and he will dwell with them, and be their God. And God ſhall wipe away all tears from their eyes; and there ſhall be no more death, neither ſorrow, nor crying, neither ſhall there be any more pain; for the former things are paſſed away. And he that ſat upon the throne, ſaid, Behold I make all things new. And I will give unto him that is athirſt, of the fountain of the water of life freely. He that overcometh ſhall inherit all things, and I will be his God, and he ſhall be my ſon [d]. And there came unto one of the ſeven angels, ſaying, Come hither, I will ſhew thee the bride, the Lamb's wife. And he carried me away in the Spirit to a great and high mountain, and ſhewed me that great city the holy Jeruſalem deſcending out of heaven, from God, having the glory of God; and her light was like unto a ſtone moſt precious, even like to a jaſper ſtone, clear as chryſtal [e]. And I ſaw no temple therein; for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the ſun, neither of the moon to ſhine in it; for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are ſaved, ſhall walk in the light of it [f]; and there ſhall in no wiſe enter into it any thing that defileth, neither whatſoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life [g]. And there ſhall be no more curſe; but the throne

§ 19. [a] Rev. vii. 9, 10. [b] Rev. vii. 12,—15. [c] Rev. vii. 16, 17. [d] Rev. xxi. 3,—7.
[e] Rev. xxi. 9, 10, 11. [f] Rev. xxi. 22, 23, 24. [g] Rev. xxi. 27.

of God, and of the Lamb ſhall be in it; and his ſervants ſhall ſerve him; and they ſhall ſee his face; and his name ſhall be in their foreheads; and they ſhall reign for ever and ever [h].

Concerning the catholic church, and the churches eſtabliſhed in different places.

" BEFORE we leave this ſubject, it is to be obſerved, that, by the true, holy, " and catholic church, is properly meant the whole collective body of ſaints in " all places on earth, in any particular age. But we often find the ſcriptures " mentioning particular churches, in particular places. Theſe were the ſocieties " of chriſtians, whoſe dwellings, in the ſame city or neighbourhood, rendered it " convenient for them to meet together at ſtated times and places, for the wor- " ſhip of God, and for edifying one another. But though each of theſe was a " regular ſociety or church within themſelves, they nevertheleſs maintained an " intimate communion, on all occaſions, with other worſhipping aſſemblies of " chriſtians.

" The ſcripture gives but a ſhort account of the founding or progreſs of theſe " churches. However, it is evident, that there were many of them throughout " Judea, Galilee, and Samaria, before the goſpel was preached to the Gentiles, " Acts ix. 31. After that happy event, we read of great numbers in different " regions through the wide extent of the Roman empire; of churches in Syria, " Galatia, Aſia, Macedonia, and Achaia; and of churches in the cities of An- " tioch, Iconium, Ceſarea, Rome, Corinth, Epheſus, Philippi, Coloſſe, Theſſa- " lonica, Smyrna, Pergamus, Thyatira, Sardis, Philadelphia, Laodicea, *&c.* The " apoſtle Paul alſo ſpeaks of churches in particular houſes; probably becauſe the " chriſtians in thoſe places, were wont to aſſemble under theſe roofs. Thus " we read of the church in the houſe of Aquila and Priſcilla, Rom. xvi. 3, 4. " Of the church in the Houſe of Nymphas, Col. iv. 15; and of that in the " houſe of Philemon. Philem. 2."

CHAP.

[h] Rev. xxii. 3, 4, 5.

CHAP. IV.

Of thoſe that miniſter in the CHURCH *of* GOD *under the* DISPENSATION *of the* GOSPEL.

SECT. 1. The twelve apoſtles called, and authoriſed by our bleſſed Lord, during the time of his miniſtry on earth, and after his reſurrection from the dead. 2. His inſtructions to them relating to their duty and ſufferings. 3. Matthias numbred with the eleven. 4. The effuſion of the Holy Ghoſt on the day of Pentecoſt. 5. The firſt miniſtrations of the apoſtles at Jeruſalem. 6. The election of the ſeven deacons. 7. Saul called to the apoſtleſhip. 8. Different denominations of miniſters in the church of Chriſt, during the apoſtolic age. 9. Of a ſucceſſion of proper perſons to be ſet apart for the miniſtry of the word, and the government of the church of Chriſt. 10. What ought to be their character and behaviour. 11. Inſtructions concerning their public miniſtrations, and the exerciſe of their authority in the church of Chriſt. 12. The efficacy of the miniſtrations of the goſpel is of God. 13. The noble example of St Paul in preaching the goſpel. 14. The duty of chriſtians towards thoſe that are over them in the Lord, and that miniſter to them in holy things. 15. To pray for them. 16. To provide for their ſupport. 17. Concerning falſe apoſtles, teachers of the kingdom of antichriſt.

SECT. 1. *The twelve apoſtles called, and authorized by our bleſſed Lord, his miniſtry on earth and after his reſurrection from the dead.*

WHEN Jeſus had called unto him his twelve diſciples, (alſo he named apoſtles,) he gave them power againſt unclean ſpirits, to caſt them out, and to heal all manner of ſickneſs, and all manner of diſeaſe. Now the names of the twelve apoſtles are theſe; the firſt Simon who is called Peter, and Andrew his brother, James the ſon of Zebedee, and John his brother, Philip, and Bartholomew, Thomas, and Matthew the publican, James the ſon of Alpheus, and Lebbeus whoſe ſirname was Thaddeus, Simon the Cananite, and Judas Iſcariot, who alſo betrayed him[a]. Theſe twelve Jeſus ſent forth, and commanded them, ſaying, Go to the loſt

§ 1. [a] Matth. x. 1,—4.

loſt ſheep of the houſe of Iſrael. And as ye go, preach, ſaying, The kingdom of heaven is at hand. Heal the ſick, cleanſe the lepers, raiſe the dead, caſt out devils; freely ye have received, freely give [b]. Ye are the ſalt of the earth; ye are the light of the world. A city that is ſet on an hill cannot be hid [c]. What I tell you in darkneſs, that ſpeak ye in light; and what ye hear in the ear, that preach ye in the houſe tops [d]. He that receiveth you, receiveth me; and he that receiveth me, receiveth him that ſent me [e]. He that heareth you, heareth me, and he that deſpiſeth you, deſpiſeth me; and he that deſpiſeth me, deſpiſeth him that ſent me [f]. He that receiveth a prophet in the name of a prophet, ſhall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man, ſhall receive a righteous man's reward [g]. Then ſaith he unto his diſciples, The harveſt truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harveſt, that he will ſend forth labourers into his harveſt [h]. All power is given unto me in heaven, and in earth: Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghoſt: And lo, I am with you alway, even unto the end of the world [i] *.

SECT. 2. *His inſtructions relating to their duty and ſufferings.*

BEHOLD I ſend you forth as ſheep in the midſt of wolves; be ye therefore wiſe as ſerpents, and harmleſs as doves. But beware of men; for they will deliver you up to the councils, and they will ſcourge you in their ſynagogues. And ye ſhall be brought before governors and kings for my ſake, for a teſtimony againſt them and the Gentiles. But when they deliver you up, take no thought how or what ye ſhall ſpeak; for it ſhall be given you in that ſame hour what ye ſhall ſpeak. For it is not ye that ſpeak, but the Spirit of your Father which ſpeaketh in you [a]. And ye ſhall be hated of all men for my name's ſake; but he that endureth to the end ſhall be ſaved [b]. If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but becauſe ye are not of the world, but I have choſen you out of the world, therefore the world hateth you [c]. They ſhall put you out of the ſynagogues; yea the time cometh, that whoſoever killeth you, will think that he doth God ſervice [d]. The diſciple is not above his maſter, nor the ſervant

[b] Matth. x. 5,—8. [c] Matth. v. 13, 14. [d] Matth. x. 27. [e] Matth. x. 40.
[f] Luke x. 16. [g] Matth. x. 41. [h] Matth. ix. 37, 38. [i] Matth. xxviii. 18,—20.

§ 2. [a] Matth. x. 16,—20. [b] Matth. x. 22. [c] John xv. 18, 19. [d] John xvi. 2.

* See further on this ſubject § 6. of the preceeding chapter.

ſervant above his lord. It is enough for the diſciple that he be as his maſter, and the ſervant as his lord; if they have called the maſter of the houſe Beelzebub, how much more ſhall they call them of his houſhold[e]? If they have perſecuted me, they will alſo perſecute you[f].

Jeſus ſaid unto them, Every ſcribe which is inſtructed unto the kingdom of heaven, is like a man that is an houſholder, which bringeth forth out of his treaſure things new and old[g]. Who then is a faithful and wiſe ſervant, whom his lord hath made ruler over his houſhold, to give them meat in due ſeaſon? Bleſſed is that ſervant, whom his lord, when he cometh ſhall find ſo doing. Verily, I ſay unto you, that he ſhall make him ruler over all his goods. But if that evil ſervant ſhall ſay in his heart, my lord delayeth his coming; and ſhall begin to ſmite his fellow-ſervants, and to eat and drink with the drunken; the lord of that ſervant ſhall come in a day when he looketh not for him, and in an hour that he is not aware of; and ſhall cut him aſunder, and appoint him his portion with the hypocrites; there ſhall be weeping and gnaſhing of teeth[h].

SECT. 3. *Matthias numbered with the eleven apoſtles.*

IN thoſe days, Peter ſtood up in the midſt of the diſciples, and ſaid, Men and brethren, this ſcripture muſt needs have been fulfilled, which the Holy Ghoſt by the mouth of David ſpake before concerning Judas, which was guide to them that took Jeſus. For he was numbered with us, and had obtained part of this miniſtry[a]. Wherefore, of theſe men which have companied with us, all the time that the Lord Jeſus went in and out among us, beginning from the baptiſm of John, unto that ſame day that he was taken up from us, muſt one be ordained to be a witneſs with us of his reſurrection. And they appointed two, Joſeph called Barſabas, who was ſirnamed Juſtus, and Matthias. And they prayed, and ſaid, Thou Lord, which knoweſt the hearts of all men, ſhew whether of theſe two thou haſt choſen, that he may take part of this miniſtry and apoſtleſhip, from which Judas by tranſgreſſion fell, that he might go to his own place. And they gave forth their lots; and the lot fell upon Matthias, and he was numbered with the eleven apoſtles[b].

SECT. 4. *The effuſion of the Holy Ghoſt on the day of Pentecoſt.*

"FOR this ſee § 7. of the preceeding chapter."

SECT.

[e] Matth. x. 24, 25. [f] John xv. 20. [g] Matth, xiii. 52. [h] Matth. xxiv. 45,—51.

§ 3. [a] Acts i. 15,—17. [b] Acts i. 21,—26.

SECT. 5. *The firſt miniſtrations of the apoſtles at Jeruſalem.*

As they ſpake unto the people, the prieſts and captain of the temple came upon them; being grieved that they taught the people, and preached through Jeſus the reſurrection from the dead. And they laid hands on them, and put them in hold until next day[a]. And it came to paſs on the morrow, that their rulers and elders, and ſcribes[b] called them, and commanded them not to ſpeak at all, nor teach in the name of Jeſus. But Peter and John anſwered, and ſaid unto them, Whether it be right in the ſight of God, to hearken unto you more than unto God, judge ye. For we cannot but ſpeak the things which we have ſeen and heard. So when they had further threatned them, they let them go, becauſe of the people; for all men glorified God for that which was done[c]. And with great power gave the apoſtles witneſs of the reſurrection of the Lord Jeſus; and great grace was upon them all[d]. And by the hands of the apoſtles were many ſigns and wonders wrought among the people[e]; inſomuch that they brought forth the ſick into the ſtreets, and laid them on beds and couches, that at the leaſt, the ſhadow of Peter paſſing by might overſhadow ſome of them[f]. Then the high prieſt roſe up, and all they that were with him, and were filled with indignation, and laid their hands on the apoſtles, and put them in the common priſon. But the angel of the Lord by night opened the priſon-doors, and brought them forth, and ſaid, Go, ſtand and ſpeak in the temple to the people, all the words of this life. And when they heard that, they entered into the temple early in the morning, and taught[g]. Then went the captain with the officers, and brought them without violence, and ſet them before the council. And the high prieſt aſked them, ſaying, Did not we ſtraitly command you, that you ſhould not teach in this name? And behold ye have filled Jeruſalem with your doctrine, and intend to bring this man's blood upon us. Then Peter and the other apoſtles anſwered, and ſaid, We ought to obey God rather than men[h]. And they departed from the preſence of the council, rejoicing that they were counted worthy to ſuffer ſhame for his name. And daily in the temple, and in every houſe, they ceaſed not to teach and preach Jeſus Chriſt[i].

SECT. 6. *The election of the ſeven deacons.*

IN thoſe days, when the number of the diſciples was multiplied, there aroſe a murmuring of the Grecians againſt the Hebrews, becauſe their widows were neglected

§ 5. [a] Acts iv. 1, 2, 3. [b] Acts iv. 5. [c] Acts iv. 18,—21. [d] Acts iv. 33.
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[i] Acts v. 41, 42.

glected in the daily miniſtration. Then the twelve called the multitude of the diſciples unto them, and ſaid, It is not reaſon that we ſhould leave the word of God and ſerve tables. Wherefore, brethren, look ye out among you, ſeven men of honeſt report, full of the Holy Ghoſt and wiſdom, whom we may appoint over this buſineſs; but we will give ourſelves continually to prayer, and to the miniſtry of the word. And the ſaying pleaſed the whole multitude; and they choſe Stephen, a man full of faith and of the Holy Ghoſt, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proſelyte of Antioch; whom they ſet before the apoſtles; and when they had prayed, they laid their hands on them. And the word of God increaſed; and the number of the diſciples multiplied in Jeruſalem greatly; and a great company of the prieſts were obedient to the faith. And Stephen, full of faith and power, did great wonders and miracles among the people. Then there aroſe certain of the ſynagogue, which is called the ſynagogue of the Libertines, and of them of Cilicia and Aſia, diſputing with Stephen. And they were not able to reſiſt the wiſdom, and the ſpirit by which he ſpake [a].

SECT. 7. *Saul called to the apoſtleſhip.*

AND Saul yet breathing out threatnings and ſlaughter againſt the diſciples of the Lord, went unto the high prieſt, and deſired of him letters to Damaſcus to the ſynagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jeruſalem. And as he journeyed, he came near Damaſcus; and ſuddenly there ſhined round about him a light from heaven. And he fell to the earth, and heard a voice ſaying unto him, Saul, Saul, why perſecuteſt thou me? And he ſaid, Who art thou, Lord? And the Lord ſaid, I am Jeſus whom thou perſecuteſt; it is hard for thee to kick againſt the pricks. And he trembling, and aſtoniſhed, ſaid, Lord, What wilt thou have me to do? And the Lord ſaid unto him [a], Riſe, and ſtand upon thy feet; for I have appeared unto thee for this purpoſe, to make thee a miniſter and a witneſs both of theſe things which thou haſt ſeen, and of thoſe things in the which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom now I ſend thee; to open their eyes, and to turn them from darkneſs to light, and from the power of Satan unto God; that they may receive forgiveneſs of ſins, and inheritance among them which are ſanctified by faith that is in me [b]. Go into the city, and it ſhall be told thee what thou muſt

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§ 7. [a] Acts ix. 1,—6. [b] Acts xxvi. 16, 17, 18.

do. And the men which journeyed with him ſtood ſpeechleſs, hearing a voice but ſeeing no man. And Saul aroſe from the earth; and when his eyes were opened, he ſaw no man; but they led him by the hand, and brought him into Damaſcus. And he was three days without ſight, and neither did eat nor drink. And there was a certain diſciple at Damaſcus, named Ananias, and to him ſaid the Lord in a viſion, Ananias, and he ſaid, Behold I am here, Lord. And the Lord ſaid unto him, Ariſe, and go into the ſtreet which is called Straight, and enquire in the houſe of Judas, for one called Saul of Tarſus; for behold he prayeth, and hath ſeen in a viſion a man named Ananias, coming in, and putting his hand on him, that he might receive his ſight. Then Ananias anſwered, Lord, I have heard by many of this man, how much evil he hath done to thy ſaints at Jeruſalem; and here he hath authority from the chief prieſts to bind all that call on thy name. But the Lord ſaid unto him, Go thy way, for he is a choſen veſſel unto me, to bear my name before the Gentiles, and kings, and the children of Iſrael; for I will ſhew him, how great things he muſt ſuffer for my name's ſake. And Ananias went his way, and entered into the houſe; and putting his hands on him, ſaid, Brother Saul, the Lord, even Jeſus that appeared unto thee in the way as thou cameſt, hath ſent me that thou mightſt receive thy ſight, and be filled with the Holy Ghoſt [c]. And he ſaid, The God of our fathers hath choſen thee, that thou ſhouldſt know his will, and ſee that juſt One, and ſhouldſt hear the voice of his mouth. For thou ſhalt be his witneſs unto all men, of what thou haſt ſeen and heard. And now, why tarrieſt thou? Ariſe and be baptized, and waſh away thy ſins, calling on the name of the Lord [d]. And immediately there fell from his eyes as it had been ſcales; and he received ſight forthwith, and aroſe, and was baptized. And when he had received meat, he was ſtrengthned. And ſtraightway he preached Chriſt in the ſynagogues, that he is the Son of God. But all that heard him were amazed, and ſaid, Is not this he, that deſtroyed them which called on this name in Jeruſalem, and came hither for that intent, that he might bring them bound unto the chief prieſts? But Saul increaſed the more in ſtrength, and confounded the Jews which dwelt at Damaſcus, proving, that this is the very Chriſt. And after that many days were fulfilled, the Jews took council to kill him. But their laying await was known to Saul; and they watched the gates day and night to kill him. Then the diſciples took him by night, and let him down by the wall in a baſket. And when Saul was come to Jeruſalem, he aſſayed to join himſelf to the diſciples; but they were all afraid of him, and believed not that he was a diſciple. But Barnabas took him, and brought him to the apoſtles, and declared unto them how he had ſeen the Lord in

[c] Acts ix. 6,—17. [d] Acts xxii. 14, 15, 16.

in the way, and that he had ſpoken to him, and how he had preached boldly at Damaſcus, in the name of Jeſus. And he was with them, coming in and going out at Jeruſalem [e].

SECT. 8. *Different denominations of the miniſters of Chriſt, during the apoſtolic age.*

THERE is no difference betwen the Jew and the Greek; for the ſame Lord over all, is rich unto all that call upon him. How then ſhall they call on him in whom they have not believed? and how ſhall they believe in him of whom they have not heard? and how ſhall they hear without a preacher [a]? And how ſhall they preach except they be ſent? as it is written, How beautiful are the feet of them that preach the goſpel of peace, and bring glad tidings of good things [b]? Wherefore, when he aſcended up on high, he led captivity captive, and gave gifts unto men [c]. And he gave ſome apoſtles, and ſome prophets, and ſome evangeliſts, and ſome paſtors and teachers; for the perfecting of the ſaints, for the work of the miniſtry, for the edifying of the body of Chriſt [d]. And God hath ſet in the church, firſt apoſtles, ſecondarily prophets, thirdly teachers; after that miracles, then gifts of healings, helps, governments, diverſities of tongues [e]. But watch thou in all things; endure afflictions; do the work of an evangeliſt; make full proof of thy miniſtry [f]. If a man deſire the office of a biſhop, he deſireth a good work [g]. Paul and Timotheus, the ſervants of Jeſus Chriſt, to all the ſaints in Chriſt Jeſus which are at Philippi, with the biſhops and deacons [h]. And when they were come to Jeruſalem, they were received of the church, and of the apoſtles and elders [i]. And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apoſtles and elders which were at Jeruſalem [k]. Let the elders that rule well be counted worthy of double honour; eſpecially they who labour in the word and doctrine [l].

SECT. 9. *Of a ſucceſſion of proper perſons to be ſet apart for the miniſtry of the word, and the government of the church of Chriſt.*

AND the things thou haſt heard of me among many witneſſes, the ſame commit thou to faithful men, who ſhall be able to teach others alſo [a]. And when

[e] Acts ix. 18,—28.

§ 8. [a] Rom. x. 12, 14. [b] Rom. x. 15. [c] Eph. iv. 8. [d] Eph. iv. 11. 12.
[e] 1 Cor. xii. 28. [f] 2 Tim. iv. 5. [g] 1 Tim. iii. 1. [h] Philip. i. 1.
[i] Acts xv. 4. [k] Acts xvi. 4. [l] 1 Tim. v. 17.

§ 9. [a] 2 Tim. ii. 2.

they had ordained them elders in every church, and had prayed with faſting, they commended them to the Lord on whom they believed [b]. For this cauſe left I thee in Crete, that thou ſhouldſt ſet in order the things that are wanting, and ordain elders in every city, as I had appointed thee: If any be blameleſs, the huſband of one wife, having faithful children, not accuſed of riot, or unruly. For a biſhop muſt be blameleſs, as the ſteward of God; not ſelf-willed, not ſoon angry, not given to wine, no ſtriker, not given to filthy lucre: But a lover of hoſpitality, a lover of good men, ſober, juſt, holy, temperate [c]. And from Miletus he ſent to Epheſus, and called the elders of the church, and ſaid unto them, Take heed therefore unto yourſelves, and to all the flock over the which the Holy Ghoſt hath made you overſeers, to feed the church of God, which he hath purchaſed with his own blood [d]. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the preſbytery [e]. Lay hands ſuddenly on no man; neither be partaker of other mens ſins; keep thyſelf pure [f]. The elders which are among you I exhort, who am alſo an elder, and a witneſs of the ſufferings of Chriſt, and alſo a partaker of the glory that ſhall be revealed. Feed the flock of God which is among you, taking the overſight thereof, not by conſtraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being enſamples to the flock. And when the chief Shepherd ſhall appear, ye ſhall receive a crown of glory that fadeth not away [g]. They that have uſed the office of a deacon well, purchaſe to themſelves a good degree, and great boldneſs in the faith which is in Chriſt Jeſus [h].

SECT. 10. *What ought to be their character and behaviour.*

IF a man deſireth the office of a biſhop, he deſireth a good work. A biſhop then muſt be blameleſs, the huſband of one wife, vigilant, ſober, of good behaviour, given to hoſpitality, apt to teach, not given to wine, no ſtriker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own houſe, having his children in ſubjection with all gravity: For if a man know not how to rule his own houſe, How ſhall he take care of the church of God? Not a novice, leſt, being lifted up with pride, he fall into the condemnation of the devil. Moreover, he muſt have a good report of them which are without, leſt he fall into reproach [a]. But thou, O man of God, follow after righteouſneſs, godlineſs, faith, love, patience, meekneſs; fight the good fight of faith;

[b] Acts xiv. 23. [c] Titus i. 5,—8. [d] Acts xx. 17, 18, 28. [e] 1 Tim. iv. 14.
[f] 1 Tim. v. 22. [g] 1 Pet. v. 1,—4. [h] 1 Tim. iii. 13.

§ 10. [a] 1 Tim. iii. 1,—7.

faith; lay hold on eternal life, whereunto thou art alſo called, and haſt profeſſed a good profeſſion before many witneſſes [b]. Take heed unto thyſelf, and unto thy doctrine; continue in them, for in doing this, thou ſhalt both ſave thyſelf, and them that hear thee [c]: Giving no offence in any thing, that the miniſtry be not blamed [d]. Flee alſo youthful luſts; but follow righteouſneſs, faith, charity, peace, with them that call on the Lord out of a pure heart. And the ſervant of the Lord muſt not ſtrive, but be gentle unto all men, apt to teach, patient, in meekneſs inſtructing thoſe that oppoſe themſelves, if God peradventure will give them repentance to the acknowledging of the truth [e]. Till I come, give attendance to reading, to exhortation, to doctrine; neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the preſbytery. Let no man deſpiſe thy youth; but be thou an example of the believers, in word, in converſation, in charity, in ſpirit, in faith, in purity [f].

Likewiſe muſt the deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre, holding the myſtery of the faith in a pure conſcience. And let theſe alſo firſt be proved, then let them uſe the office of a deacon, being found blameleſs [g].

SECT. II. *Inſtructions concerning their public miniſtrations, and the exerciſe of their authority in the church of Chriſt.*

TAKE heed to the miniſtry which thou haſt received in the Lord, that thou fulfil it [a]. All things are of God who hath reconciled us to himſelf by Jeſus Chriſt, and hath given to us the miniſtry of reconciliation, to wit, that God was in Chriſt reconciling the world unto himſelf, not imputing their treſpaſſes unto them; and hath committed to us the word of reconciliation. Now then we are ambaſſadors for Chriſt, as tho' God did beſeech you by us; we pray you in Chriſt's ſtead, be you reconciled unto God [b]. For after that, in the wiſdom of God, the world by wiſdom knew not God, it pleaſed God by the fooliſhneſs of preaching to ſave them that believe; for the Jews require a ſign, and the Greeks ſeek after wiſdom, but we preach Chriſt crucified, unto the Jews a ſtumbling block, and unto the Greeks fooliſhneſs, but unto them which are called, both Jews and Greeks, Chriſt the power of God, and the wiſdom of God [c]. Whom we preach, warning every man, and teaching every man in all wiſdom, that we may preſent every man perfect in Chriſt Jeſus [d]. Teſtifying both to the Jews, and alſo to the Greeks, repentance towards God, and faith towards our Lord Jeſus Chriſt [e].

Hold

[b] 1 Tim. vi. 11, 12. [c] 1 Tim. iv. 16. [d] 2 Cor. vi. 3. [e] 2 Tim. ii. 22, 24, 25.
[f] 1 Tim. iv. 13, 14, 12. [g] 1 Tim. iii. 8,—10.

§ II. [a] Col. iv. 17. [b] 2 Cor. v. 18, 19, 20. [c] 1 Cor. i. 21,—24. [d] Col. i. 28.
[e] Acts xx. 21.

Hold faſt the form of ſound words, which thou haſt heard of me in faith and love, which is in Chriſt Jeſus. That good thing which was committed unto thee, keep by the Holy Ghoſt which dwelleth in us [f]. Study to ſhow thyſelf approved unto God, a workman that needeth not to be aſhamed, rightly dividing the word of truth. But ſhun profane and vain babblings; for they will increaſe unto more ungodlineſs [g]. I charge thee therefore before God, and the Lord Jeſus Chriſt, who ſhall judge the quick and the dead at his appearing, and his kingdom; preach the word, be inſtant in ſeaſon, and out of ſeaſon, reprove, rebuke, exhort, with all long ſuffering and doctrine [h]. Speak thou the things which become ſound doctrine, in all things ſhowing thyſelf a pattern of good works; in doctrine ſhowing uncorruptneſs, gravity, ſincerity, ſound ſpeech that cannot be condemned, that he that is of the contrary part, may be aſhamed, having no evil thing to ſay of you [i]. For a biſhop muſt be blameleſs, holding faſt the faithful word as he hath been taught, that he may be able, by ſound doctrine, both to exhort, and to convince the gainſayers [k]. Charge them that are rich in this world, that they be not high-minded, nor truſt in uncertain riches, but in the living God who giveth us richly all things to enjoy, that they do good, that they be rich in good works, ready to diſtribute, willing to communicate, laying up in ſtore for themſelves a good foundation againſt the time to come, that they may lay hold on eternal life [l]. I beſought thee to abide ſtill at Epheſus, that thou mightſt charge ſome, that they teach no other doctrine, neither give heed to fables and endleſs genealogies, which miniſter queſtions rather than good edifying, which is in faith, ſo do. Now the end of the commandment is charity out of a pure heart, and of a good conſcience, and of faith unfeigned, from which ſome having ſwerved, have turned aſide unto vain jangling, deſiring to be teachers of the law, underſtanding neither what they ſay, nor whereof they affirm [m]. But fooliſh and unlearned queſtions avoid, knowing that they do gender ſtrifes [n]. Refuſe profane and old wives fables, and exerciſe thyſelf rather unto godlineſs [o]. If any man teach otherwiſe, and conſent not to wholeſome words, even the words of our Lord Jeſus Chriſt, and to the doctrine which is according to godlineſs, he is proud, knowing nothing, but doting about queſtions and ſtrifes of words, whereof cometh envy, ſtrife, railings, evil ſurmiſings, perverſe diſputings of men of corrupt minds, and deſtitute of the truth, ſuppoſing that gain is godlineſs; from ſuch withdraw thyſelf [p].

Rebuke not an elder, but intreat him as a father, and the younger as brethren. The elder women as mothers, the younger as ſiſters, with all purity. Honour widows, that are widows indeed [q]. Againſt an elder receive not an accuſation,

[f] 2 Tim. i. 13, 14. [g] 2 Tim. ii. 15, 16. [h] 2 Tim. iv. 1, 2. [i] Tit. ii. 1, 7, 8.
[k] Tit. i. 7, 9. [l] 1 Tim. vi. 17,—19. [m] 1 Tim. i. 3,—7. [n] 2 Tim. ii. 23. [o] 1 Tim. iv. 7.
[p] 1 Tim. vi. 3,—5. [q] 1 Tim. v. 1,—3.

cuſation, but before two or three witneſſes. Them that ſin, rebuke before all, that others alſo may fear. I charge thee before the Lord Jeſus Chriſt, and the elect angels, that thou obſerve theſe things, without preferring one before another, doing nothing by partiality [r]. A man that is an heretic, after the firſt and ſecond admonition, reject; knowing that he that is ſuch, is ſubverted, and ſinneth, being condemned of himſelf [r]. Now we exhort you brethren, warn them that are unruly, comfort the feeble-minded, ſupport the weak, be patient toward all men [t].

SECT. 12. *The efficacy of the miniſtrations of the goſpel, is of God.*

WE have this treaſure in earthen veſſels, that the excellency of the power may be of God, and not of us [a]. Now we have received not the ſpirit of the world, but the ſpirit which is of God; that we might know the things that are freely given to us of God, which things alſo we ſpeak, not in the words which man's wiſdom teacheth, but which the Holy Ghoſt teacheth; comparing ſpiritual things with ſpiritual [b]. Who then is Paul, and who is Apollos, but miniſters by whom ye believed, even as the Lord gave to every man, I have planted, Apollos watered; but God gave the increaſe; ſo then neither is he that planteth any thing, neither he that watereth; but God that giveth the increaſe: Now he that planteth, and he that watereth are one, and every man ſhall receive his own reward according to his own labour. For we are labourers together with God: Ye are God's huſbandry, ye are God's building [c]. Now thanks be unto God who always cauſeth us to triumph in Chriſt: For we are unto God a ſweet ſavour of Chriſt, in them that are ſaved, and in them that periſh; to the one the ſavour of death unto death, and to the other the ſavour of life unto life; and who is ſufficient for theſe things [d]. Not that we are ſufficient of ourſelves, to think any thing as of ourſelves, but our ſufficiency is of God, who alſo hath made us able miniſters of the new teſtament, not of the letter, but of the ſpirit; for the letter killeth, but the Spirit giveth life [e]. The hand of the Lord was with *us*, and a great number believed, and turned unto the Lord [f]. Whoſe heart the Lord opened, that *they* attended unto the things which were ſpoken of Paul [g]. Paul an apoſtle, not of men, neither by men, but by Jeſus Chriſt, and God the Father [h]; for he that wrought effectually in Peter to the apoſtleſhip of the circumciſion, the ſame was mighty in me towards the Gentiles [i]. That ye may know what is the hope of his calling, and what the riches

[r] 1 Tim. v. 19,---21. [s] Tit. iii. 10, 11. [t] 1 Theſſ. v. 14.

§ 2. [a] 2 Cor iv. 7. [b] 1 Cor. ii. 12, 13. [c] 1 Cor. iii. 5,---9. [d] 2 Cor. ii. 14,---16. [e] 2 Cor. iii. 5, 6. [f] Acts xi. 21. [g] Acts xvi. 14. [h] Gal. i. 1. [i] Gal. ii. 8.

riches of the glory of his inheritance in the ſaints, and what is the exceeding greatneſs of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Chriſt, when he raiſed him from the dead[k].

SECT. 13. *The noble example of St Paul in preaching the goſpel.*

1. *His zeal for the divine glory, and the intereſts of Chriſt's kingdom.*

YE have heard of my converſation in time paſt in the Jews religion, how that beyond meaſure I perſecuted the church of God, and waſted it, and profited in the Jews religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers; but when it pleaſed God, who ſeparated me from my mother's womb, and called me by his grace, to reveal his Son in me, that I might preach him among the Heathen, immediately I conferred not with fleſh and blood[a]. I was not diſobedient unto the heavenly viſion[b]. But have ſhewed you, and have taught you publicly from houſe to houſe, teſtifying both to the Jews, and alſo to the Greeks, repentance toward God, and faith toward our Lord Jeſus Chriſt[c]. For I am not aſhamed of the goſpel of Chriſt; for it is the power of God unto ſalvation to every one that believeth, to the Jew firſt, and alſo to the Greek[d]. According to my earneſt expectation, and my hope, that in nothing I ſhall be aſhamed, but that with all boldneſs, as always, ſo now alſo Chriſt ſhall be magnified in my body, whether it be by life or by death: For to me to live is Chriſt, and to die is gain[e]. Knowing that he which raiſed up the Lord Jeſus, ſhall raiſe up [illegible]lſo by Jeſus, and preſent us[f]. And now behold I go bound in the ſpirit to Jeruſalem, not knowing the things that ſhall befal me there, ſave that the Holy Ghoſt witneſſeth in every city, ſaying, That bonds and afflictions abide me. But none of theſe things move me; neither count I my life dear unto myſelf, ſo that I might finiſh my courſe with joy, and the miniſtry which I have received of the Lord Jeſus, to teſtify the goſpel of the grace of God[g]. For I am ready, not to be bound only, but alſo to die at Jeruſalem for the name of the Lord Jeſus[h].

2. *His*

[k] Eph. i. 18,—20.

§ 13. [a] Gal. i. 13,—16. [b] Acts xxvi. 19. [c] Acts xx. 20, 21. [d] Rom. i. 16.
[e] Philip. i. 20, 21. [f] 2 Cor. iv. 14. [g] Acts xx. 22, 23, 24. [h] Acts xxi. 13.

2. *His warm benevolence, his ardent concern for the ſalvation of men.*

BRETHREN, my heart's deſire and prayer to God for Iſrael is, that they might be ſaved [a]. Being affectionately deſirous of you, we were willing to have imparted unto you, not the goſpel of God only, but alſo our own ſouls; becauſe ye were dear unto us [b]. Wherefore alſo we pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleaſure of his goodneſs, and the work of faith with power, that the name of our Lord Jeſus Chriſt may be glorified in you, and ye in him, according to the grace of our God, and the Lord Jeſus Chriſt [c]. And I will very gladly ſpend, and be ſpent, though the more abundantly I love you, the leſs I be loved [d]. I endure all things for the elects ſake, that they alſo may obtain the ſalvation which is in Chriſt Jeſus with eternal glory [e]. For I have ſaid before, that you are in our heart to die and live with you [f]. For I would that ye knew what great conflict I have for you, and for as many as have not ſeen my face in the fleſh, that their hearts might be comforted, being knit together in love, and unto all riches of the full aſſurance of underſtanding to the acknowledgment of the myſtery of God, and of the Father, and of Chriſt [g]. God is my witneſs, whom I ſerve with my ſpirit in the goſpel of his Son, that without ceaſing I make mention of you always in my prayers, making requeſt to come unto you; for I long to ſee you, that I may impart unto you ſome ſpiritual gift, to the end you may be eſtabliſhed [h]. Brethren, we were comforted over you, in all our affliction and diſtreſs, by your faith. For now we live, if ye ſtand faſt in the Lord: For what thanks can we render to God again for you, for all the joy wherewith we joy, for your ſakes, before our God [i]? For what is our hope, or joy, or crown of rejoicing? Are not even ye, in the preſence of our Lord Jeſus Chriſt at his coming [k]? I thank my God always on your behalf, for the grace of God which is given you by Jeſus Chriſt [l]. Yea, if I be offered upon the ſacrifice and ſervice of your faith, I joy and rejoice with you all [m].

3. *His integrity of heart, his purity of life and manners.*

SEEING we have this miniſtry, as we have received mercy, we faint not; but have renounced the hidden things of diſhoneſty, not walking in craftineſs, nor handling the work of God deceitfully; but by manifeſtation of the truth, commending ourſelves to every man's conſcience in the ſight of God [a]. For we are not as many which corrupt the word of God; but as

2. [a] Rom. x. 1. [b] 1 Theſſ. ii. 8. [c] 2 Theſſ. i. 11, 12. [d] 2 Cor. xii. 15.
[e] 2 Tim. ii. 10. [f] 2 Cor. vii. 3. [g] Col. ii. 1, 2. [h] Rom. i. 9,---11.
[i] 1 Theſſ. iii. 7,---9. [k] 1 Theſſ. ii. 19. [l] 1 Cor. i. 4. [m] Philip. ii. 17.

3. [a] 2 Cor. iv. 1, 2.

of ſincerity, but as of God, in the ſight of God ſpeak we in Chriſt [b]. For our exhortation was not of deceit, nor of uncleanneſs, nor in guile: For neither at any time uſed we flattering words, as ye know, nor a cloke of covetouſneſs, God is witneſs [c]. Receive us; we have wronged no man, we have corrupted no man, we have defrauded no man [d]. Ye are witneſſes, and God alſo, how holily, and juſtly, and unblameably we behaved ourſelves among you that believe [e]. Giving no offence in any thing, but in all things approving ourſelves, as the miniſters of God, in much patience, in afflictions, in neceſſities, in diſtreſſes, in ſtripes, in impriſonments, in tumults, in labours, in watchings, in faſtings, by pureneſs, by knowledge, by long-ſuffering, by kindneſs, by the Holy Ghoſt, by love unfeigned, by the word of truth, by the power of God, by the armour of righteouſneſs on the right hand and on the left, by honour and diſhonour, by evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and behold we live; as chaſtned, and not killed; as ſorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, yet poſſeſſing all things [f]. For our rejoicing is this, the teſtimony of our conſcience, that in ſimplicity and godly ſincerity, not with fleſhly wiſdom, but by the grace of God, we have had our converſation in the world [g].

4. *His fidelity, and unwearied diligence.*

LET a man ſo account of us as of the miniſters of Chriſt, and ſtewards of the myſteries of God. Moreover it is required in ſtewards, that a man be found faithful [a]. Ye know, from the firſt day that I came unto Aſia, after what manner I have been with you at all ſeaſons, ſerving the Lord with all humility of mind, and with many tears and temptations which befell me, by the lying-in-wait of the Jews; and how I kept back nothing that was profitable unto you, but have ſhowed you, and have taught you publicly from houſe to houſe. Wherefore, I take you to record this day, that I am pure from the blood of all men: For I have not ſhunned to declare unto you all the counſel of God [b]. I am the leaſt of the apoſtles, that am not meet to be called an apoſtle, becauſe I perſecuted the church of God: But by the grace of God I am what I am, and his grace which was beſtowed upon me was not in vain; but I laboured more abundantly than they all; yet not I, but the grace of God which was with me [c]. I have therefore whereof I may glory through Jeſus Chriſt, in thoſe things which pertain to God: For I will not dare to ſpeak of any of thoſe things, which Chriſt hath not wrought by me, to make the Gentiles obedient by word and

[b] 2 Cor. ii. 17. [c] 1 Theſſ. ii. 3, 5. [d] 2 Cor. vii. 2. [e] 1 Theſſ. ii. 10.
[f] 2 Cor. vi. 3,---11. [g] 2 Cor. i. 12.

4. [a] 1 Cor. iv. 1, 2. [b] Acts xx. 18, 19, 20, 26, 27. [c] 1 Cor. xv. 9, 10.

and deed, through mighty ſigns and wonders, by the power of the ſpirit of God; ſo that from Jeruſalem, and round about unto Illyricum, I have fully preached the goſpel of Chriſt [d].

5. *His diſregard of temporal things.*

BEHOLD the third time I am ready to come to you (Corinthians), and I will not be burdenſome to you; for I ſeek not yours, but you [a]. Not ſeeking mine own profit, but the profit of many, that they may be ſaved [b]. I have coveted no man's ſilver, or gold, or apparel; yea, ye yourſelves know, that theſe hands have miniſtred unto my neceſſities, and to them that were with me. I have ſhowed you all things, how that ſo labouring ye ought to ſupport the weak, and to remember the words of the Lord Jeſus, how he ſaid, It is more bleſſed to give than to receive [c]. Nor of men ſought we glory, neither of you, nor yet of others, when we might have been burdenſome as the apoſtles of Chriſt: For ye remember, brethren, our labour and travel; for labouring night and day, becauſe we would not be chargeable unto any of you, we preached unto you the goſpel of God [d]. For yourſelves know, how ye ought to follow us; for we behaved not ourſelves diſorderly among you; neither did we eat any man's bread for nought, but wrought with labour and travel night and day, that we might not be chargeable to any of you; not becauſe we have not power, but to make ourſelves an enſample unto you to follow us [e]. I did not burden you; nevertheleſs, (*ſay they*) being crafty, I caught you with guile. Did I make a gain of you by any of them whom I ſent unto you? I deſired Titus, and with him I ſent a brother. Did Titus make a gain of you? Walked we not in the ſame ſpirit? Walked we not in the ſame ſteps? We do all things, dearly beloved, for your edifying [f]. Not that I ſpeak in reſpect of want; for I have learned in whatſoever ſtate I am, therewith to be content. I know both how to be abaſed, and I know how to abound; every where, and in all things, I am inſtructed, both to be full, and to be hungry; both to abound, and to ſuffer need. I can do all things through Chriſt, which ſtrengthneth me [g].

[d] Rom. xv. 17, 18, 19.

5. [a] 2 Cor. xii. 14. [b] 1 Cor. x. 33. [c] Acts xx. 33,—35. [d] 1 Theſſ. ii. 6, 9.
[e] 2 Theſſ. iii. 7, 8, 9. [f] 2 Cor. xii. 16,—19. [g] Philip. iv. 11,—13.

6. *His ſtated concern to approve himſelf unto God.*

WE labour, that, whether preſent or abſent, we may be accepted of him [a]. With me it is a very ſmall thing that I ſhould be judged of you, or of man's judgment: Yea I judge not mine own ſelf, for I know nothing by myſelf; yet am I not hereby juſtified; but he that judgeth me is the Lord. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkneſs, and will make manifeſt the counſels of the hearts; and then ſhall every man have praiſe of God [b]. For do I now perſuade men or God? or do I ſeek to pleaſe men? For, if I yet pleaſed men, I ſhould not be the ſervant of Chriſt [c]. As we are allowed of God to be put in truſt with the goſpel, even ſo we ſpeak, not as pleaſing men, but God, who trieth our hearts: Even after we had ſuffered, and were ſhamefully entreated, we were bold in our God to ſpeak unto you the goſpel of God with much contention [d].

7. *His noble ſpirit under ſufferings.*

BLESSED be God, even the Father of our Lord Jeſus Chriſt, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourſelves are comforted of God. For, as the ſufferings of Chriſt abound in us, ſo our conſolation alſo aboundeth by Chriſt. And whether we be afflicted, it is for your conſolation and ſalvation [a]. For we would not have you ignorant of our trouble, in ſo much that we deſpaired even of life. But we had the ſentence of death in ourſelves, that we ſhould truſt in God who raiſeth the dead, who delivered us from ſo great a death, and in whom we truſt that he will yet deliver us [b]. We both hunger and thirſt, and are naked, and are buffeted, and have no certain dwelling-place; being reviled, we bleſs; being perſecuted, we ſuffer it; being defamed, we entreat [c]. I am now ready to be offered, and the time of my departure is at hand: I have fought a good fight; I have finiſhed my courſe; I have kept the faith. Henceforth there is laid up for me a crown of righteouſneſs, which the Lord, the righteous Judge, ſhall give me at that day; and not to me only, but unto all them that love his appearing [d].

SECT.

6. [a] 2 Cor. v. 9. [b] 1 Cor. iv. 3, 4, 5. [c] Gal. i. 10. [d] 1 Theſſ. ii. 4, 2.

7. [a] 2 Cor. i. 3,—6. [b] 2 Cor. i. 8, 9, 10. [c] 1 Cor. iv. 11,---13. [d] 2 Tim. iv. 6, 7, 8.

SECT. 14. *The duty of chriſtians towards thoſe that are over them in the Lord, and that miniſter to them in holy things.*

WE beſeech you, brethren, to know them who labour among you, and are over you in the Lord, and admoniſh you; and to eſteem them very highly in love, for their work's ſake [a]. Remember them who have the rule over you, who have ſpoken unto you the word of God; whoſe faith follow, conſidering the end of their converſation [b]. Obey them that have the rule over you, and ſubmit yourſelves; for they watch for your ſouls, as they that muſt give account; that they may do it with joy, and not with grief; for that is unprofitable for you [c]. I ſent him therefore the more carefully, (Epaphroditus my brother, and companion in labour, but your meſſenger) that, when ye ſee him again, ye may rejoice. Receive him therefore in the Lord with all gladneſs, and hold ſuch in reputation [d]. Submit yourſelves unto ſuch, and to every one that helpeth with us, and laboureth [e]. *For* he that deſpiſeth, deſpiſeth not man, but God, who hath alſo given us his Holy Spirit [f].

SECT. 15.—*To pray for them.*

BRETHREN, pray for us, that the word of the Lord may have free courſe, and be glorified, even as it is with you; and that we may be delivered from unreaſonable and wicked men; for all men have not faith [a]; you alſo helping together by prayer for us [b]. Now I beſeech you, brethren, for the Lord Jeſus Chriſt's ſake, and for the love of the Spirit, that ye ſtrive together with me in your prayers to God for me, that I may be delivered from them who do not believe in Judea; and that I may come unto you with joy by the will of God, and may with you be refreſhed [c]; praying always, with all prayer and ſupplication in the ſpirit, and watching thereunto with all perſeverance, and ſupplication for all ſaints; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the myſtery of the goſpel; for which I am an ambaſſador in bonds; that therein I may ſpeak boldly, as I ought to ſpeak [d].

SECT.

§ 14. [a] 1 Theſſ. v. 12, 13. [b] Heb. xiii. 7. [c] Heb. xiii. 17. [d] Philip. ii. 28, 25, 29. [e] 1 Cor. xvi. 16. [f] 1 Theſſ. iv. 8.

§ 15. [a] 2 Theſſ. iii. 1, 2. [b] 2 Cor. i. 11. [c] Rom. xv. 30,—32. [d] Eph. vi. 18,—20.

SECT. 16.—*To provide for their ſupport.*

LET him that is taught in the word, communicate unto him that teacheth in all good things [a]. Who goeth a warfare at any time at his own charges? Who planteth a vineyard, and eateth not of the fruit thereof? Or who feedeth a flock, and eateth not of the milk of the flock? Say I theſe things as a man? or ſaith not the law the ſame alſo? For it is written in the law of Moſes, Thou ſhalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? or ſaith he it altogether for our ſakes? For our ſakes, no doubt, this is written; that he that ploweth, ſhould plow in hope; and that he that threſheth in hope, ſhould be partaker of his hope. If we have ſown unto you ſpiritual things, Is it a great thing, if we ſhall reap your carnal things? If others be partakers of this power over you, Are not we rather? Nevertheleſs, we have not uſed this power; but ſuffer all things, leſt we ſhould hinder the goſpel of Chriſt. Do ye not know, that they which miniſter about holy things, live of the things of the temple? and they which wait at the altar, are partakers with the altar? Even ſo hath the Lord ordained, that they which preach the goſpel, ſhould live of the goſpel. But I have uſed none of theſe things; neither have I written theſe things, that it ſhould be ſo done unto me; for it were better for me to die, than that any man ſhould make my glorying void [b]. *But* the huſbandman that laboureth, muſt be firſt partaker of the fruits [c].

SECT. 17. *Concerning falſe apoſtles, teachers, and the kingdom of Antichriſt.*

BEWARE of falſe prophets, which come to you in ſheeps cloathing; but inwardly they are ravening wolves. Ye ſhall know them by their fruits [a]. For they bind heavy burdens, and grievous to be born, and lay them on mens ſhoulders; but they themſelves will not move them with one of their fingers [b]. Bēhold thou art called a Jew, and reſteſt in the law, and makeſt thy boaſt of God, and knoweſt his will, being inſtructed out of the law [c]; which haſt the form of knowledge and of the truth in the law. Thou therefore which teacheſt another, Teacheſt thou not thyſelf? Thou that preacheſt, A man ſhould not ſteal, Doſt thou ſteal? Thou that ſayeſt, A man ſhould not commit adultery, Doſt thou commit adultery? Thou that abhorreſt idols, Doſt thou commit ſacrilege? Thou that makeſt thy boaſt of the law, Through breaking the law, diſhonoureſt thou God [d]?

Now

§ 16. [a] Gal. vi. 6. [b] 1 Cor. ix. 7,---15. [c] 2 Tim. ii. 6.

§ 17. [a] Matth. vii. 15, 16. [b] Matth. xxiii. 4. [c] Rom. ii. 17, 18. [d] Rom. ii. 20,---23.

Now the Spirit ſpeaketh expreſsly, that in the latter times, ſome ſhall depart from the faith, giving heed to ſeducing ſpirits, and doctrines of devils, ſpeaking lies in hypocriſy, having their conſcience ſeared with a hot iron [e]. For the time will come, when they will not endure ſound doctrine; but after their own luſts ſhall they heap to themſelves teachers, having itching ears; and they ſhall turn away their ears from the truth, and ſhall be turned into fables [f]. For there are many unruly, and vain talkers, and deceivers; eſpecially they of the circumciſion, whoſe mouths muſt be ſtopped, who ſubvert whole houſes, teaching things which they ought not, for filthy lucre's ſake [g]. Such are falſe apoſtles, deceitful workers, transforming themſelves into the apoſtles of Chriſt; and no marvel, for Satan himſelf is transformed into an angel of light [h]. But there were falſe prophets alſo among the people, even as there ſhall be falſe teachers among you, who privily ſhall bring in damnable hereſies, even denying the Lord that bought them; and bring upon themſelves ſwift deſtruction. And many ſhall follow their pernicious ways, by reaſon of whom the way of truth ſhall be evil ſpoken of. And through covetouſneſs ſhall they, with feigned words, make merchandize of you; whoſe judgment now of a long time lingereth not, and their damnation ſlumbereth not [i]. *They* ſhall receive the reward of unrighteouſneſs, as they that count it pleaſure to riot in the day-time: Spots they are, and blemiſhes, ſporting themſelves with their own deceivings, while they feaſt with you; having eyes full of adultery, and that cannot ceaſe from ſin; beguiling unſtable ſouls; an heart they have exerciſed with covetous practices [k]. Theſe are wells without water, clouds that are carried with a tempeſt, to whom the miſt of darkneſs is reſerved for ever. For when they ſpeak great ſwelling words of vanity, they allure, through the luſts of the fleſh, through much wantonneſs, thoſe that were clean eſcaped from them who live in error; while they promiſe them liberty, they themſelves are the ſervants of corruption [l]. Beloved, it was needful for me to write unto you, and exhort you, that ye ſhould earneſtly contend for the faith which was once delivered unto the ſaints: For there are certain men crept in unawares, who were before of old ordained to this condemnation; ungodly men, turning the grace of our God into laſciviouſneſs, and denying the only Lord God, and our Lord Jeſus Chriſt [m]. Wo unto them; for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and periſhed in the gainſaying of Core. Theſe are ſpots in your feaſts of charity, when they feaſt with you, feeding themſelves without fear. Clouds they are without water, carried about of winds; trees whoſe fruit withereth, without fruit, twice dead, plucked up by the roots; raging waves of the ſea, foaming out their own ſhame; wandering ſtars, to whom is reſerved the blackneſs

[e] 1 Tim. iv. 1, 2. [f] 2 Tim. iv. 3, 4. [g] Tit. i. 10, 11. [h] 2 Cor xi. 13, 14.
[i] 2 Pet. ii. 1, 2, 3. [k] 2 Pet. ii. 13, 14. [l] 2 Pet. ii. 17, 18, 19. [m] Jude 3, 4.

neſs of darkneſs for ever[n]. Theſe are murmurers, complainers, walking after their own luſts, and their mouths ſpeaking great ſwelling words, having mens perſons in admiration, becauſe of advantage. But, beloved, remember ye the words which were ſpoken before of the apoſtles of our Lord Jeſus Chriſt; how that they told you, there ſhould be mockers in the laſt time, who ſhould walk after their own ungodly luſts. Theſe be they who ſeparate themſelves, ſenſual, not having the Spirit[o].

Let no man deceive you by any means; for that day (of Chriſt) ſhall not come, except there come a falling away firſt, and that man of ſin be revealed, the ſon of perdition; who oppoſeth and exalteth himſelf above all that is called God, or that is worſhipped; ſo that he, as God, ſitteth in the temple of God, ſhewing himſelf that he is God. Remember ye not, that when I was with you, I told you theſe things? And now ye know what with-holdeth, that he might be revealed in his time: For the myſtery of iniquity doth already work; only he who now letteth, will let, until he be taken out of the way. And then ſhall that wicked be revealed, whom the Lord ſhall conſume with the ſpirit of his mouth, and ſhall deſtroy with the brightneſs of his coming; even him whoſe coming is after the working of Satan, with all power, and ſigns, and lying wonders, and with all deceivableneſs of unrighteouſneſs in them that periſh; becauſe they received not the love of the truth, that they might be ſaved[p].

Brethren, if any of you do err from the truth, and one convert him, let him know, that he which converteth the ſinner from the error of his way, ſhall ſave a ſoul from death, and ſhall hide a multitude of ſins[q]. They that be wiſe ſhall ſhine as the brightneſs of the firmament; and they that turn many to righteouſneſs, as the ſtars for ever and ever[r].

[n] Jude 11, 12, 13. [o] Jude 16,—19. [p] 2 Theſſ. ii. 3,—10. [q] James v. 19, 20.
[r] Dan. xii. 3.

THE END.

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FINIS.

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BRITAN
NICVM